

# **The Lutheran.**

**God's word and Luther's teaching now and never perish.**

**Thirty-third year.**

**1877.**

**St. Louis, Mo.**

**Printing office of the Synod of Missouri, Ohio, and other states.**

**1877.**

# Register for the thirty-third year of the

**A.**  
Advent sermon, piece of an old - 190.  
Allentown Collegium 109.  
Andreă, Jac., Life 41.  
Anecdotes: Z rnet und s ndiget nicht 46. on absolution 55. this is God's  
finger 103. from the reformation history of Brunswick 117. evil time  
118. a miraculous salvation 127. God's judgment on a preacher's  
enemy 158. divine justice 158. consolation from baptism 159.  
angelic protection 159. Roman clergy deception 159. "I saw you  
lying in your blood" 159. good answer to an invitation to dance 189.  
Antichrist, importance of the doctrine of - 147.  
Atheists, to the - by Luther 159. Australia 22. (Synod) 126. 134.

**B.**  
Baptists 45.  
Bartling, teacher Ed. died 39.  
Bavaria, the Lutheran pastors in - and the Papists 124. Beecherkirche,  
a, 173.  
Burial ground, on a - at Chicago God must not be known 182.  
Conversion, true, Luther supra 159.  
Corrigendum 7.  
Berlin 109. 182. Abolition of Christianity in a Community 87.  
Punishment, fraternal 186.  
Bible in Iceland 131. among Russian soldiers 166. Bible Society,  
American 116.  
Bible spreading all over the earth 22.  
Litte for support(Ruff) 46.  
Bohemia 134. Lutheran schools 63.  
Borrowing, the tiresome - 126.  
Books, Pamphlets, Pictures 2c.: Luther's People's Library, Vol. 29. 30th,  
32nd Timothy 40th Confirmation Notes 47th The Concordia Formula  
Core and Star, by C. F. W. Walther 55th Jubellied, by E. W. K hler 55th  
Jubilee Booklet by E. W. K hler 64. Lassenius, 82 Consolations 64.  
Weimar Bible 64. 75. 83. 174. Emergency justification of the resignation  
of the missionaries F. Zucker, A. Grubert, O. Willkomm, C. M. Zorn from  
the Leipzig Mission. By C. M. Zorn 71. Christ on the cross. (Pict.) 194.  
*Handbook of Freemasonry* 104. Proceedings of the 21st Annual  
Meeting of the Eastern District 104. Catechesis on the Symbolical  
Books 104. Tract No. 5th: The Worthy Communicant 120. *True  
Temporence* 120. Exposition of tthe Grange 120. Truth in the matter of  
the apostasy of Messrs. I. Grosse, M yer, and Delmer - von Ruhland  
120. Third Synodical Report d. Northwestern District 128. Third Synodal  
Report of the Illinois District 136. Proceedings of the 23rd Annual  
Meeting of the Northern District 136. J. Gerhard's Tr stliches  
Handb chlein wider den Tod 136. J. Heerbrand's Brief Handbook of  
Christian Doctrine of Faith and Morals 136. Twenty-first Synodal Report  
of the Middle District 144. Colorirte Baptismal and Confirmation  
Certificates 152. May a Christian join a secular labor support society?  
152. our calendar for 1878 160. proceedings of the 6th meeting of the  
Lutheran synodal conference 168. festive song for Christmas  
for mixed choir by M sta 168. Memorial of the 3rd Jubilee of the  
Formula of Concord 176. *A Conversation Between two Lutherans on  
Methodism* 176. 184. *The Evangelical Lutheran Church, the true and  
visible Church of God on Earth* 184. Proceedings of the first annual  
meeting of the Evangelical Lutheran Free Church in Saxony and other  
St. 184. Luther's daily home devotions 184. Twenty-first Synodal  
Report of the Western District 192. Church sermon by Rev. H. C.  
Schwan 192.  
Bookseller's advertisement, pleasing 109.  
Brunswick 70.  
Bremen 117.  
Brobst, Past. S. K., died 13. 20.  
Buffalo church literature, whereto related 182.  
St. Louis Public High School, 39. Milwaukee, 39.

**C.**  
California 6.  
Central Association, Catholic 102.  
Chemnitz, M., Life 25.  
Chiniquy, preaching among the French Canadians 116. Chytr us, D.,  
Life57.  
"Oommon 8onso," Journal of Subversion of the Faith 166.  
Concordien formet and the General Synod 82. confirmation, age of  
children at the - 3. Congregational.Isten 126.  
**D.**  
Dankworth, suspended 166. 190.  
Germany, on the ecclesiastical situation in - 11.17.28.169. as reported  
in - about us 21. state church discipline 190. school system 21. free  
church 13. 38. 54. 95. 116. 126. 134. 184.  
D scher, Past. J. F., 86. becomes missionary among the Negroes 167.

**E.**  
Marriage to deceased wife sister 145. 155.  
Introductions: G. Rosenwinkel, Mishawaka, Jnd, 6th A.  
Pohl, Palatine, Ill, 6. L. W. R. Frederking, 'Lost Prairie, Ill, 6. J. A.  
F. W. Mueller, Ehester, Ill., 6. W. Heinemann, New Bielefeld, Mo.,  
6. P. Weseloh, Kimmswick, Mo., 6. W. A. Weismann, Topeka,  
Kans., 6. W. C. H. Luebker, Washington, D. C., 6. H. A. Kraft,  
Wolcottsburg, N. I., 14. C. A. Frank, Lancaster, O., 14. Br.'Mie ler,  
Carlinville, Ill., 14. J. H. Witte, Fowler, Mich., 14. M. St lpnagel,  
Potsdam, Minn., 22. W. Sandvo , Point Prairie, Mo., 22. H. Kanold,  
Ashford, N. A., 31. W. Weber, Wausau, Wisc. 31st I. Zimmermann,  
Northfield, Ill, 39th S. S  , Winchester, Tex. 46th G. Baumann,  
New Orleans 46th H. G mmer, Cape Girardeau County, Mo. 46th  
L. Frese, Effingham, Ill, 63rd A. Willner, Palmyra, Mo. 70th C. Holst,  
Horicon, Wisc. 70th S. K. Klrppisch, Troy, Ill, 70th T. H  ler, Lincoln  
Creek, Ncbr, 70th E. Beck, Jacksonville, Ill, 70th I. Kr ger, Freiberg,  
Minn, 70th H. Pr hl, Berlin, Wisc, 79th M. Mariens, Port Hudson,  
Mo, 79th R. Winkler, Hermannsburg, Mo, 79th F. DLderlein,  
Coopers Grove, Ill, 87th H. Diemer, Archbold, O., 87th C. F. L sch,  
Eden, N. I., 95th M. Halboth 118th H. Michels, Bocuf Creek, Mo.,  
118th H. Pr hl, Maple Works, Wis., 118th W. Steinrauf, Stringtown,  
Mo., 118th I. Kaspar, Giddings, Tex., Z27th H. W. H mann,  
Darmstadt, Ill, 135th, A. D. Greif, Chandlervillc, Ill., 143rd, A. H.  
Wetzel, New Memphis, Ill., 143rd, G. A. Lohr, Drake, Mo., 143rd, L.  
Lochner, Chicago, Ill., 143rd, H. Meyer, Adams County, Jnd.,  
143rd, S. S  , High Hill, Ter., 143rd, I. M. M. Moll, Wolcottsville, N.  
A., 143, J. A. Proft. Sherman, Ter., 143. W. Mallon, Onawa, Iowa,  
150. Th. Krumsieg, Town Benton, Minn. 150. F. A. Reinhardt, Town  
Eldorado, Iowa, 151. J. Nething, Lincoln. Mo., 151. F. Ledebur,  
Washburn, Ill, 160. J. Bundenthal, Lansing, Mich, 167. P. Th. C.  
R sener, Rose Hill, Ter, 167. H. Sagehorn, Rantoul, Wis, 167. J.  
Schulenburg, Josco, Minn, 167th C. Sallmann, Sugar Grove, O.,  
174th J. Dr gemueller, Arenzville, Ill, 174th H. Maack, Sandy  
Creek, Mo., 174th C. F. Obermeyer, Little Rock, Ark, 174. P.  
Hansen, Worden, Ill, 174. F. Dreyer, Richmond, Va, 174. E.  
Mangelsdorf, Geneseo, Ill, 174. C. F. W. Brandt, at Clarinda, Iowa,  
174. E. I. Fleckenstein, Accidcnt, Md, 183. F. A. Cordes, Bethalto,  
Ill, 183. H. Kollmorgen, Hahlen, Ill, 183. I. Bundenthal, Chesaning,  
Mich, 190. H. Th. Hengist, Dry Creek, Kans, 190. I. W. Gram,  
Tonawanda, N. A., 190.  
Parental Consent 77.  
Emigrant Mission in New York 33rd Missionary Keyl's good name saved  
173rd 189th - in Baltimore 51st - in Hamburg 143rd.

**F.**  
Fairs 53.  
Fort Wayne, health condition in high school 101. happy news 189.  
Fritze, Rev. A., died 63.

# "Lutheran"

## G.

Poems: Dir Kirche der Reformation ^49. Potamniäna, dir Märtyrin, und ihr Wächter 57. Jubelfestlird, by G. Schaller 73. Zum 29. Mai 1877, by Hast" 81. Concordiafest Jubelchor, by P. A. W. 81. shout-out to the Unirtgesinnten 113. reformation, by I. P. B. 153. to the atheists, by Luther 159. "Ein feste Burg ist unser Gott," by A. R. 161. shout-out from West to East, by Hast" 161.

„ Germania" 86.

Societies, secret, a word against- 21. a minister enters and leaves 53. theses on -, with special reference to the Druids 66. 73. 85. 92. 99. 107. 114,123. 132. exhortation in church ordinances against them 70. synod of Australia against - 134.

Gleichniss (Lutheran Church) 69.

Election of grace, doctrine of - highly consolatory 161.

Goehle, teacher A. J., died 14. Golgotha, the rocks on - 149.

Blasphemous newspaper reclamation 174. Ornuä 3ur^ of Philadelphia speaks out against the passing around of wine in the churches 173.

Grudert, Rev. H. A., Necrology 9.

## H.

Hamburg 143.

Wndefold 22.

Hannover'sche Landeskirche 98. a word from the - to the members of the Free Church 38. box of God 190.

Harmening, Rev. H. H. C., died 54.

Hebrew New Testament 116.

Heidenthum, the new - 149.

Sanctification, perfect 45.125.

Hesse 63. 95. 134, 169. message and thanks from - 29. hospital at St. Louis 77.

## I.

Jäbker, Past. G., Honorary Commemoration 108.

Jndian agencies 102. one such is given to a pastor of General Synod 78.

Jngersoll'S, the infidel, money is not accepted by charities 166.

Jubilee of the Formula of Concord, Invocation 62. aboutfrom the history of the celebration 65. prayer for the celebration 81. sermon by C. F. W. W. 89. votes on 45. 78.

Jews, how and what can we talk to the - 117.

## K.

Calendar, ours - for 1877. 5. Allentowner 5. 21. Catholic Central Association 102.

Kern, Cand. Paul, ordained in Chemnitz, Saxony 87.

Heretics and apostates cannot be made to remain perpetually silent 159.

Church, why is it not indifferent whether one teaches rightly of the - 19. 58. no rest to be expected in it 159.

Church politics 1.

Church dedications: North Amherst, O., 14. Wellesley, Can., 14. Agency, Minn, 14. VincenneS, Jnd., 14. Town Frankfort, Ill., 14. Clintonville, Wisc., 22. Algonquin, Ill., 22. Otto, N. A., 31st MedarySville, Jnd, 32nd Michigan City, Jnd, 36th Des Plaines, Ill, 39th Milwaukee, Wisc, 39th Beaufort, Mo, 39th Unionville, Mich, 79th Shell Creek, Nebr, 79th Jacksonville, Ill, 87th Macedonia, Ill, 95th Constable's Hook, N. J., 95th Owl Creek, Kans., 118th Pleasant Valley, Minn, 118th Kirchhayn, Wis, 135th Town Maine, Wisc., 143rd Basswood Hill, N. Y., 143. worden, Ill, 143. sherman, Teras, 143. vandalia, Mo., 151. albany, Wis., 160. monticello, Iowa, 167. jda Mich., 167. near clarinda, Iowa, 174. sand prairie, Ill., 174. coming. Mo., 174. north Dover, O., 174. Crystal Lake, Ill. 183. town Emerald, Minn. 183. Akron, O., 190.

## L.

Lassenius, nice line from - 22.

Life, request for long - 148.

Life insurance 61. preachers' agents 158. songs, Lutheran, of the 16th & 17th centuries 173. "Lutherische Zeitschrift" 109.

*Lutheran* 21. 45. S. Seiss.

**M.**

Deification of Mary 109. 181. stories of martyrdom 183.137.

Mecklenburg, Duke George of - died 118. Mennonites 102.

Methodism 125th (schools) 150th.

Methodists 116. fraternize with the Jews 182. their conferences are often scandalous 62. have an abominable doctrine of repentance 157. liberal at the Lord's Supper 189. one is caught by another Methodist 6. children are killed at a campmeeting 166. a Methodist church uses wine at the Lord's Supper 189.

Mexico 6. 21.

Michigan City, Ind. 36.

Minnesota, Lutheran in - 189.

Mission festivals: at Pomeroy, O., 39th State Centre, Iowa, 118th Reedsburg, Wis. 118th Martinsville, N. Y., 118th New York City 135th Town Sherman, Wis., 135th Arenzville, Ill, 143rd Effingham Ill, 144th Hanrock, Wis, 144th Aroma, Kans, 144th Germania, Wis 151st Gordonsville, Mo, 151st Mayville, Wis, 151st Lafayette Co Counties, Mo., 151st Dubuque, Iowa, 151st Downers Grove, Ill. 151st Dearborn County, Mo., 151st Napoleon, O., 151st Sleepy Eye Minn., 151st La Rose, Ill., 160th Ellisville, Mo., 160th Prairie Town Ill., 160th Jackson Co., Ind, 160. norfolk, Nebr., 160. milwaukee Wis., 160. Liverpool, O., 168. clayton township, Ill., 168. doo county, Wisc., 174. fort wayne, Ind., 174. cub creek, Nebr., 174. ehester, Ill., 174. new wells, Mo., 174. nebraska, Ill., 183.

Mission 97. see also: negroes, Indians. - inner 171. - fraudulent (Roman) 179.

Missionaries, the 4 East Indian - 43.

Moldehnke 143.

Mörlin, Joach, Life 153. 164.

Mormon Prophet 126. sieves also: Seiß.

Muhammad 44.

Mum parties 102.

Musculus, A. Life 58.

**N.**

Nahrwold, teacher Ebr. died 39.

Nassau 62.

National Federation of German Christian Young Men's Associations 166. negroes 78. - in the Lüden fall back into paganism 157. negro mission 167. roman 78. 95.

Neumann, Rob, sentenced by the court 173.

**O.**

*Odd Fellows* 53.

Oestermever, Past. F. W.. died 131.

Willingness to Sacrifice 54.

Ordinations: F. Eisenbeiß, Ponca, Nebr. 6th, J. Kruger, Town Berlin, Dac Terr., 6. F. Brunn, Jefferson, Ill, 22. G. Blanken, Buckley, Ill, 69. M. Bürger, Sterling, Nebr. 118. L. J. Gehrman, Bible Grove, Ill, 127. Fr. Wambsganse, Allegheny City, Pa. 127. H. Schroeder, Wallace, Ont. 127. E. J. Sander, Lonaconing, Md, 127. G. H. A. Löber, Milwaukee, Wisc., 135. A. Wangerin, Beecher, Ill., 135. H. Bremer, Jron Mountain, Mo., 135. G. Johannes, Chicago, Ill., 135. H. Gose, Sturgis, Mich., 135. J. Aron, Indian Hill, Ind,

Germantown, Md, 135th Ebr. Kuehn, Belleville, Ill, 135th A. Schmidt, Elyria, O., 135th C. Eißfeldt, Belvedere, Ill, 135th L. Dornseif, Salt Creek, Nebr, 143rd G. Jung, Osnabruck, Ill, 143rd H. W. Rabe, Webster Citv, Iowa, 143rd P. Th. C. Rosener, Little Rock, Ark, 143. H. Krause, Rush county, Kans. of, 150. A. Däschlein, Town Delphi, Minn. of, 150. C. Oerting, Sleepy Eye, Minn. of, 151. E. Stubnatzy, Middle Creek, Nebr. of, 160. G. E. Friedrich, Wall Lake, Dar. Terr., 160. J. C. Heyner, Albany, Wis. 160. H. Kowert, Sand Prairie, Ill, 174.

Osnabrück 116.

**P.**

Pabst - how in Quebec! his coffers are filled 54. grants indulgences for his jubilee 103. his fatherly care/117. holy cap 126. rich gifts 150. Pabst and Turk 6. Pabstthum, voices from the - about it 113.

Papists, how they drive out the much money 158. idolize Mary 109. 181. one of her good works 117.

Papist forbearance 54. blasphemy 117. Bible hatred 150. 166. fraudulent mission 179. fraud (miracle) 182. 190. See also: Roman, Rome, Catholic.

Palatinate, as thee luth. - reformirt was made 121. politics in the pulpit in church papers 6. 39. presbyterians 6. 63. 103. 116,126.

Sermons: Am dreihundertjährigcn Jubelfest der Concordienformel by C. F. W. Walther 89. pastoral sermon by Ph. Fleischmann 129. synodal sermon by G. Schaller 161.

**R.**

Justification, Nothgedrungene, v. Leipzig Missionary Gazette 141.

Reformation feast, also a - 6.

Reinke, F. W., died 87.

Rome 79. Rome and the Bible 102.

Roman unity 143. bible hatred 150. 166. newspapers 102. schools for colored people 143. negro mission 78. 95. clergy 159. clergy fraud 159. a Roman congregation in Rome, N. Y., joins Episcopal Church 31. Roman parsons do not believe what they teach 190.

"Ruhland, the Pabst of Saxon Separation," a Scarteke 87.

**[S]** Sachscn -- Free Church 13 . 54. 87. 116. - National Church 54. 70. 126.

Schnack, school district candidate K. H., died 87.

Sweden (Pleased to meet you) 150.

Seiß and Brigham Young 157. 182.

Suicide glorified 182.

Selnecker, Nic., Life 49.

Severinghaus 156. 180. 181.

Seventh-day Baptists 126.

Social democratic windbags 138.

Spain 95.149.

Steeden Proseminar 106.

Symbols, Critique of Lutheran - (Iowa) 62.

Synodal Conference 125.

Synods:

Missouri Synod. Statistics 8. treasury report 16. no more debt! 156th Western District 46th 165th Eastern District 93rd Illinois District 101, Northwestern District 105th Northern District 116th Middle District 133rd.

Ohio Synod, a conference wants to overlook good books in English 143.

General Council 166. 174.

Pennsylvania Synod, sends delegates to Reformed Synod 6th College at Allentown 109.

New York Synod 6. 31. papist heresies of the pastors of the 2nd and 3rd Conferences 34. impending divorce 142,150. Moldehnke 135.

Texas-Synode. Why I didn't stay with the - 52nd Iowa Synod 62nd Progress 150.

Virginia Synod 70.

Canada Synod 94.

General Synod 82.116.174. German Augsburg Synod 189.

## **T.**

Dance 6. 189.

Deaf and Dumb Institute of Norris, Mich. at 13,141.

Baptism, comfort from the - 159.

Temper fanaticism 87. 173.

Theatrical performances for the good of the church 53.

Theses: On the Difference between the Law and the Gospel 53. on the Analogy of Faith 94. on Several Questions Concerning the Doctrine of Sin 102. "Also with her Doctrine of the Election of Grace, the Evangelical Lutheran Church Gives All Glory to God Alone" 140.

Thuringia 70.

Tunker 53. 126.

## **U.**

Hungary 109. Slovak Lutheran Church 134.

Unirte 181. their mode of struggle 60. 181. "Messenger of Peace" 39. Orphanage burned down 21.

Universalists 166.

Support of sick and disused pastors and teachers 172.

## **V.**

Reason or God's Word? 188.

Vocation as some churches would issue it 31.

## **W.**

Orphanage near St. Louis 77th in Addison 181st in Boston barn burned 45th.

Waldeck 54.

Warning 7. 14. 40. (R. Koehler) 118. (Presbyterian) 63. angel's Christmas sermon 185.

Christmas, sermons on - 21. desecration of the same 21.

Weisel, Past. C. I. sen., died 70. - Ehrengedomniß 177. .

Weyermüller, Fr., editor of the Els.-Loth. "Friedensbote", died 109.

Anabaptists 53.

Winter, teacher J. A. F., died 110.

Wirthshausbesuch 166.

Württemberg 126.

Wyneken, Past. F., a word of sympathy, prompted by his death 45.

## **V.**

Young, Brigham 1.57. 182.

## **Z.**

"Witness to the Truth," New Lutheran Journal in New York Ministry 166.

Ziels dorf, teacher, deposed 7.



Herausgegeben von der Deutschen Evangelischen  
Zeitweilig redigirt von dem Verleger

Year 33.

## Preface.

"What do we do? This man does many signs. If we leave him, they will all believe in him. So then the Romans come and take away our land and our people." Thus said the chief priests and Pharisees, according to Joh. 11, 47. f., these arch-enemies of the Lord Jesus, when they had once more come together to deliberate what should be done towards the Lord Jesus, through whom they believed their rule to be endangered. They pondered to and fro, this and that concern was raised, this and that counsel was given. Then Caiphas appeared, who thought he had found the right way out. He said: "You know nothing, think nothing; it is better for us that one man should die for the people than that the whole people should perish.

We see here in Caiphas the image of a true church politician. But at the same time we see what a reprehensible thing church politics is, since truth and justice are sacrificed to help the church.

Nevertheless, the Church politician Caiphas has had many followers at all times. There has never been a lack of people who want to promote the welfare of the church, as they pretend, by means such as the state uses for its own purposes, and who transfer the rules of state wisdom to the field of the church. We find such in ancient and modern times, among Papists and enthusiasts, and unfortunately also among so-called Lutherans. They consider themselves to be exceedingly clever people, and are probably regarded as such in the eyes of others, just as Caiphas may have been admired by his colleagues for his cleverness, but in the eyes of God their cause is reprehensible.

It is reprehensible above all because the promotion of the welfare of the church is usually only pretended, and actually only one's own cause, power and reputation are in mind. The popes and their executioners, who martyred and killed the witnesses of truth, certainly did not and could not have the welfare of the church in mind, but only their own power, their regiment. Like Caiphas, therefore, they also thought, It is better that these should die than that our regiment should perish; for



gegeben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Jan. 1, 1877.

No. 1.

This they had to fear if they let the witnesses of the truth live, and counsel is much too high. If our Lord God willed to reform Those who even now in the Protestant church do not think theyhis church, it was by divine, not human, authority, wisdom, and can govern the church merely by the word, but are zealous for counsel, as in the days of Joshua, Judges, Samuel, the a strict church regime, are mostly zealous only for their own apostles, and in our own time. (Erl. A. 59, 136. f.)

rule. Those who try to hold together the community in which After Luther's death, some theologians even went along with they stand with worldly rules of prudence usually have only Emperor Carl V's plan to reunite the Protestants with the bread and reputation in mind. How many of them make their Roman Church. The unification formula, which was to serve as confession only for the sake of their belly, how many of them a provisional norm until the decision of a general council, was sign the confession, is known to the one who proclaims his called the Interim. As it was ecclesiastical policy that dictated this plan, so it was also ecclesiastical policy that urged that the

Church policy is also reprehensible because of the means it Emperor should be complied with in this matter, in order to employs. There may be a few who, out of weak knowledge and prevent the dangers that were to be feared for the Church in the seduced by others, really believe that they are helping the event of refusal. In this Interim, of course, the papists also gave kingdom of Christ. But the end does not justify the bad means. way in some respects, but in the most important points the These are and remain reprehensible. Lutherans were to give way. In the doctrine of conversion, for

When the Reformation became more and more widespread, example, the Lutherans were to admit that in conversion man and the demand for a general council became more and more is not merely passive, but can also do something. In the general, the pope and his gang thought of a means of doctrine of justification they were to drop the doctrine that man information in order to drive back the Reformation and the is justified by faith alone. The faithful Lutherans rightly opposed the council. Church politics soon found such a means. this interim, and rightly accused the timid, yielding theologians Hypocritically, he posed as if he wanted to take the Reformation of infidelity, because they presumed to forgive from the truth of into his own hands. In 1537 he entrusted a number of cardinals the divine word what no man has a right to do. Cheaply said the and prelates with an opinion on the reformation of the church. faithful confessors:

Luther published it in a German translation with a preface and gloss. In the preface he writes: "So now they have devised a rank of the whole church reformation, as this booklet seekssschwänzelt, so that, if one believes such lies, henceforth no concilium is necessary.... And even if the council had to be held, for which they are so dreadfully afraid, it would have nothing more to reform or do in the church, because the pope has already begun to do so". (Erl. A. 25, 151.)

When our Luther was informed of the plan according to which Duke George of Saxony, his mortal enemy, wanted to reform the church, since he could not dampen the general clamor for reformation and yet wanted to work against Luther's reformation, he (Luther) therefore rightly said: "These people want to reform the church and govern it according to their thoughts and human wisdom, since, after all, such human wisdom is the only way to reform the church."

Blessed is the man who can trust God, And will not consent to the interim, For that has the rogue behind him.

They were right to stand up against such an ignominious procedure, as one haggles with enemies over truths of the unchanging Word of God.

Bucer played a very miserable role as a church politician at the time of the Reformation. He wanted to unite the Zwinglians, to whom he was inclined, and the Lutherans. Now it is clear that both doctrines are flatly opposed to each other, that the Lutheran doctrine is in accordance with the holy word of God, and the Zwinglian doctrine is opposed to it. Nothing the less did Bucer seek to

Luther should not take it so exactly, but be content with a few *The General Council* was organized without the synods being phrases of the Zwinglians, cover up the disagreement, and united in doctrine. Every effort has been made to keep the recognize the Swiss as brothers without them having to recant loosely connected, disunited body together. In church policy it their error. What a shameful imposition did church policy make was thought advisable not to be so exact about the truth, to be on Luther! None less than: to forgive important pieces of the silent about error, and to tolerate it. Because Lutheranism is truth, to tolerate error, to allow truth and error equal rights, to now fashionable, one tried to express oneself occasionally in approve hypocrisy and dishonesty, in order to supposedly Lutheran terms, but also to do justice to the Lares. So far one promote the cause of the church. But however much the has limped on both sides. One deals blows against the sects, purpose was pointed out, that they must stand united against but often secretly and covertly also against the so-called Pabstthum, and stand by each other in this struggle, the honest "orthodox". One plays the friend and yet is basically the enemy. Luther could not see his way to such dishonest play. "That And that is called a wise, clever procedure.

would be (he said to Bucer) the best thing for the cause, if your The Iowa men are the real paragons of this, who today people taught rightly and confessed freely and roundly. Dear decide something and tomorrow deny having decided it, who friends, God has let us fall, we have erred and taught false today affirm, tomorrow deny, and while they deny, claim to doctrine, let us now become wiser, beware, and teach rightly. affirm. And with such unprecedented dishonest games, with For it cannot be done by covering up and concealing, neither such deceptions, they intend to promote the church. But now can one satisfy his own conscience nor that of other people. For that they have been revealed to everyone, we consider it such circumlocutions are not pleasing to God, who, especially unnecessary to describe this kind of church politician any for the sake of doctrine, will encourage a sharp judgment from further. Whoever still allows himself to be deceived by them is, us. Therefore we must not forgive God and his word in our office one might say, worth nothing better, and hardly of a different and life, be it ever so glorious, beautiful, glorious, powerful, mind than these his seducers.

artificial, wise, as may be thought and put forward. (Erl. A. 65, 93. f.)

Another sad example is provided by the cryptocalvinists together, they must make use of ambiguous ways of speaking (secret Calvinists). They were students of Melancthon, who, that please both parts, must yield to both parts, that is, they driven by a false love of peace, raved for the unification of must abandon Lutheran truth and concede justification to Lutherans and Reformed. However, they not only favored reformed error, must accept two mutually contradictory Calvinism, but also sought to gain its entrance into Saxony confessions. But they accomplish this with ease. That they do through all kinds of dishonest means. Outwardly, they posed as not really accept any confession from the heart, they easily faithful sons of Luther, they wanted to be regarded as ignore. They know how to make the people think they are blue, confessors of the Augsburg Confession, but inwardly they were where the majority of their people are Lutherans, to flatter the devoted to Calvinism, and secretly they sought to promote it in Lutherans, but also to say a good word to the Reformed, where every way. They therefore used ambiguous formulas, put a their favor is at stake.

different meaning to Lutheran idioms, put their poison in This is where those in Germany belong who do not want to catechisms, Bible editions, etc., and thus smuggled Calvinist give up the national church and go out of Babel, but remain in doctrine among the Lutheran people under the Lutheran name. fellowship with the enemies of the church. Church politics That this was a completely dishonest game, even a heathen can keeps them in the national church. In their foolishness they understand.

To cite examples of dishonest church politics from more according to God's Word, and they refrain from doing that which recent times, it is well known that the General Synod likes to sail alone could help souls and the whole nation.

under the Lutheran flag, although it is basically a Methodist- Other examples could easily be cited, e.g. how some Puritan-Rationalist community, and differs from the local supposedly seek the salvation of the church by curtailing the American sects only by the name it falsely bears. But the rights of the congregations, by placing the power of the church Lutheran name still has a good ring to it in some places, and more and more in the hands of the ministry, by insisting on legal with it many things can be done, and among those who love strictness in the handling of church discipline; others by Luther's name, sectarianism can spread all the more easily. flattering the mob, by overlooking encroachments on the rights This is probably church politics of the meanest kind, if one can of preachers, by speaking out for laxity in church discipline 2c. speak of stages.

The *General Council* has been playing church politics from reprehensible thing church policy is. And they do not present us the beginning. The question of the High Council at Jerusalem: with a particularly beautiful picture. Unbelief, arrogance, "What do we do?" John 11:47, or in American terms, "*What is* ambition, fear of man, pleasing man, belly care, falsehood 2c. - *expedient?*" -

It is she who has occupied the same in the majority of her What is it but shameful unbelief if one does not trust the Lord members at all her conventions. Without reason - because not to be able to pierce the little ship of his church through the for the sake of doctrine - synods separated from the General storms of this world alone, if one thinks that through Synod. In order to quickly oppose the General Synod with a large, respectable body, the synods were



to have to help the Lord with all kinds of measures? He is the Lord and Regent and wants to remain so alone. The preservation of the church is not our business, but his. He has built it upon himself and his word, and the gates of hell shall not prevail against it. By the word he will preserve her. We are to hold fast to the word, to extend his rule through the word, to allow no measure contrary to his word to be justified, to forgive nothing from his word, even if it seems as if the church could be helped or a danger averted by it.

What else is it but dreadful arrogance, when a man misses to be able to help Christ and his church with paltry measures of prudence? One sets oneself up as God's counselor, one wants to be wiser than God, yes, one reaches into the office of the Lord.

The Word of God, it cannot be denied, is generally an object of aversion in the world. But this should not challenge us. We are to press on with the word, unconcerned about what comes of it. But they speak: Yes, what will people say if we stand so stiffly over the word, if we oppose everything that is contrary to it! - With such language they betray that they fear men more than they fear the Lord, that the favor of men is more important to them than the friendship of God. How terrible! They do not ask what God says when they forgive something from his word; what men say is more important to them. They are moved by their belly's care, by their desire for honor, etc., not to offend men; to offend their God is a small thing to them.

It is manifest unfaithfulness to the divine truth to give even a piece of it. We cannot do with the truth as we please. It is a treasure entrusted to us, and we must guard it jealously. But does one not give away this treasure when, out of fear of man, out of complacency with man, out of a false love of peace, he drops even one of the divine truths, remains silent about error, tolerates even one false doctrine? Is it not a shameful thing to haggle over the truth of God's word with the enemies of it, to compare with them, to make peace with them? As beautiful as unity is, so great is the temerity to maintain it at any price, even with the sacrifice of a heavenly truth. As saddening as disagreement is, so sad is it to control it at the expense of truth.

It is often said that all Protestants who are united in the main doctrines of Christianity should unite in a common struggle against the common enemies, papists and scoffers, and therefore refrain from fighting each other, overlooking the differences 2c. But as much as ungodly church policy demands such a thing, it is nothing but a betrayal of the truth and cannot please God. As necessary as the fight against piety and unbelief is, it is displeasing to God when orthodox believers make common cause with false believers and therefore remain silent about their error and deny the truth. By uniting to fight against popery and unbelief, and by combating the lies of the papists and unbelievers on the one hand, they at the same time make themselves partakers of the error of the false believers on the other. And this is certainly a not insignificant part, which makes all ecclesiastical measures reprehensible, the fact that by turning aside and remaining silent, one can make a mistake,

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by yielding and giving in to the sins of others. "I have," says Luther, "always been to such mediations. And I have asked them more than ten times that, since they did not seek right, pure, true unity, they should leave it at the first dissension and disunity until they bled themselves to death. I will not burden myself with the sins of others, that I should quench a little fire in them, and make a great fire in us. God forbid." (61, 21.)

And what dishonesty, unfairness, and falseness is manifested in the concealing and covering up, the hiding of thoughts, the denial of error, the ambiguity, the approval of contradictory confessions, the limping on both sides, the mediating between truth and error, for the purpose of establishing and maintaining unity. This cannot please the pure, holy, truthful God. He has an abomination against the false. Honest disunity, therefore, is certainly better than dishonest unity.

Nor has anything beneficial ever been accomplished through church politics. It may seem as if, where the Lord alone is left in charge of the church through his word, and where one only gives himself up as the Lord's instrument, driving his word alone and remaining steadfast to his word, the church is little built or not built at all, or even destroyed, but it only seems that way. The day will make it clear that Christ's church alone has been built. It may seem as if the church politicians are doing great things; it only seems that way. What has become of Caiphas' wise counsel, how all attempts to help the church, in which one departed from God's word, went beyond God's word, have failed, how all attempts at unification, in which one did not let oneself be governed by God's word alone, only resulted in greater disunity and further fragmentation, how the Lord has put the wise to shame, history shows us.

Luther says: "But how did this counsel (of Caiphas) go forth? By this very means he caused the whole land to perish and perish. So do all such wise men in the Christian church and in the government of the world. This is it, that the Lord here" (Matt. 11) "saith, that he is not willing to suffer the wise men of the nose in his Christian church; they are called popes, emperors, kings, princes, and doctors, who master his divine word, and rule with their own wisdom in the great matters of faith and our salvation. We ourselves have experienced many such examples in a short time, that such clever ones took upon themselves to bring about unity or reformation, so that there would be unity in the Christian church: and brought this to market with delicious pretence, saying: so and so the emperor, the kings, princes and lords should do it, so one could help (country) and people and create much good in Christendom. But what one accomplishes and creates through such one's own suggestions and cleverness, I believe is now evident. God does not want and cannot suffer this. He does not want to be disciples, they are to be disciples. He is the eternal wisdom and knows well what he will do or not do.... The wretched foolish people want to master the divine majesty; he cannot and shall not suffer that either.... The devil rides men, that from the holy scriptures and God's word they seek a high name, their own praise and honor, and want to be more than other men. But we should speak here: Dear heavenly Father, speak, I will gladly be a disciple.

and be a child, and be silent; for if I should govern the church, The children are to be admitted to Holy Communion with us as and lead it out of my own wit, wisdom, and reason, the carrion soon as they have been confirmed. Now the case with us is would long since be in the mire, and the ship would long have such that our children are admitted to partake of Holy gone to pieces! Therefore, dear God, govern and lead it thyself; Communion with us immediately after their confirmation. The I will gladly gouge out my eyes, and shut up my reason, and let word of the apostle applies to them, as it does to all who partake thee rule by thy word alone. But this cannot be done in the of the Lord's Supper: "Let a man examine himself, and so let world; the evil spirits rise up for it, seeking nothing else than him eat of this bread, and drink of this cup." 1 Cor. 11:28; they that they may have great honor among the people, that it may must necessarily be so far advanced in Christian knowledge as be said of them: This is the right man, he will do it! and that they to be able really to examine themselves. According to the may also tickle and boast themselves with such fame: You have connection between these words and the preceding and done this, this is your work, you are the right man, the right following words, the apostle evidently wants to say: The man master; this is not good for all dogs. For true preachers should who wants to partake of Holy Communion should first examine teach God's word diligently and faithfully, and seek its honor himself, make an investigation of himself, whether he is fit to and praise alone. Likewise also let the hearers say, I do not partake of Holy Communion, namely, whether it is so arranged believe in my pastor, but he tells me of another Lord, whose in his heart that he can receive it wholesomely and worthily. To name is Christ, whom he shows me, at whose mouth I will look, this passage Calov writes: "For that no one may eat and drink and so far he leads me to the same right Master and Preceptor, unworthily, the apostle requires that each one examine himself, the Son of God. So it would stand right in the church and be that each one search himself in his heart, whether he has called well governed, and unity would remain everywhere." prepared himself properly for this holy supper, so that he may (Sermon on the Day of St. Matthew, E. A. 16, 268 f.) be a worthy guest. To this preparation is required both the

With Luther, the "Lutheran" has up to now also championed discerning of the body and blood of the Lord, and earnest the sole rule of Christ and has never spoken out against conversion to God, to which belongs the exhortation of the reprehensible church politics. He has testified to the truth and apostle (2 Cor. 13:5.), "Try yourselves, whether ye be in the fought against error, honestly, openly and fearlessly, faith; try yourselves" (*Biblia Illustr.*.) And in order that unconcerned about the consequences, unconcerned about everything may be done honestly and properly in the what the world says about it. And so, by the grace of God, shall confirmation of our children, our Synod has made the following it continue to be done. Let the "Lutheran," whom the Lord has provision in its Constitution: "The District Synod shall see to it hitherto used as an instrument for the building up of His that its preachers only grant confirmation to the catechumens kingdom, continue to be placed in His service. Let the Lord when the latter can recite by heart at least the tertium of the continue to accept this service and say His gracious Yes and catechism without interpretation, and have been taught the Amen to all that is testified to His glory.

G.

(Submitted.)

## About the age of our children at their confirmation.

When Schreiber speaks about this subject here, it is not without prompting from his brothers closest to him in the preaching and school offices. Although many, and perhaps most, of the dear parents who have school-age children within our congregations and who read the "Lutheran," may not need this discussion as instruction on this subject, as far as the experience of the writer goes, others, however, may find it useful for the present and the future.

Every year, as is well known, to our great joy, a larger or smaller number of children are confirmed in almost every one of our churches. The age of these is usually thirteen or fourteen, often fifteen or sixteen years; it has also sometimes happened, and especially in recent years it seems to have happened quite often, that twelve-year-old children were among them. The question which is often asked, namely, at what age our children should be confirmed, cannot be answered on the basis of any express divine commandment or prohibition which speaks of our children's confirmation or of the age required for it, but it is left to the evangelical wisdom and prudence of Christians to decide according to the circumstances.

understanding of the same to such an extent that they are able to examine themselves according to 1 Cor. 11:28. The Synod requires that more able catechumens be brought, where possible, to the point where they can establish the doctrines of the Christian faith with the clearest proofs from Scripture and refute the heresies of the sects. Where possible, one hundred hours are to be spent on confirmation classes. The preacher must also see to it that his confirmands have a good number of such good church core songs imprinted on their memory, which can serve them as a gift for their whole life." (Synodal Handbook, p. 13.) Among the children who, from their seventh or even sixth year, enjoy all the advantages of a good parochial school, there are not infrequently those who, with little effort and in a short time, could be brought by the special instruction of the preacher to the point where, at the age of eleven, and some even at the age of ten, they would be able to comply with the words of the apostle and meet the lowest requirement of our Synodal Constitution in regard to knowledge. But how foolish it would be, and what mischief it would open the door to, if we were to let our children partake of the Lord's Supper at that low age without need, is obvious to everyone, and the church has long since recognized it. Moreover, God does not want us parents to make our children grow up in all haste only so far, as it were, that they may go with us to the Lord's Supper, but he demands of us that we give them a good Christian education. It is said, "Train them up in the discipline and admonition of the Lord." Eph. 6. 4. Therefore it is a question of

In this debate, too, it was not really a question of answering the years out of school. It is not the years of life, but rather the question: At what age could our children be confirmed and knowledge and other maturity that should be the deciding factor admitted to the Lord's Supper? Up to what age should we let our children be here. As in the education of children in general, because of the children attend the parochial school and enjoy Christian differences between them, so also in their confirmation instruction? As is well known, the Christian education of our children cannot be circumscribed according to certain children is generally conducted in such a way among us that the established laws, but we are here in a field in which the Christian parents send their children to the parochial school for the time wisdom, prudence, and experience of parents, teachers, and being, but afterwards, when they are confirmed and while they preachers have to speak the word. As, according to the are preparing themselves especially for their actual vocation in experience of all educators, the education of one child is often life, they urge them to attend the catechism examinations. The to be handled quite differently from that of another, so also not children enjoy the parochial school until they have attained a all children will be able to be confirmed in the same year of life, certain maturity of mind, and by means of the catechism nor with the same knowledge. For this reason, it can happen examinations they are still more exercised, established, and through mistakes that even children of fourteen are confirmed fortified in that which they have learned in school from God's too early.

Word and the catechism. For this reason, our congregations Some congregations, in order to prevent some irregularities have arranged for the confirmed to attend the catechism in confirmation, have made a provision in their Christian liberty, examinations up to a certain age of youth or virginity, and it is stating the age up to which a child may not, as a rule, be expected that, after God's Word has been so richly applied to permitted to be confirmed, and at the same time they have them, they will, by God's grace, be able to stand on their own allowed exceptions, which are subject to the Christian judgment feet as courageous Christians when they have matured to and decision of the congregation, and a Christian, in recognition maturity. There is no question that this public way of educating of the liberty he has in Christ his Saviour, submits to such a children, where it has been set in motion and kept going, has provision when, for example, he finds it in his union with the proved so successful that we cannot thank God enough for it, as congregation, for the sake of brotherly love, Christian order, and experience among us teaches. On the other hand, experience peace. A Christian, in recognition of the freedom he has in has also taught us that where this kind of education (namely, Christ his Savior, submits himself to such a rule if, for example, through parochial schools and catechism examinations) he finds it necessary to join the congregation for the sake of away, sooner or later ruin fell upon the congregation. brotherly love, Christian order, peace and quiet. Such a

At the same time as their confirmation most of our children provision, however, cannot be intended, nor is it calculated, to leave school, the time of learning in all school subjects is over give light to the heart on so important a point as Confirmation for most of them. It is certainly important for us parents to be is. This light we parents must always draw from the Gospel. clear about when we should confirm our children and thus let Our children are God's gift and bounty. They shall one day them leave school, when we should conclude their time of be eternally blessed with us. For this reason, God redeemed learning in school. That our Lord Christ, when he was twelve them from sin, death and the devil through his Son, just as he years old, gave a glorious testimony of his wisdom in Jerusalem, redeemed us. For this reason he also gave them new birth is no proof that our children must now also be confirmed and through water and the Holy Spirit in holy baptism and made taken out of school at the age of twelve. The fact that the children them partakers of his grace, the forgiveness of their sins, and among us generally leave school at the age of thirteen or redemption from death and the devil. We may offer them to him fourteen cannot be a reason for us to insist on the confirmation in our prayers and on our hands. God's will of grace is that they of our own children under all circumstances and to try to force may persevere in their baptismal grace, or, if they have lost it, the congregation and the preacher to confirm them in every that they may be restored to it; that they may keep the pure possible way, just for the sake of this existing practice. doctrine which they have learned; that they may have a hearty

Furthermore, it would be a restriction of Christian freedom trust in him, their heavenly Father; that they may lead a holy life and a binding of consciences, and therefore quite reprehensible, according to his commandments; and that they may stand firm if, without taking into account the knowledge of the children, their against the devil, the world, and their flesh in the power of circumstances, and the like, a certain year of life were to be Christ, and have complete victory over these their spiritual established which our children, without exception, must have enemies; in short, that they may faithfully keep that which they completed before they are admitted to Confirmation. While one once promised through their dear godparents. In order that all child, for some reasons, perhaps because he has had little this may be done to our children, God has also ordained us schooling in his earlier years, or because he is not very gifted, parents to be his agents and instruments. We are called by God will naturally wait until he is fifteen or sixteen years old before he to do the noble work of educating our children in his stead. It is is Confirmed, another gifted child who has gone to school from a great joy to Christian parents to have children, but it is an even an early age may be admitted to Confirmation at the age of greater honor to raise them for eternal glory. All that they do in fourteen, thirteen, or, in some very isolated cases, even at the this in God's name will one day be richly rewarded in grace. All age of twelve.

the sorrows which pious parents have for the blessedness of their children, all their exhortations, punishments, and rebukes of their children, and all their privations which they endure in order to give their children a Christian education, are not in vain, but are inscribed with God, and their prayer is heard. Therefore we should not be weary, nor

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we are easily moved to conclude our children's schooling too soon.

Here we should also consider the great disadvantages that can result from the too-early confirmation of our children and the too-early completion of their schooling in the parochial school, and the great advantages that can result if our children are confirmed at a suitable age and taken out of the parochial school. Due to the lack of space, it is not possible at this time to discuss the disadvantages that can arise for the church from the early completion of our children's schooling, if the immature or half-mature children are later to take the place of the blessedly deceased old church members in the individual congregations as adult men and women. Nor can we now speak of the great advantages which the individual congregations derive from our youth having enjoyed a thorough Christian education. We must also refrain for the present from speaking of the disadvantages and advantages which concern the state in this question. Only some of the disadvantages and advantages which affect our children and us parents ourselves can be mentioned in a few words. First of all, of some disadvantages. Children who are taken out of the parochial school at too early an age have hardly attained the most necessary in Christian knowledge in school and in confirmation classes, and as half-mature and inexperienced people they come more and more into contact with the unbelieving and seductive world. Since it is a fact that so many children, who before the eyes of men at their confirmation gave rise to the best hopes, have nevertheless subsequently turned their backs on their God and their church and have turned to the world, is this not to be feared to an even greater extent in the case of those who are evidently confirmed too early? The little they have learned in school and in confirmation classes as children is, if it is not diligently practiced, oh! how soon forgotten again! They will soon lose the desire to attend the catechism class, because they let themselves be kept away from it by all kinds of obstacles, among other things also by the pleasures of the world, and perhaps their parents, who have finally become despondent or weak, will no longer seriously encourage them to do so. What a sad part ignorance then plays in such, not only in divine, but often also in worldly matters! Gradually they withdraw entirely from the Christian supervision under which they formerly stood. Now they are to stand independently in the world. Poor children! And often enough, in their ignorance and conceit, they think they understand very well, and so they often later cause much trouble to the church they join, year after year. To all this, of course, many other causes may also contribute, as experience teaches. On the other hand, we see that God, in his grace, often changes and corrects many things in neglected children for their good; but this should not make us indifferent to the Christian education of our children, for we have our duty to do, no matter what God has reserved for himself to do to our children. But not only our children, but also we parents ourselves would suffer the disadvantages. If we had to see how our children, among other things, as a result of finishing their schooling too early in the parochial school, would have to learn the catechism and



If we were to despise God's word and no longer want to learn it, if we were to become unchurched, fall prey to unbelief, or even lead a vicious life, or perhaps become completely degenerate in spiritual matters, etc., we would have to have a troubled conscience, which is no small thing. It is no joke. God demands all our children from us again. He will ask us on the last day: Where are the children whom I gave to you and entrusted to you, that you should bring them up to my praise? Woe to us then if we have to fall silent before him because our children have been eternally lost through our fault! Moreover, experience teaches us that often those children to whom all possible means have been applied cause their godly parents much trouble and anxiety, from which it is easy to infer that in general the troubles must be much greater which such children cause in whom only a weak foundation has been laid in all things. Now also of the advantages. It is a capital in itself, as is well known, when young people who have completed their schooling are well at home in elementary knowledge, when, for example, they can read fluently in the two main languages of this country and have the right understanding of what they have read, when they can count well and can write easily. With God's help they can become useful and useful people, citizens and church members. But it is an incomparably greater capital if young people also have a good, firm grounding in the divine truths of salvation. With the catechism and the well learned and understood sayings of the divine Word in their hearts, they are also able to comply with the apostolic command, which concerns every adult Christian, in a completely different way: "Be ready at all times for the responsibility of everyone, who demands the reason of the hope that is in you." 1 Pet. 3:15. They have then also the means of being preserved, with God's help, from all false doctrine, false union, sectarianism, and zealotry. And what can be more joyful for godly parents, who are serious about their children's happiness, than when they see that God has blessed their little work on their children? But what joy they will enjoy before the throne of the Lamb, when they and their children are eternally blessed! Then, if the parents have considered all things in the fear of God, and perhaps have had their children confirmed by the counsel of the preacher and teacher, they may well punish their son or daughter seriously if they deviate, and say to them, "You know the word of God; you have been taught it; no pains have been spared you; if now you perish, it is not our fault, but yours.

The author of this book is convinced that we parents should not ignore the changes that take place in the child's soul during the school years, but should pay close attention to them in our education. It is general experience that our children work predominantly with their memory up to the age of twelve. Only from the twelfth year on does intellectual activity generally become more prominent in them. In general, however, the development of girls is more rapid than that of boys. The most important time for the formation of our children, both in Christian knowledge and in every other form of knowledge, would therefore be from the age of twelve.

twelfth to fourteenth years. If character is to be formed in a child inside." The use of free schools on our part should at best be in a manner pleasing to God, we must offer the children suitable help only as an emergency remedy.

When we parents look at our ten-year-old son, who has been going to school since he was seven years old, we are much more inclined to say: "But how the boy is making progress; written out of heartfelt love for the parents who read them and he is already reading quite fluently, he writes beautifully, he does his arithmetic well, and he is also making good progress in learning the catechism; when he is twelve years old he will certainly be able to be confirmed. That this is the case with the boy is certainly very pleasing and God is to be thanked for his gift. But if the boy continues to make the same progress up to the age of twelve, or even greater, it can be assumed that with God's help he will make twice as much progress up to the age of fourteen, after the activity of understanding begins with him at the age of twelve.

However, certain circumstances and conditions may arise that require our children to finish school a little earlier, and sometimes there is nothing to be done but to make exceptions. For example, there are some children who are difficult to learn. Then many a child is prevented from attending school by much illness. In general, preachers, teachers, and parents, depending on their involvement in the matter of education, will have to command God to do many things that they cannot change with the best will in the world. Godly parents, too, will now and then be confronted with bitter poverty of earthly goods and

Perhaps they are also afflicted by God with a protracted illness and are thereby induced to shorten their children's schooling, which is so necessary, so that they can help earn the necessary living. This often cannot be changed, however much it is to be deplored for the sake of the children. Often, of course, the need may be considered greater than it is. But God, who has commanded us the Christian education of our children, and at the same time sends us adversity, can and will always help according to his gracious good pleasure. Therefore we should not be so timid. Others go about with the thought of bringing up their children only

The reason for having them confirmed earlier than would otherwise be necessary is that they want to send them to the free school for further education after confirmation. There are, however, many things to be considered. How wrong it is to leave the children in their first years to the free schools and then let them learn only a little "religion" in the parochial school and in the confirmation classes, or perhaps only in the confirmation classes, so that they may be needily confirmed with the other children of their age, so precarious is it on the other hand to have them confirmed with to hasten the confirmation of the children imprudently, only that they may then attend the free schools. In the first case, the school should only serve to sow the weeds sown in the heart; in the second case, the must that is to become beautiful wine is so easily destroyed by poisonous additives. Shall we, then, say you, use the free schools only in such a way that the children get as much as nothing out of them? Yes, I would rather do that than help to bring about the children's damnation.

It has been proved that the free schools are not Christian, but pagan, secular schools. It would not in itself be a sin to let children who have attained the necessary maturity in the understanding of the doctrines of salvation, and have therefore attained Confirmation, go to the free schools, but even to such they are still dangerous, and: "He who gladly gives himself up to driving, ver-

So I would have spoken freely about this subject. There is much more to be said about it. Now may these few words, perhaps inclined to say: "But how the boy is making progress; written out of heartfelt love for the parents who read them and he is already reading quite fluently, he writes beautifully, he does his arithmetic well, and he is also making good progress God.

A child lover.

## To the ecclesiastical

### I. America.

About our Calendar for German Lutherans for the year 1877, a correspondent of the "Pilgrim" in Reading writes as follows: "Dear Pilgrim, you are probably announcing, as belongs to your profession, your next year's comrades, the "Calendars", who are already beginning their pilgrimage. Among those registered and recommended, apart from other advantages for Lutherans, one stands out just this time, which for a special reason does not need special recommendation, but is worthy of it. The "American Calendar for German Lutherans" contains a portrait of the life of the Reverend American Evangelist Friedrich Conrad Dietrich Wyneken. Drawn in grateful love to the Lutheran people of America by J. C. W. L. - You yourself, dear Pilgrim, once told something about the aforementioned man of God on the occasion of his obituary. Nothing is to be said here and now about this dear father and teacher in Christ. Only recommend the spreading of the aforementioned writing as warmly as you can. The blessing will be great. The "picture of life" is not only beautiful in the noblest sense of the word, but above all true. The clean and chaste drawing hand is unmistakable. A delight is offered here that calls for the praise and glory of God who has given such men to our American Zion. - Well is the name of the blessed hero known to friend and foe. Few outside the inner circle of brothers and friends will have had access to a closer knowledge of this rich life. Now everyone is offered the opportunity to get to know the "missionary", the "city pastor", the "synodal president", the "house father", the "patriarch" Wyneken. - It is a blessing to look at life pictures of the church present, like this. The sympathy for the tasks and the gratitude for the gifts of the Church are awakened or strengthened. Even those who for some reason or other do not keep the "Missourian" calendar should read and spread the present one for the sake of this picture of life. The reader will know thanks to thee, dear Pilgrim, for thy commendation, and say from his heart, "Remember your teachers, which have told you the word of God, which end look ye on, and follow their faith!" (Heb. 13:7.) A non-Missourian."

Calendar. Pastor Brobst's calendar has been published again this year. As far as the content is concerned, Pastor Brobst first gives a compilation of the most important doctrines of discernment and then, in the familiar manner, all kinds of hints for church and Christian life. What is sent in is less good. For some, especially pastors, the enclosed list of all preachers who call themselves Lutheran and the statistics of the Lutheran church are not useless. But the author of this list and statistics, Mr. T. H. D., has not drawn the various bodies correctly. - The English calendar, *Church Almanac*, published within the *Council by the Lutheran Bookstore* in Philadelphia, has better reading matter this year, than formerly. - The contents of the English calendar of the General Synod bear entirely the stamp of this body. Both the latter calendars also contain the preaching list and statistics. G.

California. We cannot but share with our readers the following pleasant news from California, which we received in a letter from our dear brother, Pastor Bühlert in San Francisco, dated December 4 of last year. The latter writes: "In my last letter I could only indicate that a Pastor Dreves, formerly a teacher at the Hermannsburg Missionary Institution, afterwards a preacher in the city of Hanover, now sent out by the Wisconsin Synod as a traveling preacher, had arrived here. Since then, assisted by our congregation, he has visited many of the smaller towns of California, and almost everywhere found individual souls hungering for God's Word. Yesterday, the 1st Advent, he spent with us, as he wished to participate in our communion celebration; he also preached for me. We are all convinced that we have won in him a man who will carry on the missionary work in our state in perfect brotherly fellowship with our congregation and who will also serve to promote us. We also recently had the great joy of having Pastor Christensen from the Norwegian Synod, who was also in St. Louis years ago, among us. He was on his way to Oregon, where he is supposed to work as a traveling preacher. So Pastor Christensen, Pastor Carlsen, the Norwegian brother here, Pastor Dreves and I were united together in complete unity of faith. What a gracious providence of our faithful God! You can easily imagine how great our joy was, how much we gave ourselves up in our happiness to the beautiful hope of being able to form a little conference on this coast one day." Thus writes a man who for years, isolated from all brotherly fellowship, quietly served the Lord in His Church with the most devoted faithfulness. May God most gloriously fulfill his hopes for the blossoming of a greater ecclesiastical fellowship, united by the bond of truth, on the shores of the calm ocean! He who is in greater brotherly and ministerial communion does not usually realize what a blessing it is to him, and how miserable his condition would be without it; he may even think, in his arrogance, that he would have made much more progress if he had always remained alone. So it is by nature with us poor fallen men that we only ever learn to see and feel the greatness of God's benefits when we no longer have them. W. [Walther]

The Pennsylvania Synod is known to send delegates to and receive delegates from the Reformed Synod. When the Reformed Synod recently met in Reading, a motion was made to rescind the change of delegates because of the Galesburg Rule. If the Reformed Synod had considered how little the Galesburg Rule meant in the *Council*, and therefore also in the Pennsylvanian Synod, they would not have attached so much importance to it. But - the motion was made, and it is considered very fortunate in the "Pennsylvanian" Synod that at this meeting of the Reformed Synod it had just one delegate who was able to avert the misfortune - the cancellation of the change of delegate - namely Pastor M. B. Schmucker. By his speech, in which he had much to say about the "intimate and friendly relations of the two bodies" and assured, as the "Herald" of Mary, so the Muhammedans seek to excite their people to reports, that the Pennsylvanian Synod, in all its actions on account of the Galesburg Rule, had not for a moment thought that the "friendly" relations with the Reformed Synod should be disturbed or should cease", he "happily" succeeded in getting the Reformed Synod to declare with a large majority in favor of retaining the change of delegates. Beautiful Mother Synod! G.

New-York.Synod. In the first district conference of this synod, a parochial school teachers' association

constituit. The "Lutheran Herald", which reports this, remarks: "Our parish school system is still in a very bad way, and the blame has been laid on the pastors and their congregations for not showing more interest in the development of this so important parish institute, the parish school. The Lutheran church will not be able to maintain the number of confirmands in its community if it relies only on the work of the Sunday school. Only the parish school can provide a thorough education and Christian upbringing, and therefore it is very necessary that everything be done, not only that every German Lutheran congregation have a parish school, but also that the existing ones be raised.

Presbyterian Church. Certain Presbyterian newspapers complain that infant baptism is greatly neglected in this church. The report of the General Assembly shows that there is only one infant baptism for every 27 communicant members. (Apologet.)

Also a Reformation Feast. Bishop Escher of the Methodist Evangelical Fellowship reports on a Reformation festival that Reformed, Lutheran and Methodist congregations recently celebrated together in Detroit. We owe Mr. Escher a special debt of gratitude for his remark: "But there were no Missourians present," for they must be strange Lutherans who can celebrate Reformation feasts with Reformed and Methodists. G.

A criminal abuse of the pulpit consecrated for the preaching of the Word of God is political salvation from the mouth of a preacher consecrated for the service of the Word of God. When such white-necked stump preachers seek to justify themselves by referring to the prophets of the old covenant, it is simply ridiculous and only exposes the brazen ignorance of such babblers. In Washington, of course, they think they can be free from such scruples. The court preacher Newman preached a sermon before the President's ears on Thanksgiving Day that could have put even a coolie like us in a harness. The Democrats were soundly ruffled, and amid the clapping and stamping of the "Zuschaners," the D. D. let loose the following gush: "In sending these troops to the South, General Grant has become for the second time the savior of a race trodden in the dust." (Pilgrim op.)

A Methodist caught by a Methodist. The Methodist "Apologet" writes of another Methodist paper, the "Christian Messenger," as follows: "The 'Christian Messenger' publicizes a list of so-called 'bitters,' which it claims are -harmful to health and 'tempting to drunkenness.' It divides these 'Bitters' into three classes and says, 'the Bitters belonging to the first class are only manufactured as drinks'. Hostetter's Bitters' is at the top of this first class and is listed as containing 43 percent alcohol. But the same 'Hostetter's Bitters' are displayed in the columns of the 'Christian Messenger'. How's that?" Pabst and Turk. As the creatures of the Roman Pabst have of late been fibbing much to their blindly devoted followers about apparitions of Mary, so the Muhammedans seek to excite their people to new zeal by telling them how lately Muhammed appeared to the watchman at his sepulchre at Medina.

## II. foreign countries.

Dance. In a German newspaper we read: Recently the Prussian authorities have taken strict action against the mischief of children attending public dances. Innkeepers who allow children are threatened with the withdrawal of their concession, and at the same time the children are to be warned in the schools against attending the dances. Thus one learns something good from Prussia for once. Hanover, on the other hand, is reported in another paper.





written: The renewed attempt to pierce the Hanoverian Sabbath ordinance, which forbids dancing, balls, etc. on Saturdays, has had some success at the instigation of the Sedan celebration. The King rejected a request from Hildesheim to this effect. Harburg, on the other hand, appealed to the Lüneburg Landdrostei and, as an exception, received permission to dance.

Mexico. In the "Lutheraner" of March 1, 1876, we reported that Pastor Matthias Göthe had founded a German Lutheran congregation of the Augsburg Confession, i.e., a Lutheran congregation, in the capital of Mexico, the first of this confession ever to exist in Mexico. Later we received from him the manuscript of the small Lutheran catechism in Spanish. We now learn from a Californian newspaper that Pastor Göthe died on October 26th of last year. W. [Walther]

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### Ordinations and introductions.

By order of Praeses Biltz I ordained Candidate F. Cisenbetß on November 30. A. W. Frese.

**Address:** Bov. IV Liseudoiss,  
Bonorr, Dixon vo., dsodr.

Candidate Johannes Krüger was ordained and introduced in his congregation in Town Berlin on the 23rd Sunday after Tr. in the presence of the Reverend Presidium. The HCrr blessed him in his church.  
R. Winkler.

Address r Bov. Lroogor,  
lovsu Berlin, Biedlunä Oo., Dneotu lerr.

On the 24th Sunday after Trin. the Rev. G. Rosen- winkel was introduced by the undersigned at Mishawaka and Woodland, St. Joseph County, Ind. H. Diemer.

In the discharge of Mr. Praeses Wunder, on the first Sunday after Trin. Rev. A. Pohl, heretofore a member of the Ohio Synod, was introduced by me, assisted by Revs. H. Schmidt and H. Ramelow, to his congregation at Palatine, Coook County, Illinois. I. E. Roeder.

On the second Sunday in Advent, 1876, Rev. L. W. R. Frederking, of LoSt Prairie, Perry County, Ill, was installed in the Presidency by me, assisted by Rev. Pennekamp introduced. I. A. F. W. Mueller.

**Address:** Bov. O. IV. R. BrockorlrinA,  
Binokno^vilis, Borr^ 60th, III.

On the first Sunday after Tr. the Rev. I. A. F. W. Muller, of Ehester, Ill, at his new branch at Saint Genevieve, Missouri, was introduc'd by the undersigned.

O. F. Voigt.

**Address** r Bov. .1. IV ^V. Nuollor,  
Oliostor, III.

On the first Sunday of Advent, Rev. W. Heine- mann was installed, according to the notice received, in the Salem Lutheran congregation in and about New Bielefeld, Missouri, assisted by Rev. I. P. Fackler, of the following address

C. C. E. Brandt.

**Address:** Bsv. IV. Loinomunn,  
Bluolc 8t. Bouis Oo., Ao.

On the second Sunday of Advent, Rev. P. Wesel oh was installed in his new office at St. John's Lutheran parish, near Kimmswick, Missouri, by order of Mr. President Biltz, by the undersigned.

C. F. W. Sapper.

**Address:** Bov. IV 'IVesoloü,  
Limrnsviek, ^ockorson Oo., 2Io.

Rev. W. A. Weismann, of the Ohio Synod, called from St. John's Lutheran Parish, To- peka, Kansas, was introduced by me on behalf of Praeses Biltz, on the First Sunday after Trinity.

H. T. Senne.

**Address:** Rov. ^VV. ^Voismunn,  
lopoüa, 8d">VL6H vo., Lunsas.

On the 24th Sunday after Trinity, November 26, 1876, Rev. W. C. H. Lübker, formerly of Butler, Pennsylvania, was installed in his new office at the Lutheran DreietnigkritS- congregation at Washington, D. C-, by order of the Hon. Praeses I. P. Beyer, with solemn engagement upon our symbols by the undersigned. W. G. Hugo Hanser.

Address: Bßv. ^VV V. L. Buollrort,  
ago. ot 4tli L L 8t" ., ^VHiinZton, D. O.



### Correction.

In my "Public Warning" in No. 23\* of "Lutherans," one of the teachers was called "a lying man. Since this word "mendacious" can easily be interpreted as if the teacher in question had been such a person, "out of whose mouth," as one is wont to say, "no true word comes," I hereby take back this expression with all my heart; for I have been told in detail that the teacher in question, at that time, being ensnared by the opponents of Mr. Pastor H. Meyer, had "several times lied and made up his mind. Pastor H. Meyer, "several times took refuge in lies and distortions", which, however, as I am further informed, he did not confess "from elsewhere", but personally and repentantly confessed to the congregation before his departure and received forgiveness from them.

Fort Wayne, Dec. 4, 1876.

W. Sihler.

### Warning.

It has been brought to my attention that a so-called Evangelical Lutheran congregation of Odessa, Yankton County, Dakota Terr. has sent out two men to beg money for their deeply indebted church. It is, however, an unfortunate fact that this congregation has expelled a pastor of our synod in a most disgraceful manner, and is at present having Methodist preachers serve them. Whether such people should be supported is a matter for everyone to judge for themselves.

Watertown, December 15, 1876. c. Penalties.

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### Notice.

In this year's Synod Report of the Northwest District of our Synod, it is announced that Mr. H. Zielsdorf. Teaching congregation of the Rev. Schilling^bet Kewaskum, Wis. has been deposed from his office, having been revealed as an impenitent liar, in Christian order. As the same addressed a complaint to the aforesaid District Synod, and desired an investigation of his case by the same, denying the correctness of the minutes in question, the same felt compelled to take charge of him. The commission chosen by the synod investigated the complaint on the spot and reported to the undersigned. It must confirm the verdict pronounced against Mr. H. Zielsdorf as being entirely just.

Such, in view of certain circumstances, is hereby made public.

Watertown, WiS. 14th Place. 1876.

C. Penalties, d. Z. Präses obigen Districts.

### Call.

Where is Charlotte Saß, a née Weishahn, from Gnoien, Meklenburg - Schwerin, widow of Christian Saß, who died 17 to 18 years ago in Pittsburg, Pennsylvania. All who see this and know the above-mentioned person are requested to inform her that her husband's brother, Friedrich Saß, is looking for her in order to speak to her about an important matter for her and her children.

**Man adressire r** Air. IUeckr. Let, ear"  
ok Itev. ck. L.  
Hurrlil"^,

Oo., III.

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### Conferenz - Display.

The mixed Cvnfrnrnz in the Nvrdrvstrn of Wisconsin will assemble, s. G. w., at Manitowoc on the 29th of January, and hold their meetings there on the 30th and 31st of that month.

I. I. Hoffmann.

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Entered the caste of the Western District:

To the synodical treasury: from teacher Heider in St. Louis Ht.50. Past. Toenjes in Morgan County, Mo, P2.00.. Collecte from Past. Lruthäusrr's congregation in Stanton County, Nebr., P6.00, from himself H2.00. Collecte of Past. Wille's congregation at Brownsville, Mo., H9.40. 'Kindtauf- Collecte at P. Sym- mank by Past. Birkmann in Lee County, Texas, H5.55. 'Infant baptismal collecte at Ä. Noack, by same, K1.85. From Rev. Holls' Cross congregation in St. Clair County, Ill, H9.00. From Rev. Bremer's congregation in Lake Creek, Mo, O5.05. From the Tri-unity District in St. Louis O15.00. From Rev. "Itemke's congregation at Serbin, Texas, O13.15, by himself H3.00. Past. Estel's congregation at Pierce, Nebr. k8.15, by himself H3.00. Rev. Holtermann's congregation at Perryvttle, Mo. by himself, K50.00. From Jm- manucls - District at St. Louis H14.05. From Rev. Seidel at Keokuk Junction, Ill, H2.00. IPast. Lenks congregation in North St. Louis Sw.tttt. Past. Karth's congregation at Humboldt, Kan- saS, H2.75. Past. Wesche's in Jefferson City, Mo. I2.00. Of Pros. W.'s salary this year received back O200.00.

For college maintenanceS 7a sser By F. Ohmann in West St. Paul, Minn, S5.00.

For inner discord: from the Sunday school - treasury by Past. Stroebel .in Wilton, Iowa, G6.50. Gift of the srl. P. Brödehöft through Past. Wille in Brownsville, Mo., P10.W. From the Jmmanuel District in St. Louis P1.05. From the Virgins - Association of the Jmm. District, to a Wintrrpelz for the traveling preacher in Iowa, Pltt.OO.

On the building fund: by Past. Holls in Crntreville, Ill.,

For Pastor Bruno's Institution: Don G. Vetter in St. Louis 21.00.  
 For the Hermannsburg Mission: By Past. Stiemke in Serbin, Texas, for recovery of his wife, 25.00. From Ernst Bollmann in Allouez 210.00.  
 by B. Herbrig 28.00, E. Her- brig 21.00, G. Woyte 21.00.  
 For poor students: Half of the Reformation Festival Collecte of Past. Strobels Gem., Wilton Co., Iowa, 26.00.  
 To the Synodical Missionary Fund, Don N. N. by Past. Wesche at Jefferson City, Mo., 21.Ä>.  
 St. Louis, Dec. 23, 1875. E. Roschke, Cassirer.

Incoming to -the Eastern District treasury:

Proceeds to the treasury of the Northwestern District:  
 For Past. Brunn's institution: from Rev. H. Fischer's parish in Brnton 25.00. From Past. Seuel's congregation, Missionfest-Collecte, 215.00.  
 Bon Past. E. Strascn's congregation at Watertown 211.74.  
 For poor students in Addison: by Ernst Boll- mann in Allouez 210.00.  
 For the Emigrants - Mission in New York: By Past. A. Käselitz in Wilson 23.00. By Past. Seuel's congregation, Missionfest'Collecte, 27.50.  
 For the emigrants - Baltimore mission: from Past. Seuel's congregation, Mission Festival Collecte, 27.50.  
 For Fritz Wambsganß in St. Louis: by David Heckendorf in Kirchhain 26.00.  
 For George Häffner at St. Louis: By Rev. Preger, on NeverS infant baptism collected, 21.00.  
 For Wambsganß in Springfield: Wedding - Collecte at Ehr. Groth 25.00.  
 For Brass in Springfield: Wedding - Collecte at Ehr. Groth 26.00.  
 For Wittwe Dreyer: From Teacher Grothmann in Grafton 25.00.  
 For Wittwe Nickel: From the same 25.00.  
 For Rev. Rehwinkel's parish: from Rev. Wm. Friedrich's parish in Waconia 26.30. From Sanct Stephen's parish in Milwaukee 224.00.  
 From Past. Seuel's parish 29.00. by Rev. Schaaf's parish in Lewiston 215.75. From Fritze Brothers in Claremont 21.50.  
 For you church in Hudson, NewAork: Don Past. Seuel's congregation 25.25. Past. Schaaf's congregation 25.25. Past. Schulze'S congregation in Courtland 26.22.  
 Wr Stud. Vetch in Springfield: from Past. Hudtloff, thank offering for recovery of his wife, 25.00.  
 For the congregation in Padurah, Kentucky: From Past. Schulze'S congregation in Courtland 26.22.  
 For the heathen mission: From F. K.'S children in Sheboygan 25.00.  
 Miss I. K. 2'5.00^  
 For the deaf and dumb in Norris: From N. N. in LoganSville 21-38.  
 From members of the congregation in Lrbanon 26.50. Collected at Dohratz's house dedication 26.22. From Past. Schütz 21.00. Whose congregation 23.35. H. Kronitz 21.00.  
 For the orphanage at Addison: From the piggy bank of Jda Bollmann in Allouez 22.25. Don the students of the Lrhrrr Buuk in Milwaukee 21.00.  
 For poor students in Springfield: By Past. A. G. Döhler 21.00. Past. W. Friedrich's congregation at Waconia 22.50. N. N. at LoganSville 50 Ets. Baptism. Collecte bri A. Benter 24.25.  
 To the Synodical Building Fund: from Past. H. Fischer's congregation in Benton 23.00. Past. Elöter's congregation 214.30.  
 For the widow's fund: from Past. W. Friedrich's congregation in Waconia 29.40, in Watertown 23.00. Past. Schumann's congregation in Freistadt 211.46. From some members of Past. I. Horst's congregation 214.50. Past. F. JohlS congregation in Claremont 25.00. From the Revs: Indianapolis 22 bust shirts and 8 pairs of socks. From the Zion District A. G. Döhler 23.00, F. H. Koldr 24.00, Sprengeler 22.50, E. Seuel 24.00, here 22.00. From the congregation of Pastor Strobri'S in Wilton, Iowa, Osterhus 22.00, H. Meyer 24.00, W. Friedrich 210.80, Ahner 21.00, I. F. one-half of the Reformation Feast - Collecte in the amount of 26.00. By Döscher 21.00, Karl Meyer 24.00. Of the teachers P. E. Eibert and Augustin 24.00 each.  
 To the synodical treasury, Don Past. E. G. C.'Markworth 21.00.  
 Whose congregation at Ealedonia 24.20, at Rat River 23.45, at Schroeder's Corner 21.82, at Fremont Road 21.85, at Wolf River 22.00, at Fremont 84 Cts. at Manteufel 21.00. Past. A. G. Doehler 22.00. by Past. Präger's St. John's congregation in Town Milwaukee 22.37. Past. I. in P. 21.00. By Past. E. Sch. in E. 23.75. by Past. I. H. I. in L. 25.00. E. Seuel 21.00. Past. Osterhus 21.00. Past. Schulze'S congregation inby I. St. in P. 210.00. by Past. O. Sp. in Sh. 27.00. By Past. H. F. G. of Courtland, Harvest Festival Collecte, 223.00. Past. Rosenwinkel'sthe parish in E. 27.00. By Rev. W. L. in A. 29.00. By Past. H. I. in I. 22.00. congregation 25.00. By Past. Schumann's congregation at Freistadt, By Rev. F. D. in Ch. 210.00. By Rev. W. D. in P. R. 215.00. By Rev. F. Harvest Festival - Collecte 230.25, Reformation Festival - CollecteO. in C. 211.50. By Rev. H. E. in Ch. 24.00. by Teacher M. B. in A. 29.85. 26.90. Teacher Rüge 22.00. Teacher Pritzlaff 22.00. Past. Meyer'sby Past. C. M. in K. 24.50. By Past. M. H. in St. 21.00. By Past. W. V. in congregation to Cedar Creek 26.67. Past. H. Meyer 22.00. Past. C. M. C. 24.25. By Past. G- L. in N. 21.00. From members of my' Meyer 22.00. pastor W. Friedrich 22.00. whose congregation at Waconia congregation 230.25. (Summa 2144.10.) According to postal receipts 25.00, at Watertown 21.00. Past. B. I. Zahn 22.00. Of Rev. Keller's St. sent free of charge: 2159.90.  
 John's parish 22.51. Of Past. Hill's congregation at Eedarburgh 210.17. Chicago, Ill.  
 Past. I. L. Daib and congregation in Osb- kosh .216.00. Past. Wambsganß' congregation in Adell 216.64. Past. A. E. Winte's congregation in LoganSville 28.12. Past. E. Maurer's congregation in Belvidere 25.00. Past. Schumann's congregation in Freistadt 25.22. Lawrence- burg h, Indiana:  
 Teacher P. E. Liberi 22.00. Rev. Preger's congregation in Granville 22.88. M. ElauS in Sandusky 22.00. Rev. Allwardt's congregation Werfelmann at Milwaukee, 22.00; G. Gerken at Havana, Ill. 211.50; O. 225.25. Rev. Hoffmann's Gem. in Sheboygan Falls 25.68. Past. Elöters Kolb at Martinoeville, N. I., 23.50, I. Trautmann at Adrian, Mich. 25.00, A. G. Döhler m Forestville, Wis., 21.00, Bro. Nützel in West Ely, Mo., 22.25, H. E. Michels in Canaan, Mo., 22.00, G. Bernthal in Richville, Mich. 22.81, G. I. Mueller at Freedom, Pa., 24.00, F. Karth at Humboldt, Kansas, 210.00, E. A. Schürmann at Homestead, Iowa, 24.58, A. H. Waconia 210.00. Past. B. I. Zahn's St. John's parish in Portage 25.25. Tetzal at Chariten ForkS, Mo., 22.75, ^G. Tönjes at Stover, Mo., 23.00, Dessen's St. Michar- lis parish in Lewiston 21.75. Past. Keller's St. F. Leyhr at Grand RapidS, Wis., 21.40, H. W. Krmning at Lake Ererk, John's congregation 23.50. Of whose Triune Critters congregation Mo., 22.45, E. G. Frank at Egg Harbor City, N. I., 23.50, I. v. Brandt at 22.51. Past. Schneider's congregation at Watrfrd 25.70. Rev. Seuel's Blue Earth City, Minn, 21.10, V. Both in Mobile, Ala., 26.00, B. Sievers congregation in Echester 25.00. Past. I. Friedrich's congregation in FallBartelS in Beck- ville, Mo., 24.00. Further: by Mr. I. Meyer in Wood- Excel 210.00. Past. T. Roesch's congregation in East Granville 23.00. worth, Ill, parish eollecte 27.00. By Past. I. R. Lauritzen 21.00. By Mr. E. Past. Hudtloff's congregation 25.30. From Mr. Fr. Auch in Srbewaing, Roschke of Past. Matthias' parish at Paola, Kansas, 25.00. By Past. Mich. 22.00. From the Dreieinigkirts congregation in Milwaukee, Gräbner's congregation in St. Charles, Mo. 210.20. Th. H. Jäger, Rev. MissionS-Collrcte, 23.00. From Past. Elöter's congregation, 22.84.

For poor students, the Bremen, St. Louis, congregation gave 7 quiltS, 16 underpants, 12 undershirts, IL pair of stockings.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (of the Illinois District)

have been received 1st contributions:

Of the teachers: C. Kb'bel, C. Waschilewsky each \$1.00, E. A. Zutz, A. Dorn each \$2.00, W. Klünder\$3.00, E. Kopittkc, A. Tadel each \$4.00.

From the pastors: H. Pröhl, T. F. Liebe, H. Wunder, H. H. Holtermann, W. Heinemann, F. Döderlein each \$4.00, P. Hansen \$4.75, G. W. Brügmann, W. Achenbach each \$5.00, W. Kolb \$8.00.

Two. Gifts:

Of Rev. Kleppisch's congregation in Belleville \$6.65. Rev. Ramelow's congregation in Elk Grove \$15.60. Rev. Ottmann's congregation in Collinsville \$17.50. H. Hinck in Chicago \$1.00. N. N. there \$3.00. Ph. Frey in Ehester \$2.00. Past. Ber- gens congregation in Prairie Town \$9.30. Of Past. Schmidt's congregation in Schaumburg: reformation feast - Collecte \$21.14, out of the collection bag \$8.86. Past. Riedel's congregation in Home- wood \$4.30, from himself 25 Cts. By Past. Wehrs from Mrs. Teyler in Genoa \$5.00, from Past. Streckfoot's congregation in Okawville \$11.82, by Past. Traub's congregation in Crete \$15.67. Past. Dorn's parish in Pleasant Ridge \$12.00. N. N. in Chicago \$3.00. L. Stuenkel in Addison 50 Cts. Past. Nachti- gall's cross - congregation in Waterloo \$8.00. By Past. Dör- mann by Mrs. N. N. in Morris \$2.00. By Teacher A. Wilde's Singing Choir in Warsaw \$5.00. By Karl Burgdorf in Red Bud \$1.00. By the Women's Club in Past. Lirbe's congregation in Wine Hill \$15.00. From Past. Strieter's congregation in Proviso \$15.25. By Past. Lehman' by Mrs. M. Kruzburg \$2.00. By Past. Holst's congregation in Troy \$14.00. By Past. N. N. \$2.00. Past. N. N. \$1.00. Past. N. N. \$1.00. By Rev. Wagner by Mrs. Wichmann 50 Cts. By Past. Engelbrecht by N. N. 50 C "S. By Rev. Achenbach's parish in Venedy \$18.00. by Past. Müller's parish in Ehester \$31.80. By Past. Müller from the piggy bank of the children of "a friend of widows and orphans" \$1.00. By Rev. Ottmann: from Mrs. Ros. Kalbfleisch \$1.00, Mrs. Elis. Wendler \$2.00, Aug. Junghans \$1.00. By Rev. Ledebur's congregation in Bath \$1.90. Through Pastor Kothe: from Wittwe Hirnmann \$2.00, from a "friend of widows and orphans" \$5.00.

Chicago, Ill, Dec. 14, 1876, H. Wunder, Cassirer.

For the preachers' and teachers' widows' and orphans' coffee (middle districts)

have come in

1. contributions:

By Mr. Past. E. Sitzmann \$2.00.

Two. Gifts:

From some members of Mr. Past. E. Sitzmann's congregation \$5.00. Collecte of Mr. Past. H. Jüngel's congregation \$10.25.

M. Conzelmann.

Received for the Castle Garden mission:

Missionsfest-Collecte by Past. Gensicke \$5.00. From the congregation of the Rev. Maisch in Texas \$20.00. By Mrs. Rieck 55 Cts. Sixtus Heindcl \$1.00. past. Roeder 50 Cts. Rev. Maurer 75 Cts. Bro. Kohn \$1.00. By Past. Dowidat \$4.00. by Nienhäuser \$1.00. by Scholz Sr. \$2.25. by Praeses Schütte \$5.00. by Rev. Jackel from his women's club \$20.00. By Past. Eckelmann, Thanksgiving - Collecte, \$7.29. By the congregation in Rondout \$7.55. By Geo. Eheim \$1.50. Miss A. Schmidt \$5.00.

New Jork, December 1, 1876. I. Birkner, Cassirer.

For the Lutheran Orphanage and Institution for the Deaf and Dumb at Norris Station, Wayne County, Michigan, the following gifts have also been received: From Past. Hoffmann's congregation at Plymouth, Wis. \$75.00, iu Sheboygan Falls \$30.00. From Past. Käselitz's congregation in Town Wilson, Wis. \$23.45, Past. Wuebben's township in Town Hermann, Wis. \$34.50. Past. Nennicke's congregation \$21.00. From Mr. Pastor Lübker \$4.25. - Wishing God's blessing on the dear donors

C. H. Aergcr.

For the seminary household in Springfield received: 1 Bl. Vinegar from Mr. Rocker in Springfield. 1 T. Bush. Potatoes from Mr. Hackenfuß there. From Mr. Past. Wünsch's parish in Dwight, Ill: from Mr. Joh. Krug 12 Bush. Potatoes ; Andr. Bürg 2 sacks of ditto; from Conrad 1 roll of butter and 12 Bush. Potatoes ; from Fillmann 1 roll of butter and apple slices ; from Mrs. Wittwe Hahn 4 pairs of woolen socks ; from L. H. 1 p. of potatoes and red beets ; from G. Simantel 4 barrels of wheat ; from H. apple slices and meat. From an undisclosed person 1 barrel of apple butter. From 'Champaign, Ill. 1 barrel of sauerkraut. From Mr. Beiser, 1 barrel of pickles.

Springfield, Ill, Dec. 18, 1876.

G. Pfau.

With heartfelt thanks to God and the dear givers, I certify to have received for our church building: \$15.00 from Rev. Wagner's congregation through S. Bartling; \$15.00 from Rev. Löber in Milwaukee; \$1.00 from Rev. Dörmg's congregation; and \$2.00 from himself.

Liberty Grove, Door Co, Wis. L. F. Huber, Rev.

Changed addresses:

ttstv. LraTt,

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The "Lutheran" is published twice every month for the annual sutscrip. tivnsprei" of one dollar and five and twenty Lenk- for the out-of-town signers, who are required to pay the same in advance and send in the " Pokgeld, which is- Ill Cts. In St. Louis each number is sold for ten cents.

Only letters containing information for the journal are to be sent to the editorial office, all others, however, which contain business, orders, cancellations, money, etc., are to be sent to the address: Re. daction. cancellations, monies "c., are to be sent to the address: Li. O. kurtitel, t^or. ok Illiumi Street Klusia^a^Vvvue, St. Louis, Lib., to be sent here. - In Germany, this paper can be obtained through ZustuS Staumanu's vuchhaudlung" in Dresden.

Ermittlung der eigentlichen Erlehnzahl der Synode.													Bei den Synodaufführungen im Jahre 1876 waren												
A. anwesend:													B. abwesend:												

# Statistics of the German Evangelical Lutheran " Synod of Missouri, Ohio " . a. States according to the reports of

the year 1876.

Districte	Gemeinden			Gemeinbeglieder			Schulmänner			Getaufte			Communicirte			Copul. Paare			Begrabene			Mitbediente			Stehende Glieder				
	zur Synode ge- hörend	nicht zur Synode gehörend	Total	Seelenzahl	Stimmbererechtigte	Beitragsende	Schulen	einheimische	fremde	Total	einheimische	fremde	Total	zur Privat- Beichte	zur allgemeinen Beichte	Total	einheimische	fremde	Total	einheimische	fremde	Total	Stille	Presbypalste	Stimmbererechtigte Pastoren	Beitragende Pa- storen	Total	Lebender	Total v. Pasto- ren u. Lebender
Westlicher District . . . . .	75	108	183	14970	5201	618	131	3411	1779	6136	1170	916	3418	1298	21444	836	38226	158	145	627	406	81	927	5	160	54	137	56	193
Missouri - District . . . . .	78	68	146	21636	7784	167	167	3875	1533	11349	943	1201	5941	2026	31782	1540	59722	183	171	1001	384	298	1802	6	27	69	51	98	218
Mittlerer District . . . . .	80	33	113	14780	5389	902	116	4107	491	6841	1157	307	2250	1252	33313	684	48455	215	54	422	393	57	802	4	9	69	30	60	159
Nordwestlicher District . . . .	53	122	175	28483	6735	713	127	5233	1058	6558	2029	902	3147	1309	39770	3593	43363	297	110	519	476	180	677	9	87	45	50	95	137
Nördlicher District . . . . .	51	43	94	13959	4180	328	64	2853	963	4313	897	452	1815	710	15047	6033	26527	105	87	296	201	92	471	3	14	40	18	53	89
Ostlicher District . . . . .	53	14	67	13852	3544	607	30	1767	711	3808	642	787	1898	750	15532	4791	25577	88	175	429	300	209	649		11	46	14	60	91
Total vor allg. Synode . . .	390	388	778	107680	32833	3168	635	21546	6535	39005	6938	4565	18469	7345	156888	17477	241870	1046	742	3294	2160	917	5328	27	308	323	241	564	887

Durchschnittszahl auf jeden Pfarrer:

58

69

32

14

428

5

9



**Herausgegeben von der Deutschen Evangelisch-  
Zeitweilig redigirt von dem Lehrer:**

**Year 33.**

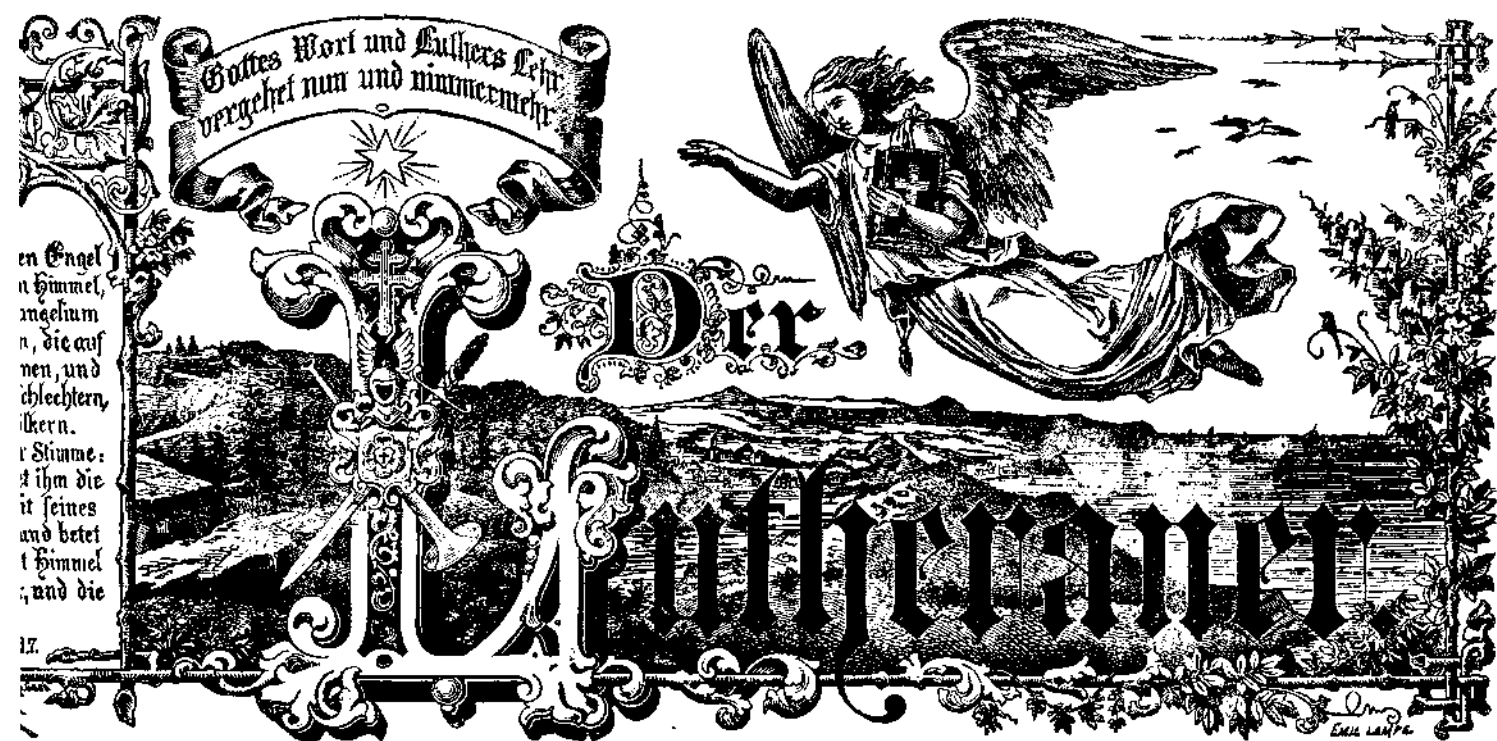
**H. A. Grubert.**

(From the "Evangelical Lutheran Free Church".)

On 16 September last year, at 11 o'clock in the morning, the former missionary Heinrich Alfred Grubert died in Wiesbaden. He was a faithful son of the Lutheran Church and died in firm faith in the Lord, which he confessed to the end. Therefore his memory shall remain in blessing among us, although few knew him personally. The following lines are intended to make him a little known and thus to set up a memorial to him.

He was born on 29 October 1848 as the second of seven sons in Arensburg on the island of Oesel in Livonia, where his father was mayor. There he also attended the Progymnasium. In his eleventh year he lost his father, who died very quickly and suddenly of typhoid fever, from which he, although still so young, was very much affected. After his confirmation in his 14th year, he was sent to Leipzig to the mission house, where he arrived in April 1863, through the mediation of the pastor who had confirmed him. After he had enjoyed the instruction of "his dear teacher" Bemann, as he used to call him, for 3-1/2 years, he passed the school-leaving examination at the Nikolaischule and then travelled to visit his home. On the way, he suddenly fell ill with cholera in Riga, and only after a longer stay was he able to travel on to his mother, with whom he completely recovered.

From Michaelmas 1866 to Easter 1870 he studied at Leipzig University. During this time he joined the association "Philadelphia". His old friends from that association, whom he also remembered with pleasure in India, will be able to give him the testimony that he was a sincere friend to them at that time and had nothing else in mind than to promote and strengthen himself and others in divine truth. After he had completed his studies and had passed the Candidate Examination, he traveled again to his home country in the summer of 1870 to take leave of his mother and his brothers. He spent the following winter preparing for missionary service, practicing the English language, and continuing his studies.



eben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Jan. 15, 1877.

No. 2.

in theology. During this time, in which he mainly worked together with his friend Zorn, Schreiber came to know and appreciate him more closely. At that time, while studying together the doctrine of church and ministry, after we had found no satisfaction in the writings of the newer German theologians, we were made aware of Prof. Walther's book on this question by our then superior and fatherly advisor Dir. Hardeland to Prof. Walther's book on this question and thus pointed us to "Missouri" theology in general, for which we are still sincerely grateful today. Schreiber remembers especially fondly the weeks in that winter when he read through the symbolic books together with the deceased and was thereby greatly strengthened in the knowledge of the Lutheran doctrine as divine truth. In February 1871, since Grubert could not return to his home country to be ordained there according to custom, he was ordained by the Erlangen faculty at the same time as Zorn. Even then he felt the difference between his theological position and that of the newer university theologians, but he did not realize that such a difference must lead to ecclesiastical divorce, but believed, as we all do, that he would escape the conflict if he went to India. He did not suspect that the mission in India, as a daughter of the Church of Germany, could not be any different from this; he was led to this realization only by what he saw and heard over there.

When he had been in the mission house for 8 years, he wrote in his memorial booklet on the day of his entrance into the house: Ps. 25, 9: He guides the miserable rightly and teaches the miserable his way. At the mission feast in 1871, Grubert was angrily deputized not by Prof. Luthardt, but by Dir. Hardeland, and immediately afterwards they left for India, where they landed in Madras on July 8 after a happy journey.

He spent the first 1-1/2 years in India, like all new missionaries, learning the Tamul language, first in Trankebar, then in Pudukottah and finally in Madras. In the latter place he had at the same time the task to supervise the school and to teach in the same, also he preached, when he was more familiar with the language,

regularly on Sundays in a branch. He learned the language quite quickly and had especially a very correct pronunciation, which the natives praised. In October 1872 he became engaged to the second daughter of Missionary Kremmer. From then on it was his great wish to get his own station or at least an independent position. But he had no idea what and how much he would have to go through before it came to that. On January 10, 1873, he fell slightly ill, as was first thought, but soon it became so serious that for many days they trembled for his life. At first the doctor thought it was typhoid fever, then galloping consumption, since his lungs were getting worse every day. But when two doctors had examined him closely, it turned out to be pleurisy. At the beginning of February the water, which had already reached the middle of his chest and was causing him great discomfort, was removed by two doctors. The operation went with God's gracious help without danger of sites and he immediately felt relief. Now his recovery progressed, though slowly, and on the 10th of March he was again well enough to start on his journey to Trankebar, where he was to recuperate with his friend Sugar. But instead of the rest he really found there at first, new ailments soon awaited him. He suddenly discovered that he had the Guinea worm in his foot. Since the worm had been torn off, he suffered terrible pain, not only in the leg where the worm was, but also in other places, where he got many small and larger ulcers, so that at one time he could count over a hundred. His dear friend and later brother-in-law, Zucker, nursed him lovingly day and night until he, too, could no longer move because of the bumps, whereupon they took some schoolboys to help them. - So he had to lie down again for many weeks, which was a hard time for him. - At the beginning of July he was finally well enough to be able to work again, although he had to use crutches, as his left foot, in which the worm had lodged, was very weak. But he gradually strengthened himself during the next few weeks, which he spent with his bride at Coimbatour, and then, in order to recover completely, went to the health station of Jerkad on the Shevaroy Mountains; for he longed very much for it.

He tried to regain his full strength, as it was very difficult for him to eat "Gnadenbrod," as he called it, for so long. But as the pungent air of the mountains attacked his weakened lungs, he soon had to go down again to the plains and now waited first in Madras and then in Coimbatour for permanent employment. He remained weak and suffering for a long time, and it was good that he was allowed to rest for a while, but he still felt able to administer an easy office. Now his patience was put to a somewhat severe test. For months he had to wait for the determination of his working circle. At the end of November he married, because he had been given hope that the decision of the Leipzig Missionary College about his position would arrive at the beginning of Advent. But he was disappointed and had to wait until April of the following year before he was given a position. If it had been difficult enough for him before, when he had been prevented by illness from being active, this forced inactivity now became even more difficult for him, especially since he was of the opinion that it would have been possible to hire him more quickly. - Finally, in May 1874, he was able to take over the Negapatam station assigned to him. The work he had to do here was mainly of a pastoral nature; at first he did not find time to preach to the heathen, then, when he had gained more time, there was a lack of a suitable assistant and also of funds. The conditions in his congregation were especially difficult because it consisted largely of "employees," officials at the railroad and the court of justice, etc., who, although most of them came from old Christian families, had a traditional attachment to the Lutheran Church, but at the same time did not want to reject the church of their superiors and bread lords, the Anglican Church, to which they themselves had belonged for a time when the Lutheran mission had died out in the country. His main task, therefore, was to make his congregation understand why they were Lutheran and what they liked about the Lutheran Church. How and with what success he endeavored to fulfill this task was evidenced not only by the hostility that soon arose against him on the part of the Anglican and Wesleyan (Methodist) missionaries, but also by the eagerness with which his congregation members listened to the sermon and sought to ground themselves in the right doctrine. A respected member of the congregation said a few months after Grubert took office against the senior of the mission, of whom he heard Schreiber himself tell: Until then he had not known why he was actually Lutheran, but now he knew, through Grubert's sermons he had learned. - In the treatment of those who wanted to convert to the Lutheran Church from other confessions, he was very punctilious; to our knowledge, he therefore only accepted one man who had previously fallen away to the Romans, but now returned repentant, after careful instruction; he rejected an entire congregation that was dissatisfied with the English missionary to whose parish it belonged and therefore wanted to become Lutheran. - With heartfelt joy and great zeal he participated in the theological conference which was called into being at the suggestion of the blessed missionary Kahl. - In September 1874 God gave him a son in whom he had great joy. But the Lord who gave it also took it away again in August 1875, when the little one died suddenly while his mother was visiting with him in Trankebar, but his father was absent.

He bore this heavy blow with Christian surrender and patience.

In the above-mentioned peculiarity of the congregation in Negapatam, Grubert had much opportunity to experience how little emphasis was placed on pure doctrine and genuine Lutheran practice, and how especially the mission servants had neither properly learned nor understood how to teach pure doctrine. These experiences, which he presented in a detailed report to the Missionary College around Michaelmas 1875, also caused him to join in resigning against the then head of the seminary. He did this in the well-known petition to the Missionary College concerning the Seminary, without first having personally admonished the missionary Handmann, because it was not at all a matter of an offense against the brother, whereby Matth. 18, 15. ff. must be applied, but rather a lack of the person concerned in proper teaching ability. \*) He was concerned to confess God's truth, even among the Gentiles; he knew that if he confessed half the truth, he would not only become unfit to be a preacher among the Gentiles, but would also put his own soul in danger. Therefore he could not refrain from speaking of what he himself had experienced. Thus he, who had come to know the full truth especially through the ministry of "Missourian" books and writings, and knew that they wanted and taught nothing but the old, pure doctrine of the church, which he had been called and ordained to serve, could not keep silent when the Missourians were publicly reviled and slandered. He had scarcely read that article in the Allgemeine ev.-luth. Kirchenzeitung, when he also wrote a statement against it, which later formed the basis of our common declaration. The fact that Missouri's vituperation was published in the organ of the Vice-President of the Missionary College could keep him all the less from speaking out publicly against it, since he had been expressly told, before he was sent out, that the theological and church-political views of the Vice-President did not bind the missionaries in any way. Thus he had long since felt inwardly detached from this superior, only the realization dawned on him, as it did on us, only in recent times that it was neither honest nor Christian to be subordinate to a man in ecclesiastical office whose theological views, i.e. whose teachings, one had recognized as erroneous and contrary to the confession to which one was committed, and to whom one therefore felt inwardly quite alien. He was always joyful and certain in this matter, for it was absolutely a matter of conscience to him. He often strengthened the rest of us and especially pointed out that our knowledge and our conscience in this matter was God's gift and that it did not depend on our theological ability or inability. He loved the mission and his congregation, but did not enthuse about the mission in such a way that he could have thought that in the end the mission was more important than the full confession of the truth; he knew that even the mission is only pleasing to God as long as it preaches the truth and this alone and unabridged and is of the truth. He also knew that he could not better show his gratitude to the mission "which brought him up" than by calling its attention to the danger in which it stood and warning it.

His health has not been the best lately. He often suffered from severe rheumatism...

\*) Incidentally, as far as personal matters were concerned, the necessary fraternal admonition was by no means omitted, but unfortunately remained without success.



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In addition, there was a nasty sore throat, which often prevented him from preaching. In the end, the doctor forbade him to preach at all. Therefore, after his relationship with the mission had been resolved, he soon left Negapatam and lived with his brother-in-law Sandegren in Coimbatour for the last weeks before his departure from India. During the sea voyage to England he recovered more and more, but already at that time he expressed doubts whether he would soon be able to hold office again. He changed his original plan to go directly from England to America at the urgent request of his parents-in-law, who were then in Germany, and came with us to Germany. For a while he stayed with friends of his parents-in-law, who treated him very kindly. On the advice of the doctor he visited Bad Eins, where he fell ill after a few days. Since the doctor declared it dangerous to continue the cure, he went to Steeden, where he hoped to recover soon in the house of Pastor Brunn. But God had other plans for him. One week, which he wanted to endure in Steeden, turned into nine, and then he left this place as an almost dying man, to go home 8 days later in Wiesbaden. He himself probably thought as little as his wife that this illness was his last; they hoped for recovery and wanted to spend the winter in the milder Wiesbaden. But he was very devoted. He often had the song "Befiehl du deine Wege" read to him. One evening, when he had stayed awake longer than usual, and his wife asked him where it came from, he said, "I was thinking how much good God has already done me in my life." When she worried whether he would have a good night, or whether he would have to cough a lot, and the like, he always said: "With worries and with sorrows and with selfish pain, God doesn't let Himself be taken away from anything, it has to be asked for." On his last night, when he could not sleep at all, he once said that now some sleep would soon come upon him, for he felt tired, and said, "Now I will try to fall asleep in the name of God the Father, the Son, and the Holy Ghost." He always lived in his God, as could be seen from his conversation, and his surrender was delicious.

From his arrival in Wiesbaden, being so weak that he could not stand or speak a loud word, he awaited his end. His house was quickly ordered, he determined that his wife should go to America after his death and stay there with her brothers and sisters (Pastor Zuckers in Brooklyn). He assured her he had no fears for her, and blessed her. On the morning of Sept. 16, he desired and received Holy Communion with his wife through Pastor Hein. In answer to the latter's question: Does your soul rest in Heil! in Christo? he answered, I have comfort with despondency! Then he was persuaded, to his joy, that despondency was only his weakness put into his mouth, but that "despondency" was only the nature and natural need of the body; for he agreed with joyful mouth and shining eyes that we want to remain until our end in what we have taught others about the inexhaustible grace of God in Christ and the forgiveness of sins in His blood. So he became confident and received Holy Communion with his wife for the last time. God's kindness also meant that just at that time the air complaints were not allowed to be there; but soon after they came again, and under this sour work his soul went home to eternal rest. His end



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was a blessed one and extremely comforting for his own; for he confessed his faith to the end. - On Sept. 18, in the afternoon of 4 o'clock, he was buried under the escort of the Wiesbaden Lutheran congregation by Hm. Pastor Hein.

Let our end be like this end. He hath finished the course and kept the faith. And even if we men ask why God has not longer preserved this strength, this faithful servant, for the service of his church, yet the Holy Spirit says that God leads the wretched rightly. This we are to believe and be sure of, that He has done justly in this matter also, and has finished him in due time. And as he said in the hour when he had to confess before men, when he had to leave everything for the sake of confessing the eternal, certain, one divine truth, that he could not die blessed if he remained in the mission, where the word of God was so uncertain, so we can and must say that his death is at the same time a sealing of his confession, and praise God that He has granted him such an end. Rom. 10, 9.10.

O. Willkomm, Pastor.

(Sent in by Dr. Sihler.)

### **On the ecclesiastical situation in Germany.**

We now turn to the so-called Protestant Church of Bavaria, first on this side of the Rhine. By far the largest part of it consists of Lutherans, among whom, however, a small number of Reformed are to be found. As in the Prussian Landeskirche the word "Protestant" indicates the union between Lutherans and Reformed, so in Bavaria the word "Protestant" is used, at least in practice. A Lutheran church, as such, exists as little in Bavaria as it does in Prussia; and that nowadays by Protestants are also to be understood those people who, as children of unbelief, protest against all the articles of faith of the Holy Scriptures, is well enough known.

It is already a monstrosity in the Prussian so-called "Protestant Church" that the secular sovereign, by encroaching upon the rights of the church and by presumption (called "historical right" by the state ecclesiastics), is the chief bishop of this church. This monstrosity, however, is doubly present in the Bavarian so-called "Protestant Church"; for, as is well known, the King of Bavaria is a Catholic, or more correctly a Roman Pontiff, though not one of the ultramontane party; for he is, according to the proceedings of his grandfather and namesake, Ludwig I., a romantic, German-patriotic, art-loving prince. As an obedient son of the Roman Church, i.e., of the most holy father, the pope, he now leaves to him, as is only fair, though with some mild restrictions, the regiment over his Roman papist subjects, himself not excepted, in spite of his "royal majesty. As a secular sovereign, however, he is the prince-pabbot over the so-called Protestant Church in his lands by virtue of that traditional so-called "historical right"; and such a prince-pabbot as there is no stricter one in all of Germany, not from personal taste, but from the power of the so-called inherited right.

It is true that Cyprian, an orthodox servant of the Lutheran Church and a learned theologian of the last century, rightly says in his classic work, "Ueber den Ursprung und Wachstum des Pabstthums," p. 219: "Ein Regent, welcher kein Mitglied der jeni

If a person is a member of the church which he tolerates in his country, he has nothing to dictate to it in its ecclesiastical affairs, whether it be of the right or wrong faith, as long as it and its members do not do anything wrong against the common welfare, but observe all and every civic duty exactly."

But how? Has the "Protestant Church" in Bavaria ever made appropriate use of this truth and protested against the princely papacy of its sovereign as humbly as freely? However, in his better days, Pastor Löhe and his followers petitioned the General Synod of 1849 "to ask His Majesty, the King, to renounce the episcopate (chief bishop's office) on his part. But what did the General Synod do, which of course consisted mostly of pastors? It did just the opposite and asked of its own free will for the continuance of the episcopate. Should one think it possible that the Bavarian Church, in its representatives, voluntarily bowed itself under the servile yoke and put on the handcuffs, leg irons, and straitjacket for itself in the long run?

Löhe therefore rightly wrote in his writing: "The General Synod of 1849" p. 11 and 31: "But that is what is missing. "As soon as the stick of the driver is taken away and the rescripts of the ecclesiastical authorities are no longer accompanied by the mighty name of an earthly king, everything is dispersed and the motley, disobedient multitude dissolves into its constituent parts."

Unfortunately, this is only too true and generally valid for all non-Roman churches in Germany, whether they are called Protestant, Evangelical or Lutheran. With the exception of the clusters of orthodox Lutherans, who in former times escaped from the Prussian and now from the Bavarian and Saxon, Babylonian state churches and prisons, everything, teachers and listeners, bows its neck patiently under the yoke of their princely benefices. And if only the evidently unbelieving preachers did this, the dogs, the wolves, the thieves, the murderers, the stomach monkeys and Epicurean swine together with their followers, it would be quite natural; At the same time it would also be a kind of guilty gratitude, because the prince popes and their consistories and superintendents calmly allow them to lie and deceive in the pulpit in God's name, to deny Christ and thus to steal spiritually, to murder God's honor and their church children's salvation and thus their souls through false teaching.

The shameful and disgraceful thing, however, is that even faithful pastors still remain in this prison and bow their necks under the yoke of their princely offices and their authorities, even when they are prescribed and commanded to do or refrain from doing what God forbids or commands in His Word and what is therefore a matter of faith and conscience. How this is the case in the Prussian state church, which is in fact unchurched, has been reported earlier. In Bavaria, however, the situation is even worse. Until recently, even the pastors were bound by oath "to preserve and defend to the best of their ability the episcopal justice and sovereignty in spiritual and secular matters for His Royal Majesty and all her heirs," just as the Pope also binds the German bishops by oath. Here, as there, one sees nothing of the fact that Christ's kingdom is not of this world; but there the tyranny and bondage are still more disgusting and intolerable, because precisely, according to the Gospel, the temporal princes have no right to rule in the Church.

It is self-evident that in the filling of pastorates and in the transfer of pastors, the congregations concerned may not use their Protestant rights and elect and appoint them themselves; indeed, pastors are appointed to the congregations whom they do not want and very often have just causes for this; for it happens that the pastor to be transferred deservedly has a bad cry that he is, for example, a miser or an innkeeper, or that he has lived in strife and discord with his former congregation. For example, that he is a miser or a bully in a tavern, or that he has lived in strife and discord with his former congregation. Nevertheless they must take him; and if, moreover, he is a false teacher, as can hardly be otherwise in such moral conduct, nothing is asked from above, that Christ should tell his sheep, who as believers recognize him as their arch-shepherd, to flee the stranger's voice, and shun the false prophets; for they must not turn to any neighboring believing pastor, because the order thus reads: "The ingrafted must have the acts wherein they are bound to the pastor done by him." And if the faithful, who have wolves and false teachers, wished to come together to edify themselves from a read orthodox sermon, this also is not permitted; for it is said, "The church," i. e., the church government, "shall, by its constitution and its organs (namely, also pastors of false faith), fully satisfy the religious needs of the congregations."

Just as little, then, as the congregations may forbid themselves a wolf and false teacher or an immoral pastor, so little, for example, may they ask for a younger faithful and immoral candidate or pastor. and this all the less, the fatter the parish is; for, according to the mischief of the consistory in question, this only comes to such a one who has a longer age of life and office for himself, even if he has fed his parish for decades with "unsalted water soups and straw" (as even Pastor Wucherer says). And even this does not deprive the Reverend Consistory of anything, that the pastor to be transferred was not only a hireling and half-believing Salbadian, but a rationalist from the old or new school, who had driven Christ's sheep around on the barren steppes of reason, i.e. unbelief against Christ, and had led them to wells full of holes, which supplied no water or only Epsom-salty water, and had given his people over-sugared poison pills instead of healing medicine. In the eyes of God and according to the judgment of Christ, he was a thief and murderer and a child of the devil, who helped his father to fill hell with his false and murderous teachings against Christ and his merit. In the eyes of his ecclesiastical superiors and according to their judgment, however, he was "a faithful pastor" who had strictly obeyed every decree, ordinance, and "command" of his ecclesiastical authority, had not given any gross moral offense, and had lived in good peace with his congregation.

But that this peace is only a churchyard peace, which comes from the fact that pastors and congregations lie in a deep sleep of sin and are spiritually dead, is usually not seen by the "high authorities", when they take a look at the conditions of the individual pastors and congregations beyond their files. For, as is well known, they then usually have rose-red or green-tinted glasses on their noses and speak very hopefully and anointedly when everything goes along gently and quietly according to the statutes of their bureaucratic church order.

peace, if only the parson is not an open drunkard 2c. (though here, too, they turn a blind eye for a long time, till there is spectacle), and if the congregations are not too grossly unchurched, and pay their dues.

On the other hand, these guardians become fearful and anxious when they hear that, through the ministry of a faithful, zealous preacher, Christ's word shows itself anew as fire and sword in a congregation and causes that wholesome tumult in which hearts are revealed whether they are for or against Christ, even in the individual families. Instead of rejoicing in this tumult, and comforting and encouraging the pastor, who is often hostile, hated, and sometimes even inwardly challenged, they usually do the opposite; for there is no lack of warning letters to the pastor to temper his zeal, not to incur enmity in the congregation, and to let the spirit of gentleness prevail. If, however, the ruckus increases, if the drunkards, adulterers, fornicators, etc. complain before the dean and the consistory that the pastor denies them communion, or if the mob of unbelievers arouses a storm and, with threats and impetuosity, demands the transfer of the pastor, what else is left to "the high authority" but to grant this request? and since the man has caused them so much worry, trouble, and work, and since he could easily cause the same turmoil in a larger congregation, the ecclesiastical superiors consider it appropriate and in keeping with love and wisdom to transfer him to a small, poor, so-called penitentiary parish.

But we return, after this side glance at the organs or instruments of His Royal Majesty, the Prince-Bishop of Protestant Bavaria, in his church government, to himself. As in the Roman Papist Church the individual priest has his office originally only from the pope through the mediation of the bishops, so every pastor in the so-called Protestant Bavarian regional church has his office originally only from the king through the mediation of the royal consistories and deans. \*) They are bound to him and to the Bavarian state constitution by a special oath of service; in the case of transfers, it must be expressly reported to the king whether "the applicant is devoted to the monarchical principle and the existing state constitution; and the fourth point of the instruction of the pastors reads thus, "that they keep themselves obedient in all things according to that which is decreed by His Royal Majesty or the Most High Colleges, in *specie* (in particular) the Royal Protestant Consistory and therefore by the Royal Deanery, and carry out the orders thus coming to them as quickly as punctually; but if they do not understand something correctly or have doubts, they should bring it to the deanery with modesty, obtain instruction there and comply with it."

If the king made such a demand of a civil servant, the matter would of course be somewhat different; but even he, even if he were not a Christian, but stood on the standpoint of natural religion and knowledge of God, would nevertheless have to take a precaution that he would obey the orders of the prince only if they did not conflict with the divine law written in his heart and therefore also did not conflict with his conscience. \*\*)

\*) So it should be cheaply so, that every "royal Bavarian pastor" signed himself.

\*\*If, for example, the subject, as judge, should condemn to death a person who is innocent but hated by the prince, he should not do so.

But of the Bavarian so-called Protestant pastors, who, according to divine order, are placed in their office only by Christ, their one and only King, and as it should actually be, by the profession of the congregations - it is demanded of them that they "render punctual and prompt obedience to the orders" of the secular sovereign and his authorities "in everything".

And how do the pastors behave against this demand? Do they, in spite of the existing unfortunate coupling of state and church, make a frank protest against it, that they would only then render obedience if "the orders" did not conflict with God's word, faith, and conscience, nor with Christian freedom? They throw the word of St. Paul behind them: "Ye are bought with a price, become not the servants of men"; they bow willingly under the yoke; they would rather be the servants of the prince than the servants of Christ.

But that this is not an unjust accusation and charge will be evident from the following. Their King and Lord, Christ, commands them to teach the sheep of his flock commanded to them, to beware of false prophets, to fight according to the faith which is once for all given to the saints, thus to represent the pure doctrine of his word and to shut up the contradictors. That both papists and reformers belong to these prophets is obvious. But the ecclesiastical authorities, whose decrees and orders go forth in the name of the earthly king, the temporal sovereign, forbid them to carry out this command of Christ; for how could this be done, since His Majesty, the king, is a Catholic?\*) It would therefore be highly disrespectful to his sacred person, even insolent and presumptuous, if pastors whom the King had appointed to office should take the liberty of using Lutheran doctrine to punish the errors of the church to which His Majesty belonged. It is no less offensive that they take up arms against the Reformed, who live peaceably among them as brethren, since, as is well known, the Reformed Church is "a sister church" of the Lutheran. Yes, things are so unionistic in Bavaria that Lutheran deans appoint Reformed preachers to their offices. In so doing, however, they deny their own ecclesiastical confession just as much as they, as it were, officially and formally introduce the reformed preachers installed by them into their office to attack Lutheran doctrine and church; for reformed preachers, as such, cannot do otherwise than this, even if with a mistaken conscience. More of this later.

Their King and Lord, Christ, also forbids the pastors of the Protestant Church of Bavaria to give the sanctuary to the dogs and to cast pearls before swine. He does not want them to give absolution and Holy Communion to the biting despisers, scoffers, and persecutors of the divine word, nor to those who wallow in eating, drinking, whoring, and similar vices like swine in the mud. Furthermore, he does not want them to give the sacrament to those who, because they are too ignorant of the law and the gospel, are unable to examine themselves before they receive Holy Communion, according to St. Paul's instructions. And so that they may have the absolutely necessary knowledge of sin and grace for the wholesome use of Holy Communion, they are to be taught the law and the gospel.

\*) Thus the pastors are also commanded by church regulations to omit the condemnation of the Pabst in the use of the Würtemberger Summarien in prayer hours.

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If the parishioners of the Lord's Supper, after a previous self-examination according to law and gospel, obtain the same, it is the will of Christ, their heavenly King, that they instruct their parishioners in the truth of salvation in a pastoral way and, of course, also make clear to themselves by questions whether they have grasped the same for their need. \*) Christ, the King, also desires that the manifest sinner, after he has shown himself to be unrepentant and unbelieving even against the punishing and admonishing congregation, be put out of it and recognized as a heathen and a publican.

Now how does the Royal Protestant High Consistory, which issues its decrees and "orders" in the name of His Majesty, the King of Bavaria, relate to this will of Christ, the true heavenly King, the only Regent of His Church? Answer: It has no particular respect for the will of Christ, but allows itself to be quite strongly influenced, and even determined in its decrees, by the liberal current of the times, by carnal considerations of the reluctance of the unruly unbelieving masses against all wholesome discipline and habituation, yes, by fear of mankind before their grumbling and before the clamor of the educated unbelievers and their liberal press about hierarchy and the rule of the clergy, etc. This shall now be proved in the following. This will now be demonstrated in the following.

(To be continued.)

(Submitted.)

### **Third Annual Report on the Institute for the Deaf and Dumb at Norris, Wahne Co, Mich.**

When I look back after the three years of existence of the institution for the deaf and dumb, I see everywhere the great mercy and faithfulness of our God, who not only turned his merciful love towards the deaf and dumb in need of help, but also awakened Christians who are pleased with this work and willingly support it. For the institution owes its preservation neither to the coercive command of a worldly power, nor to the love of a worldly association, which only gives good to those from whom it hopes to receive something again, but to the love that comes from faith and that does not seek its own. Praise and thanks be given to God for this in the last sorrowful time, since love is growing cold in many and injustice is gaining the upper hand.

Since its existence, 40 pupils have been admitted to the institution. Of these, 9 left again, 3 had to be dismissed because of imbecility, one pupil of English origin entered the State Institution of Michigan in Flint, four others were demanded back by their parents after a short stay in our institution; and two, whom the undersigned had already taught before the establishment of the Institution for the Deaf and Dumb, have returned to their parents' home after confirmation. There are now 31 children here, 22 boys and 9 girls, most of whom are between the ages of 10 and 17. Among them is also an orphan boy whose parents died on the sea voyage during their immigration to this country. The pupils are divided into three main classes, which are subdivided according to age, talent and the time of their entry. The elementary class has 11 pupils and is taught by teacher Ritzmann.

\*) Accordingly, in the 25th article of the Augsburg Confession, it reads thus: "Confession is not dispensed by the preachers of this part; for this custom is kept among us, not to administer the sacrament to those who are not first interrogated and absolved."

provides. Teacher Uhlig teaches the elementary class of 6 children and the undersigned teaches the upper class of 14 children. The number of lessons per week is 33. On the whole, we can say that the students show joy and pleasure in their lessons, and that they are undaunted in the often arduous and strenuous speech exercises. They have a special joy in the biblical stories, and as far as the Word of God can be brought close to them, it also proves itself in their hearts and consciences. What the pupils learn from the Word of God, whether it be a piece of catechism, a song verse or a Bible verse, is repeated on the occasion of the daily home devotions, and they become accustomed to pray before and after the table, in the morning and in the evening. When praying together in the evening before going to bed, one person says something like: Help God always; another: Now is the time of grace, now is heaven open 2c., a third a commandment or the faith and the words of institution of the holy sacraments. There is of course an unmelodious confusion to be heard, but this does not disturb their devotion, since no one hears the other. - In the time before and after school, the boys and girls are busy with all kinds of domestic work. The cleaning of the classrooms, living rooms, bedrooms and hallways is done by boys and girls in the rooms assigned to them. They also arrange their beds themselves in the morning. The boys saw and split wood and supply the kitchen, classrooms, etc. with it. As far as possible, the boys also help with the field work. In addition, the pupils also have their play time. In general, the children give us pleasure in their behavior in and out of school, although one has enough to do with their old Adam, and in some of them he is noticeably malicious, crude, defiant, angry and mendacious. But it cannot be denied that by God's grace the defiance and irascibility of this and that man has been broken, and he now allows himself to be punished by the word of God. - As far as the external conditions of the institution are concerned, God has guided us in the ways of His goodness and faithfulness. The state of health of the members of the institution was very good, there was no illness worth mentioning due to God's protection; the Lord has protected us from Satan's harm, he has also provided for our daily needs in the past year of the institution through the many faithful friends in the congregations of the Lutheran Synodal Conference; from the neighboring Lutheran congregations in Norris, Roseville and Frazer we have been provided with various crops, especially potatoes, and our farm has also produced quite a yield. This year's potato harvest, of course, as everywhere else, has been very poor in our country, and our dear friends who supplied us with potatoes last year are themselves in short supply, so that we are forced to buy most of what we need.

The undersigned's wife is in charge of the household and the kitchen. Mrs. Uhlig, the teacher, and Mrs. Berg are kind enough to help with the washing and to take care of the mending of the boys' clothes. - We would like to thank all of the kind donors once again and ask for their grace that they will not tire in their charity, which will also find ample opportunity to show itself here in the future, without taking away from more important needs of the Kingdom of God. Most of our deaf-mutes come from humble backgrounds and are in need of support.

There is one more circumstance I would like to touch upon, namely, the purpose and the achievements of the institution. When the institution for the deaf and dumb was founded, some friends may have had the opinion that it was a kind of sanatorium in which the pupils, after a shorter or longer stay, were enabled to use their speech instruments in such a way that they could henceforth talk to other people. It is not uncommon to think that speechlessness is chiefly due to the inflexibility of the tongue, and that when it is restored to its proper mobility, speech will come of itself. This is not so, however, but only by means of gradual instruction must the institution achieve its purpose of gradually introducing the children to the German spoken language and teaching them the knowledge of it which they need for their eternal salvation and for civil life. In order to achieve this goal, an eight-year period of instruction is necessary, and most easily from the 8th to the 16th year, since the children enter neither too young nor too old, and still enjoy instruction during the time when their more developed intellect comes to bear on their learning. It is quite natural for a full-witted child to attend school from the sixth to the fourteenth year, who can hear and speak, and who brings with him a great many ideas and concepts in his own language, and yet one often has to complain how soon the catechism is forgotten. If we compare this with the lowly position of the deaf and dumb child when he enters school, we shall certainly find the demand of eight school years justified. It takes a long time for a deaf-mute child to be able to read the Scriptures and to understand what he has read. Just take any biblical story or a piece of the Lutheran Catechism and break it down according to the individual word and language forms, and you will soon find what a sum of the most varied language forms the pupil must have in order to grasp the content. It must be borne in mind that what the pupil learns is imparted only by the teacher, and that, for the sake of his deafness, he has no profit from his surroundings apart from school. There are exceptions with regard to the duration of the school period, when children of advanced age come to the institution; these, of course, cannot go through a complete course, but even such should have at least 4 years of instruction, so that the most necessary would be achieved. And so that the exceptions become fewer and fewer, parents and friends who want to hand over a deaf-mute child to the institution should make sure that it enters in the 8th year and completes a whole course. However favourable the external circumstances of an institution may be, it is generally not possible to achieve with deaf-mutes what is possible under the same conditions with the sensible. But the work in the Lord on them is not in vain, who wants that also these souls, which were bought with his blood, come to the knowledge of the truth. Therefore let us rejoice and be glad also over this work of God and, trusting in his gracious help, let us carry it on to the glory of his name and to the blessing of the needy deaf and dumb and thank God that he has given us hearing and speech.

Norris, Wayne Co, Mich, in November 1876.

G. Speckhard.

## To the ecclesiastical chronicle.

### I. America.

Rev. S. K. Brobst died of emaciation on the 23rd of last month, aged 54 years, 1 month and 7 days. The funeral took place on the 28th of the same month.

### II. foreign countries.

Saxony. The preachers, teachers and congregational delegates of our separated Lutheran congregations in Saxony met in Dresden on August 16 and 17 of this year for a conference in order to hold a brotherly council in God's name about the salvation, form and manner of a closer union of our small Lutheran Free Church in Saxony, and thus about the first steps necessary for the formation of a Lutheran Synod. Present at the end were the pastors: Stallmann, Lic. Stöckhardt, Grosse, \*) Willkomm and the undersigned, furthermore the teachers: Zeile and Mayer, and as authorized community representatives the gentlemen: H. Naumann from Dresden, E. M. Potzger from Planitz, K. Berthold from Chemnitz and Kretschmar from Crimmitschau. The following gentlemen were also present as dear guests and members of the conference: Pastor K. Schneider from Röhrsdorf, Pastor des. Eisenbeiß from St. Louis and Dr. weck. O. Fick from Leipzig. Finally, various members of the congregation of Dresden were present as listeners. The conference meetings were held in the friendly and tastefully furnished church hall of the latter congregation (at the corner of the Große Brüdergasse behind the Hof- und Sophienkirche), and each was opened with a liturgical service and closed with prayer. After a chairman and a secretary had been appointed for the duration of the meetings, they proceeded to business. First, the reasons for the formation of a synodal association in general and among us in particular were explained and discussed in detail, and the great benefit of such an association, even for such a small group as ours, was pointed out. Then the draft of a constitution of the Synod of the Lutheran Free Church in Saxony was discussed. It contains the following 18 articles: 1) Of the Confession. 2) The conditions of membership in the Synod. 3) Components and division of the Synod. 4) The business of the synod. 5) The officers of the synod. 6) The synodal assemblies. 7) The position of the synod in relation to the individual congregations. 8) Of the supervision of the Synod over doctrine, practice, and life within its circuit. 9) The issuing of opinions and the settlement of disputes. 10) The procedure of discipline. 11) Of the reception and supply of new congregations. 12) Of the examination, reception, ordination, and installation of new church and school ministers. 13) Of conferences of preachers and teachers. 14) Of the teaching office of the synod. 15) Of the office of a president and visitor. 16) Of the office of a secretary of the synod. 17) Of the office of a Synodal Conductor. 18) Of the rights and duties of the individual members of the Synod. Finally, a final provision concerning the amendments of the Constitution. The entire draft was first read out in context, after which each individual article was discussed, examined, improved and amended according to opinion, and finally submitted for adoption. With hearty unanimity, the conference declared its support for the content and form of each individual article and finally for the entire draft. Thus it came to the unanimous decision, on this basis and only in the confident trust in the

\*) The same has in the meantime resigned his ami in Chemnitz on November 6 of last year.

The Church of Saxony wants to establish a synod under the Frankenberg. Then there is the opening of our small Latin name of "Synod of the Evangelical Lutheran Free Church in school with a few pupils in Planitz, and finally, to our deepest Saxony" in view of the gracious and eternally firm promises of joy, the decision of our dear brothers in faith in Nassau, Pastors our Lord and Saviour Jesus Christ given to the smallest and Brunn and Hein and Eickmeyer and their dear congregations, most despised group of Christians and in view of His merciful who have served the cause of the Lutheran Free Church in help: Synod of the Evangelical Lutheran Free Church in Germany so faithfully for many years: Brunn, Hein and Saxony. It was noted, however, that this name should be Eickmeyer and their dear congregations, to join hands with us extended accordingly in "Saxony and other states" as soon as in common work and struggles and to enter into synodal one or more congregations outside Saxony would join us. fellowship with us, perhaps as a Rhenish visitation circle. We Since, however, the formation of a synod is not solely a matter will inform our dear readers about this in due time. (Evangelical for the church ministers and individual congregational Lutheran Free Church.)

delegates, but primarily a matter for the congregations and their resolution based on heartfelt conviction and voluntariness, it was now further decided to print the draft synod and to submit sufficient copies to the individual congregations in their public congregational meetings through the pastors for examination, consideration, and any necessary review. It was then decided to have sufficient copies of the draft of the Synod printed and presented to the individual congregations in their public congregational meetings by the pastors for examination, appraisal, and any necessary changes, so that only with the acceptance of the constitution on the part of all congregations, and with their express declaration that they want to join the Synod, the latter is to be regarded as having come into being. At the same time, it was decided to submit the following provisional election of Synod officials, made by the Conference, to the congregations for confirmation: As President of the Synod and Visitor for Saxony, Pastor Ruhland; as Secretary of the Synod, Rector of the Latin School to be founded, and Redacteur of the Church Magazine: Pastor *Lic. theol.* Stöckhardt; as treasurer teacher Mayer \*) and as further members of the synodal administration council the gentlemen: bookseller H. Naumann in Dresden and printer J. Hermann in Zwickau. Finally, it was decided by the conference to propose to the congregations the time and place of the first ordinary synod from Wednesday in the full week after Trinity to Tuesday after the first Sunday after Trinity in 1877 in Planitz, God willing. An exact record was made of all the proceedings of the conference by Pastor Stallmann, and the same was then closed on the evening of August 17 with a service conducted by Pastor Grosse. With heartfelt thanks to the faithful, gracious God, who has given the will and will not fail to accomplish, we were able to part. In the meantime the whole matter of the Synod has come up for negotiation in the individual congregations, and after individual concerns raised from various sides and proposals made for changes concerning the constitution, partly in the congregations themselves, partly at a sermon held in Planitz on 16 and 17 October, the matter was discussed. October at Planitz, all the congregations unanimously declared themselves in favor of the formation of the aforementioned Synod, accepted the draft Synodal Constitution, and confirmed the elections provisionally held at the Dresden Conference, as well as the provisions regarding the time and place of the next Synod.- Since then, even in the first beginnings of our synodal life, we have not been lacking in deeply humiliating and depressing experiences, which have shown us even more clearly than all the attacks of our regional church enemies from outside, the grim hostility of the father of lies against the achievement of an ecclesiastical synodal agreement on the narrow path of Lutheran truth. Even though these events, which revealed the fierce hostility of the father of lies against the establishment of a synodal agreement on the narrow path of Lutheran truth, purity, and sobriety, will remain in our memory as salutary warning signs, the God of all consolation has also, on the other hand, let his friendly face shine upon us in new blessings and precious gifts of peace, and has graciously strengthened and straightened our so often tired and weary hearts and knees. Among these lovely blessings we count the recent joining of Pastor Schneider with his congregation in

\*) The same has meanwhile retired from the school service and from the synod.

Death notice.

On January 2, after six weeks of severe illness, Albert Julius Goehle, teacher at the school of the Lutheran Sanct Trinitatis Parish in South St. Louis, Mo., passed away gently and blessedly in faith in his Savior Jesus Christ, at the age of 27 years, 8 months and 25 days, after having administered his office with great faithfulness and sacrifice for only 2 years. He leaves a sorrowing widow and 3 minor children.  
C. F. W. Sapper, Lutheran Pastor.

Inaugurations.

Rev. H. A. Krafft was installed by me in his new congregation at Wolcottsburgh, Erie County, N. LI>, on the third Sunday in Advent, by order of Mr. District-PräsrS.O. Kolbe.  
On the second Sunday of Advent, Rev. C. A. Frank was installed in his new office by me, assisted by Rev. Spielmann, at Lancaster, O. H. Maack.  
Address: Rvv. 6.  
DiLucaster, Hirtislcl Oo., 0.  
Inducted the third Sunday of Advent, Dec. 17, 1876, at Carlinville, Ill, Rev. Bruno Mießlrr, formerly of Pal- myra, Missouri. H. Wyneken.  
Address: Uov. 3. Hlisssslev.  
Uox 53- DarlinviU", Hlneoupin 6o., III.  
In accordance with commission received, on the third Sunday of Advent, Rev. I. H. Witte, of Fowler, Michigan, co-called by the congregation at St. Johns, was installed in his new office. I. M. Moll.  
Address: Uvv.  
Dovloi-, Olinton Oo., Älled.

Church dedications.

On the second Sunday of Advent, the congregation of Rev. Dammann in North Amherst, Ohio, had the joy of dedicating their second church, built on the site of the first, after a period of severe trial. The festival preachers were the Rev. Ph. Schmidt, H. Niemann (in English), and the undersigned. C. Schmidt.  
To the congregation at Welleslep, Canada, who had the misfortune to be deprived of their church by arson, God has provided a new church, a brick building, 32 X 55 feet square, with a steeple 80 feet high. The dedication took place on the third Sunday of Advent. Rev. F. Dubpernell and the undersigned preached festive sermons. I. KirmiS.  
Again a place of worship dedicated to the service of the Triune God and His pure Word, namely, on the 24th Sunday after Trinity at Agency, Minnesota, by Rev. K. Schulze and the undersigned. The same is a frame building 38 feet long by 24 feet wide. G. E. Ahner.  
On the 10th of December, 1876, being the 2nd Sunday of Advent, the congregation of the Rev. Tramm, at Vincennes, Indiana, dedicated their newly built, beautiful church, in the Gothic style. On this occasion Mr. Pastor Seurl of Indianapolis preached in the forenoon, Mr. Pastor Kollmorgen of Grayville, Ill, in the afternoon, and in the evening undersigned preached a sermon in English. S.

After my branch congregation at Town Frankfort, Will County, Ill, had held their meetings in an attic for more than 25 years, they had the joy of dedicating their newly built church to the service of the Triune God on December 10. It is 40 feet long, 26 feet wide and adorned with a tower. The festive sermon was held by Pastor H. Martin. The undersigned said the dedicatory prayer.  
E. Hieb er.





## Public warning.

Since a part of the congregation at Campbell Hill (formerly Bradley), Jackson County, Illinois, closed the church to their former pastor and drove him out of the congregation, solely because he did not want to see his way to denying God's Word to please them, - in particular, they wanted to force him, to not touch the doctrine of the office of the keys in church and school and to not use the Lutheran formula of absolution in confession, every Lutheran pastor is asked and warned not to accept a call from this congregation until either the rebels have recognized their grave sin against God's word and repented, or have been expelled from the congregation.

Fr. Earth man".

## Conferenz - Ads.

The mixed conference in northeastern Wisconsin meets, s. G. w., at Manitowoc on the 29th of January, and holds its sessions there on the 30th and 31st of that month.

3. 3. Hoffman."

The Southern Michigan Pastoral Conference will meet, s. G. w., Tuesday, Feb. 6, at the home of Rev. E. Dankworth, in Detroit. I. R. Lau scribe.

The Northwestern Pastoral Conference of Minnesota will meet, s. G. w., February 16-19, at St. Cloud.

K. Wende.

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### Proceeds to the treasury of the Illinois - District:

For the synodical treasury: From Past. Lehmann's congregation in Chicago P4.75. From Past. Hansen's Concordia congregation in Geneseo O25.0V. Past. F. Schaüer's congregation in Red Bud O15.00. From Past. Schüßlrr's congregation in Union Hill L10.80. Past. Lange's congregation in Chicago H30.00. By I. W. Diersen of Past. Traub's congregation in Trete K13.12. By Past. Frederking of Town Sumner congregation L3.50. By Rev. Flaxbeard, communion - Collecte sr. Congregation in Dorsey, H10.00. By Rev. Dörmann of sr. Gemeinde bei Jorkville H12.75. By F. Ebers, Collecte at the Harvest Festival of Past. Lirbe's congregation at Wine Hill, P24.12. By Rev. Strikter, Collecte at the Harvest Festival from the congregation at LyonS, W.00. By Rev. Piffel's congregation at Matteson P13.25. By Rev. Heinrmann of s. congregation at Neu - Gehlenbeck I10.50. By the congregation at Addisonr Collecte on the 1st Sunday of Advent O26.82, on Christmas Day O60.36. By Rev. Dorn of sr. Congregation at Pleasant Ridge P10.00. By Rev. Ledebur of the congregation at Bath P4.27. By Rev. Norden of H. Jlseman P3.00, Christmas Festival Collecte at Hinckley P7.80. By Rev. F. Lindemann of St. John's congregation in Champaign P7.55. In regular contributions: by Past. Liede O4.00, Pastors Wunder and Hrinemann, and Teachers Mack, Schachameyer, Hild and Dorn P2.00 each. (Summa H316.59.)

For the building fund: By Past. Mennicke in Rock Island, a portion of the Collecte at the Mission Festival, H22.85. By Past. Riedel from Bloomination congregation P15.15. By Rev. Wagner in Chicago from s. congregation P4.00. By Rev. H. Schmidt from s. congregation in Schaumburg P30.5V. (Summa P72.50.)

For the building fund in Springfield: by F. Ebers of Past. Lirbe's church in Wine Hill O19.03.

For inner mission: Through Past. Winter at Hamp- ton, a part of the Collecte at the Mission Feast, P11.00. By Rev. Mennicke in Rock Island, a part of the Collecte at the Mission Festival, K10.00. By Rev. Ottmann in CollinSville of raisin calf-meat H1.00. (Summa K22.00.)

For the heathen mission: Through Past. Winter at Hampton, a part of the Collecte at the Mission Feast in his. Parish, P10.00. By Rev. Mennicke in Rock Island, part of the collection at the mission feast, P10.0V. By Rev. Wunder in Chicago by the women in his. K3.55. (Summa P23.55.)

For college maintenance in St. Louis: by Past. Riedel, communion collecte of the congregation at Home- wood, O13.75. By Past. F. SchallerS congregation at Red Bud O10.50. (Summa H24.25.)

For the seminary household in Springfield: by members of the congregation of the Past. Holst in Troy P5.00.

For the seminary budget in Addisoq.: From the collection bag of the congregation of the Rev. H. Schmidt in Schaumburg P20.00. Through Kassirer Simon P35.72. (Summa P55.72.)

For musik. Instruments in Addison Seminary: By Cassirer Simon W.38. By Teacher List in Blue Island by him and his singing choir H5.00. (Summa P13.38.)

For poor students in St. LoulS: Bon Past. Wagner's congregation in Chicago for F. Looks O25.00.

For poor college students in Fort Wayne: By Past. Pissel at Matteson, collected at F. Stuenkel's wedding, for Joh. Harsch H6.50. By Past. W. Barttng in Chicago by F. Albrecht H 10.00 and by the Virginians' Association in s. Parish P5.00 for M. Albrecht. By the same from the Woman's Club in s. Parish H8.00. Gemeinde H8.00, from the Virgins' Association H7.00 for Th. Kohn. (Summa H36.50.)

For poor students in Springfield: by Past. Miracles from the women in sr. Parish for Sondhaus P5.50.

For poor seminarians in Addison: by Past. Rohr in Jolirt, Collecte at Teacher Driver's wedding, O16.00. Collected at Aug. Frörnmliny's wedding in Addison, ^21.00. Christmas gift for Brwie, Hock and Müller from the Women's Association of the parish in Ehester H12.00. By Past. Lange in Chicago from the Virgins' Vrein in sr. Gemeinde for A. Gockel Z10.00. By Past. Engelbrecht there for Jul. Trapp from the Women's Association



and from the Young Men's Association in his... Parish each \$5.00. Through Past. Wunder there for Ph. Baumgatt from the women in his congregation \$10.00. Parish \$10.00. By Rev. Partenfelder in Bay City, Mich. for C. Voigt, wedding - collections at Mall and Hopp, \$3.30, at Alb. Zube \$4.00. (Summa \$86.30.)

For the Emigrant Mission in Baltimore: By Past. Döderlein in Chicago from his. Parish \$12.01).

For Past. Brunn's Anstalt: Through Past. Hansen of sr. Concordia congregation in Geneseo \$10.00. By Pastor Mennicke in Rock Island, a part of the Collecte at the Missionsfest, \$10.00. (Summa \$20.00.)

For the congregation- in Ephraim, Wis. r Bon Past. Wagner's congregation in Chicago \$15.00.

For the congregation in Hudson, New York: by Past. Hansen vdn sr. Concordia - Parish in Geneseo \$5.25. By Past. A. Willner of sr. Chandler'sville congregation \$3.16.

For the congregation in Lawrenceburgh, Ind: By Rev. A. Willner of his. Congregation at Chandler'sville \$3.16.

For widow Nickel in Iron Mountain, Mo. : By Past. Pissel in Matteson by sr. Township \$11.63, by N. N. \$3.00. By H. Gehrke in Arlington Heights \$1.00.

For Rev. Multanowski: By Rev. Heid in Peoria \$2.00. By Rev. Kothe from "a friend of the poor" \$5.00.

'For the deaf and dumb in Norris, Mich.' By Past. Döderlein in Chicago from Ch. Zum Mallm \$5.00. By Rev. C. Steege in Dundee from the communion coffee s. congregation \$8.00.

For the orphanage near Boston: by Pastor Pissel, collected at F. Stünkel's wedding in Matteson, \$6.56.

Addison, Ill, Dec. 30, 1876; H. Bartling, Cassirer.

#### Income to the Middle District coffers:

To the synodical treasury: of several members from Rev. Steinbach's congregation at Fairfield \$15.25. Rev. Lothmann's congregation in Akron \$10.25. Rev. Niethammer's congregation in La Pote \$14.00. Teacher Müller in Bremen \$2.00. Pastor Hugr's congregation there \$7.61. Past. Querl's congregation in Toledo \$5.82. Past. Jor's congregation in Logansport \$13.00. Past. Lange in Valparaiso \$2.00. Past. Schlesselmann \$2.00. Rev. Seitz's congregation near Columbia City \$5.20. By Rev. Diemer at Elkhart \$2.00. Of Past. Bethke's congregation at Arcadia \$4.25. Past. Schwan Sr. in Cleveland \$2.00. Past. Hieber's congregation in Edgerton \$5.25. Past. Dautenhahn in North Judson \$2.00, Past. Horst in Hilliard \$2.00. whose parish \$3.13. whose branch near Dublin \$2.50. Past. Sitzmann's parish at Terre Haute \$3.60. Past. Hochstetter in Indianapolis \$2.00. whose parish \$46.00. Bon Past. Saupert's congregation in Evansville \$21.65. Of Past. Krafft's congregation in Fulton County \$7.60. Past. Stubnatzy's congregation in Fort Wayne \$53.00. Past. Sihler's congregation there \$41.77. Past. Schaefer's congregation in New Boston \$2.00. Whose congregation \$3.10. Past. Knief's congregation in New Detrlsau \$16.25. Mart. Scheiderer there \$1.00. Of the Woman's Club in Aurora \$10.00. Past. Lothmann's congregation in Akron \$6.15. Of Rev. Hiller's congregation in Pomeroy \$3.30. Past. Heintz in Crown Point \$2.00. G. Fischer there 75 cts. Past. Jor' parish in Logansport \$11.00. Past. Schoeneberg's congregation in La Fayette \$36.50. From N. N. in Liverpool \$2.00. Mrs. Schneider there \$1.00. From Past. Lchwan's congregation at Cleveland subsequently \$5.00. From Past. Seitz's congregation at Columbia City \$2.47. Kindtauf collccte at E. Auer by Past. Leitz \$5.22. By I. Voßler at Wapakonetta \$5.00. Past. Jor' branch in Delphi \$5.25. Past. Krafft's 4 parishes in Fulton County \$12.00. Bon Past. Maack's branch in Sugar Grove \$8.05. Past. Niethammer's branch in Kingsbury \$6.70. Pastor Nützel's congregation in Columbus \$4.07. Past. Bodr's congregation at Fort Wayne \$24.00. By E. Brueggemann through Past. Seitz \$5.00. Past. Zschoche's congregation in Matton Township \$13.10. M. Wolf in Neu-DertelSau \$2.00. Past. Karrer's congregation in Bielefeld \$7.15. Of Past. Pohlmann's congregation near Lanesville \$9.20. Of Past. Lallmann's congregation at Newburgh \$20.00. Of Past. Brackhage's township in Switzerland County \$9.20. Past. Bethke's congregation in Arcadia \$5.30. Past. Querl's in Toledo \$4.10. whose congregation \$5.00. Past. Mees' congregation at Columbus \$34.00. Past. Mohr at Ingelfield \$2.00. whose congregation \$5.00. teacher Nolti^ at Dudleytown \$2.00. past. Stubnatzy's congregation at Fort Wayne \$60.00. Past. Sihler's congregation there \$58.80. Of Past. Flirschmann's congregation in Kendallville \$9.22. Past. Schöneberg's congregation in La Fayette \$35.15. Past. Heintz's congregation at Crown Point \$5.34. Rev. Knief's congregation at New Dettelsau \$16.35. Rev. Heitmüller's congregation on Lliftv \$9.80. Teacher Falch's congregation in Marion Township \$2.00. Past. Zschoche's congregation there \$20.25.

To the building fund: from Past. Lange's congregation in Valparaiso \$45.00. From Past. Sihler's congregation in Fort Wayne \$15.00. From Joh. Wiegmann through Past. Krafft \$2.00. I. Schnaible in La Fayette \$3.10. By Past. Steinbach in Fair- sield \$4.00. By J., Voßler in Wapakonetta \$5.00. By Past. Beth- ke's parish in Arcadia \$14.50.

For Past. Brunn's Institution: From the Mission Fund in Past. Sihler's Church at Fort Wayne \$25.00. From I. Fischer in Cleveland \$1.00. Wedding Collect at Ph. Reff by Pastor Karrer \$11.00. From Unnamed in Marion Township \$4.00.

For the emigrant mission in Baltimore: from Past. Heintz's congregation at Crown Point \$4.00. A. Wegner at La Fayette \$1.00.

For the Emigrant Mission in New York: Half of the Mission Festival Collect in Farmers' Netreat \$29.32. From Past. Lothmann's congregation in Akron \$5.00. Past. Heintz's congregation in Hobart \$3.51. Whose congregation in Crown Point \$2.36. Of Past. Niethammer's congregation in La Porte \$16.60. A. Wegner's in La Fayette \$2.00.

For poor students in Fort Wayne: From Past. Steinbach's congregation in Fairfield \$6.70. A part of Mission's - fest-Collecte in Past. Zucker's parish at Defiance \$25.00. From N. N. 50 Cts. Wedding - Collecte at I. Mcver by Teacher Hafner \$11.77. From Wittwe Blecke at Fort Wayne \$5.00. From Women's Club at Evansville \$8.00. From 3 members from.

Past. Krafft's congregation 44-00. Thank offering from M. C. Md'ckel in 41.00; by L. Balgrmann 49.50. From Chicago: By Past. Lange from sr. Jerusalem 45.00. From Past. Lange's congregation in Valparaiso Parish 412.87, by N. N. 41.00, by the Woman's Club 412.00, by Jakob 4.5.50. Whose congregation in Westville 42.25. From the Woman's Club Landrck 41.00; by Past. Wagner from sr. Gemeinde (subsequently) in La Fayette for Zagel 410.00. From Mrs. Löscher there 41-00. From 41.00, by Mrs. Kessel and Mrs. N. N. 45.00 each, by Dorothea Nagel Past. Reichmann's congregation in Wapakonetta 47.00. E. and Wittwe N. N. 50 cents each; by Past. Döderlein from sr. Gemeinde Brueggemann by Past. Seitz 45.00. Past. Zschoche's congregation in 407.75, by Ch. Zum Mallm 4'5.00, Mrs. Gareiß 40.00 and by John Marion Township 416.00. Wedding - Collecte at Ferber's there, for Harme- ning from Ch. Dorn as a Christmas present 420.00; by Past. Rhrwaldt, 46.25. Half of the Wedding Collecct at W. Molthan's, by Past. Bartling by W. Hoppe 50 CtS., Herm. Schipplock 42.00, Marie Bernahl, Karrer, 45.00. by I. Lerner at Mishawaka 43.00. past. Kaemmerer's Wittwe Bernahl, Joach. Hink, Jakob Kuchler 41.00 each; by Past. parish at Decatur, 410.75. Past. Dulitz's township at Napoleon 4.10.80. Wunder from sr. Gemeinde 4127.70, Mrs. Koplicn 43.00, Miss M. Wittwe Braun there 46.00. By Reiser there 4'3.00. Bon Unnamed in Warneke 4'1.00, H. Döhla 50 Cts.; by Past. Succop by sr. Gemeinde 464.65; by Past. Lehmann from sr. Gemeinde 45.05. From Rodenberg: by Past. Brüg- mann of sr. Gemeinde 410.55; by John Harmening from F. Hinze 400.00, from Wittwe Meyer 45.00. By Past. I. Nachtigall in Watrcloo from sr. Jmmanuels parish 45.45. by Past. Wünsch in Dwight by sr. Parish 45.00, by Marie Fröhwrth 45.00. By Past. Rauschert in Dalton from Küster 42.00, from his congregation 400.00. By Past. Dörmann from sr. Parish at Jorkville 45-00, by Rev. Pissel of his parish 41.00. By Past. Matteson Parish at Matteson 412.75, by Past. Strikter from the Wittwe Hase 1 bushel of potatoes. From the worthy Women's congregation at Proviso 472.60 and by Ch. Seegers 45.00; by Teacher Association at Belleville, Ill, a parthie of stuff for the orphans. (The Mack from the orphan box of the congregation 46.25. From Dundee: foregoing gift had been received before, but has not been receipted) thank offering by Mrs. Past. Steeae 43.00; from the communion coffee from N. N. through Mr. Past. Schaller in Red Bud, Ill, 41.00. Richard of the congregation 416.00. By Rev. Norden from sr. Branch Parish in Barthel in St. Louis 5.00. From Mr. H. Brinkmann there 1 boy's jacket. Nochelle 43-00. from the Women's Club in Effingham 45.00. By Rev. From Mr. Niebrügge at Des Peres, Mo. 3 sacks of apples. G. Merz there, Ramelow in Elk Grove, Collecte at H. Mueller's wedding, 412.80. By 2 baskets of sweet potatoes. From Messrs. Knap, Wellhausen L. Rev. M. Große at Hartem by Mrs. Amling 41.00. From Schaumburg: by Krämer, a parthie of children's stockings together with several remnants John Harmening by Mrs. C. Biesterfeldt, Jr. 42.00 and by Rev. H. of stuff. From the valuable Women's Association of the Jmmanuels - Schmidt out of the congregation's collection bag 420.00. By Rev. W. District in st. Louis 6 double blankets, 1 piece of Jeans, 1 piece of Cotton Krebs at La Rose by Mrs. Magd. Schmidt as a thank offering 410.00. By Flannell, 1 piece of calico. From Lconhardt <L Fischer in Red Bud, Ill, 4 Rev. H. Pröhl in Darmstadt from his congregation 406.00. Gemeinde sacks of flour. From the werth women's club of the Zion - District in St. 406.00. By Past. Wehrs by Mrs. Teyler in Genoa 45.00, By Rev. E. Louis, 12 pairs of trousers, 4 quilts. From the werth women's club in St. Röder from the congregation in Ar- lington Heights 426.00, from the Charles, Mo. 7 quilts, 2 white dopprl blankets, 7 pr. night pants, 4 girls' congregation in Palatine 44.67. By Past. Riede! from H. Rathe in shirts, 4 aprons, 4 boys' bosrn, 6 petticoats, 6 dresses, 5 drool lappets, Homewood 45.00. By Past. Rohe from sr. Parish in Joliet 49.13. By 1 pr. stockings, 10 ad. Cotton Flannell. From the Worthy Women's Club Past. Ernst in Blue Island, Collecte at Harvest Festival, 400.00. By Rev. at Evansville, Ind, 12 bonnets, 10 girls' shirts, 5 boys' shirts, 4 Pr. Strikter of the congregation in Lyons 48.25. By Rev. Ott- mann in stockings, 3 quilts, 3 kiffenübrzrüge, 1 sheet, 1 coat, 1 pair of boots. Collinsville by N. N. 45.00, by Aug. JunghanS 41.AI. By Past. H. Sieving from 9k. N. by Martin C. Barthel 1.35. By the same from Minna in Ottawa, Collecte at the celebration of the Christmas tree, 410.20. By Schneider at Narrowsburgh, N. A., 65 Cts. From the Sing- chor of the Past. Traub in Trete by W. Arkenberg, Sr. 42.00. (Summa 4742.67.)

(Conclusion follows.)

For VaS Lutheran Orphanage to the Little Child JESu at St. Louis Received since Nov. 21, 1876: From the werth Women's Club at St. Charles, Mo., 3 Pr. trousers, 2 bodkins, 4 scrubs, 1 bust shirt, 5 girls' shirts, 1 dress, 2 Pr. woolen "socks. From G. Gieb, at Des Peres, Mo. 9 Bush. Seed potatoes. From Mrs. Kölling 1 pack of worn dresses. From at Matteson Parish at Matteson 412.75, by Past. Strikter from the Wittwe Hase 1 bushel of potatoes. From the worthy Women's congregation at Proviso 472.60 and by Ch. Seegers 45.00; by Teacher Association at Belleville, Ill, a parthie of stuff for the orphans. (The Mack from the orphan box of the congregation 46.25. From Dundee: foregoing gift had been received before, but has not been receipted) thank offering by Mrs. Past. Steeae 43.00; from the communion coffee from N. N. through Mr. Past. Schaller in Red Bud, Ill, 41.00. Richard of the congregation 416.00. By Rev. Norden from sr. Branch Parish in Barthel in St. Louis 5.00. From Mr. H. Brinkmann there 1 boy's jacket. Nochelle 43-00. from the Women's Club in Effingham 45.00. By Rev. From Mr. Niebrügge at Des Peres, Mo. 3 sacks of apples. G. Merz there, Ramelow in Elk Grove, Collecte at H. Mueller's wedding, 412.80. By 2 baskets of sweet potatoes. From Messrs. Knap, Wellhausen L. Rev. M. Große at Hartem by Mrs. Amling 41.00. From Schaumburg: by Krämer, a parthie of children's stockings together with several remnants John Harmening by Mrs. C. Biesterfeldt, Jr. 42.00 and by Rev. H. of stuff. From the valuable Women's Association of the Jmmanuels - Schmidt out of the congregation's collection bag 420.00. By Rev. W. District in st. Louis 6 double blankets, 1 piece of Jeans, 1 piece of Cotton Krebs at La Rose by Mrs. Magd. Schmidt as a thank offering 410.00. By Flannell, 1 piece of calico. From Lconhardt <L Fischer in Red Bud, Ill, 4 Rev. H. Pröhl in Darmstadt from his congregation 406.00. Gemeinde sacks of flour. From the werth women's club of the Zion - District in St. 406.00. By Past. Wehrs by Mrs. Teyler in Genoa 45.00, By Rev. E. Louis, 12 pairs of trousers, 4 quilts. From the werth women's club in St. Röder from the congregation in Ar- lington Heights 426.00, from the Charles, Mo. 7 quilts, 2 white dopprl blankets, 7 pr. night pants, 4 girls' congregation in Palatine 44.67. By Past. Riede! from H. Rathe in shirts, 4 aprons, 4 boys' bosrn, 6 petticoats, 6 dresses, 5 drool lappets, Homewood 45.00. By Past. Rohe from sr. Parish in Joliet 49.13. By 1 pr. stockings, 10 ad. Cotton Flannell. From the Worthy Women's Club Past. Ernst in Blue Island, Collecte at Harvest Festival, 400.00. By Rev. at Evansville, Ind, 12 bonnets, 10 girls' shirts, 5 boys' shirts, 4 Pr. Strikter of the congregation in Lyons 48.25. By Rev. Ott- mann in stockings, 3 quilts, 3 kiffenübrzrüge, 1 sheet, 1 coat, 1 pair of boots. Collinsville by N. N. 45.00, by Aug. JunghanS 41.AI. By Past. H. Sieving from 9k. N. by Martin C. Barthel 1.35. By the same from Minna in Ottawa, Collecte at the celebration of the Christmas tree, 410.20. By Schneider at Narrowsburgh, N. A., 65 Cts. From the Sing- chor of the Past. Traub in Trete by W. Arkenberg, Sr. 42.00. (Summa 4742.67.)

congregation in;-Bremen - St. Louis by Teacher Karau 10.00. From the From churches, etc., outside Illinois: by Past. Schilling in Amherst, Jmmanuels - District in St. Louis by Collecte! Günther 3.85, by Coü. Wis. by Marie Stoeckert 412.00. By Past. H. Brammrr in Lowden, Iowa, Rudloff 7.00. From Heinrich Bunschmeyer 2.00. Wedding Collecte with by Joh. Klipp 41.00. By Past. Trautmann, Sr. in Adrian, Mich. collecte at Mr. Ph. Rüster 3.35. From Edw. Schäperkötttr 2.00. Childbirth Collecte G. Wiesinger's silver wedding, 45.75. By Kassirer E. Roschke from W. with Mr. Karl Lepmeier by Mr. Past. Fackler 3.50. From Mrs. Anna Rohe Wille at Jackson, Mo. 41.00. By N. N. in gort Wayne, Ind, 42.00. By in St. Louis County 2.00. M. Seidel in Humboldt, Kansas, 5.00. From the Kassirer Eißfeldt, 417.65. By Kassirer Simon, 423.92. By teacher piggy bank of the children of Mr. Past. Bühler in San Francisco, Cal., Schaus at Sheboygan Falls, Wis. 41.00. By teacher Reifert at New 6.00. Through Mr. G. Trömel there: from himself 2.00, from Mr. Schwerf Melle, Mo. by Mrs. H. Meier and H. R. 50 cts. each. By Past. Daib at 1.00, Th. Bötticher 1.00, A. Klingelhöser 1.00, O. Weinert 1.00. From the OshkvSh, Wis. from some members of his. Congregation 42.00. By N. Dreicinigkeits District in St. Louis through Collector Schubarth 2.00, N. in Sheboygan, Wis. as a Christmas gift 42.00. Dnrch Teacher through Coll. Hcinig 5.00. From the worthy Women's Association in Krenning in Lake Creek, Mo. collecte at H. Jagel's baptism of children, Bethlehem Parish in St. Louis 6 quilts, 3 jackets, 2 aprons, 2 dresses. 42.20. By Past. P. F. Grrmann at Fort Smith, Ark, by Misses Minna and Baptisml Collect at E. H. by Rev. Sievers in California, Mo., 1.35. By Alwine Schulte each, 41 -00. By Past. W. Hagedorn at Dotyville, Wis. a the same from Mrs. L. 1.25. From C. Schoen- berger in Jonesboro, Ill. 1 portion of the Thanksgiving Collect, 45.00. By N. Kirchner at Eitzen, pr. boots, 1 pr. shoes, 3 woolen quilts, 1 piece of cotton stuff, 1 piece of Minn. from himself 50 Cts. from his brother 41.00. By Past. Quer! in calico, 1 shirt, 1 apron, 9 handkerchiefs. From N. N. in Past. Left parish Toledo, O., from the Woman's Club in his. Parish 410.00. (Summa 490.02.)

yarn. From the werth women's club in Cross Parish in St. Louis by Mrs. Addison, Ill, Dec. 30, 1876; H. Bartling, Cassirian. Past. Brohm: 5 woolen boys' shirts, 6 girls' shirts, 5 aprons, 4 woolen dresses, 6 pr. woolen stockings. From the school children of the teacher With heartfelt thanks to God and to the generous givers, I Gotsch in St. Louis 5.25. From Wilh. Killinger there 20 Cts. From the acknowledge the receipt of the following gifts received by me from 13 piggy bank of little Heinr. Volte in Spring- field, Ill, 1.00. By Past. F. November to 31 December for poor pupils. Nützet in West Ely, Mo., 5.00. By Past. Schumacher in Coloma, Iowa, By Mr. Lutz, teacher 43.00. By Mr. Hamann, teacher 43.00. By Mr. 3.90. By the school children of Mr. Teacher Eggcrs in St. Louis 6.00. By Past. Sallmann 46.00 and 410.00. By Mr. Buchholz from Milwaukee the school children of Mr. Teacher Hamann in Concordia, Mon., 4.55, 49.71. By Mr. Past. Dub- perncll 46.00. Collected at Mr. Teacher Meier's By the school children of Mr. Teacher Deffner in St. Genrvieve, Mon., wedding 410.95. By Mr. Past. v. Brandt 41.50. From Mr. Kassirer 2.00. By the school children of Mr. Teacher Mackenscn in st. Louis a Bartling 416.00 and 421.00. From Mr. Past. Spchr 41.00. From the parthie of things for Christmas and 3.80. By Rev. Wille from H. Virgins' Association in Hermannsau, Mich. 410.00 and 46.00. From M. Steinkühler 2.00. From the school children of Mrs. Wittwe Poble in St. in Baltimore 410.00. Collected from Heinr. Müller's wedding 46.00. By Louis 4.90. From Mr. Teacher Roschke's school children in St. Louis Mr. Past. P. Beyer from the Women's Association of his. Parish 47.00, 10.00. From Mr. Teacher Günther's school children a parthie Christmas from the Virgins' Association 410-00. By Mr. Past. Stürken from the things and baar 1.40. From Mrs. Hoffmann through Rev. Wesche in women's club 45.00, from the virgin's club 45.00. By Mr. teacher Bewie Jefferson City, Mo. 2.00. From Father Böge through Past. Schuricht 49.24. By Joh. Kuhlmann 43.00. By Mr. Past. Niemann, auk Stein- 5.00. From Mr. Almstedt's school children in St. Louis 5.25. Christmas - meyerS wedding collected, 45.80. By Mr. Past. Kühle, from the Virgins' Collecte from Mr. Past. Strobel's congregation at Wil- ton, Iowa, 11.50. Association, 415.00.

Collecte on Christmas Eve from Past. Willc's congregation at Of the valuable women's clubs in: La Porte, Ind. 16 bust shirts, 4 pr. Brownsville, Mo., 5.25. from an unnamed person at Dreicinigk.-Distr. in stockings; Paterson, N. J.,\*11 woolen shirts, 3 pr. stockings; St. Louis 17.00. from Mr. W. Stein- meyer's children there 5.00. from Brownsville, Mo. 2 quillS, 13 bust shirts, 9 pillowcases, 16 undershirts, Father Johs. Kalbfleisch there 1.00. Caroline HogeS there 1.00. Wittwe 2 handkerchiefs; Milwaukee, Wis. (Triune! - Gern.) 9 bustcn shirts, 9 Kath. Meier there 50 Cts. Lollerte at the silver wedding of Mr. Aug. undershirts, 6 handkerchiefs, 6 kiff covers, 6Pr. stockings, 6 undershirts, Frdder in Collinsville, Ill, by L. Ude 6.00. Collecte in the Jmmanuels - 2 quilts; Concordia, Mo, 2 quiltS, 8 sheets, 8 kiffcn covers, 6 buscn District at st. Louis on Christmas Eve 25.52. DeSgl. from the Dreieinigk.- shirts, 6 underpants, 14 hand towels; Indianapolis, Ind. (Pasi. Scuels District there including the amounts received subsequently up to now parish) shirts, handkerchiefs, &c.

57.40. From Mr. Past. Ernst Hohmann 3.50. Addison, Ill, Jan. 1, 1877. i. C. W. Lindemann. Warmly thanking all kind donors in the name of the dear orphans and wishing them God's rich blessing

St. Louis, Jan. 8, 1877. I. M. Estel, Cassirer. For poor students received through Rev. Geyer at Serbin, Tcras, the Kindtauf Collects at Mr. A. Btar 43.00, at Mr. E. Lorenz 41.00, at Mr. A. Bichle 41-75. From the Zions - congregation at Lincoln creek, seward co., Nebr, the last Christmas Collecte in the amount of 49.50. By Pastor Schuricht in st. Paul, Ill, collected at Mr. Turcker's wedding, 41.75. By

received since September 16, 1876: From congregations :c. in Illinois: from the congregation at Aork the same from the worthy women's association of fine congregation Centre: by F. Ahrens 420.25 and by Past. Gotsch 422.25. From the 44.25. By Pastor Biedermann in Hebron, Nebr. from his congregation congregation at Addison: a part of the Collecte at the Missionary Feast 45.24. C. F. W. Walther.

435.50; by Wm. Buchholz 410.00; by D. Lührs 43.50; by John Kuhlmann 46.50; by E. Waller 41.50; by D. Fiene 41.00; by Prof. Selle and D. For poor students from an unnamed (Cleveland, West) 45.00 Kornhaaß 43-00 each; by F. Stüntkl, Sr. 45.00; by N. N. received with thanks. springfield, 28 Dec. 1876. H. Wyneken.

Report of the General Cassirer of the Lutheran Synod of Missouri, Ohio, and other states.

From January 1, 1876, to January 1, 1877.

Synodalcasse.

Intake:  
From the Western District by Cassirer E. Roschke \$3250 89 From the Middle District by Cassirer C. Mahl ..... 4308.24  
From the Illinois District by Cassirer H. Bartling.... 2918.06 From the Northwestern District by Cassirer C. Eißfeldt ..... 1622.10  
From the Eastern District by Cassirer I. Birkner ..... 1425.00  
From the Northern District by Cassirer I. Simon.... 1357.47  
Miscellaneous minor receipts ..... 71.08

Agency (part of surplus) ..... 17399.91  
Total revenue \$32352.75

Issue:  
Debt on January 1, 1876 \$26841 ..... 70  
Salaries of professors and superintendent in >Lt. Louis 3699.72  
at Fort Wayne ..... 8043.96  
in Addison ..... 5299.92  
in Springfield ..... 2983.25  
Salary of the agent M. C. Barthel ..... 1500.00  
Pension for widow Prof. Biewrmd ..... 279.96  
Pension for Wittwe Rector Gönner ..... 225.00  
Spent by the supervisory authority in St. Louis ..... 1373.69  
Spent by the supervisory authority in Fort Wayne ..... 3464.37  
Spent by the supervisory authority in Addison ..... 2072.02  
Spent by the supervisory authority in springfield 358.46  
State, County and City Taxes, Saint Louis ..... 601.70  
Travel expenses of the General Praeses, delegates to the Synodal Conference, interest 2c. .... 944.26

Sum of the output \$57688.01  
Debt on January 1, 1877 ..... 25335.26  
\$57688.01

L. Baucasse.

Intake:  
From the Western District by Cassirer E. Roschke.... \$1157.70  
From the Middle District by Cassirer C. Grahl 1753.86  
From the Illinois District by Cassirer H. Bartling.... 1655.26 From the Northwestern District by Cassirer C. Eissfeldt ..... 1502.79  
From the Eastern District by Cassirer I. Birkner... 1198 08 From the Northern District by Cassirer I. Simon.... 559.45  
By Prof. Walther ..... 100.00  
\$ 7927.14  
Debt on January 1, 1877 ..... 12957.57

Issue:  
Debt on January 1, 1876 ..... \$20473.56  
Buildings in Springfield 411 ..... 15  
\$20884.71

O. Inner Mission.

Intake:  
Stock of the Casse on January 1, 1876 ..... \$1630.52  
Linnahme ..... 432.29  
\$2062.81  
Issue:  
By order of Mr. President Biltz to various pastors in the West for missionary purposesc ..... 540.00  
Inventory as of January 1, 1877 ..... \$1522.81

v. Hermannsburg Mission.

Stock of the Casse on 1 January 1876 ..... S2079.OO  
Revenue ..... 355.59  
\$2434.59  
Issue none.

L. Leipzig Mission.

Stock of the Casse on January 1, 1876 ..... \$476.86  
Revenue ..... 287.26  
\$764.12  
Issue:  
Expenses of missionaries and their families of the East Indies and other allowances of the President of the Missionary Commission ..... \$2994.65  
Debt on January 1, 1877 \$2230 ..... 53  
\$2994.65

IV Proseminar Striving.

Revenue ..... \$473.88  
Debt on 1 J> nary 1876 ..... \$152.41  
Output ..... 336.00  
\$488.41  
Debt on January 1, 1877 ..... \$14.53  
\$488.41

6th Chinese - Mission.

Revenue ..... \$41.70  
Issue:  
Debt on January 1, 1876 ..... \$305.74  
Burial costs of the missionary Vogel ..... 15.50  
K321.24  
Debt on January 1, 1877 ..... \$279.54  
\$321.24

". Mission casse.

Stock of the Casse on January 1, 1876 ..... \$9161.65  
Revenue ..... 826.28  
\$9987.93  
Issue:  
Two dispatches to India ..... \$ 65.75  
To Past. Sievers for missionary purposes ..... 100.00 To Past. Kanning for missionary purposes ..... 100.00 To Past. Sievers for the building of a barn on the mission farm ..... 800.00  
\$1065.75  
Stock of the Casse on 1 January 1877 ..... 8922.18  
\$9987.93

sl. Actien der Synodaldruckerei.

Shares outstanding on January 1, 1876 ..... \$9840.00  
Shares redeemed ..... 425.00  
Not yet eingrlvste Actien... \$9415.00

L. Druckercicaffe.

Revenue: A portion of the surplus of the agency... \$2166.94  
Debt on January 1, 1877 ..... \$2166.94

I., Casse for poor and sick pastors and teachers.

Revenue ..... \$19.00  
Issue:  
Debt on January 1, 1876 ..... \$ 17.63  
Output ..... 220.00  
\$237.63  
Debt on January 1, 1877 \$218 ..... .63  
\$237.63

Recap.

Dr. Or.  
Synodalcasse \$25335.26  
Baucasse ..... 12957.57  
Shares of the Synodal Printing Office ..... \$9415.00  
MMnscasse ..... 8922.18  
Inner Mission ..... 1,522.81  
Leipzig Mission ..... 2230.53  
Hermannsburg Mission ..... 2434.59  
Chinese Mission ..... 279.54  
Proseminar Steeden ..... 14.53  
Casse for poor and sick pastors and teachers 218 ..... .63  
Borrowed capital ..... 18741.48  
\$41036.06 \$41036.06

We, the undersigned, having been instructed by the Directorate of the Synodalruckerei, dir BücherdesAllgemeinenCassirers zu revi-Viren, hereby certify that the above report is accurate.  
C. W. Behrens. Carl Ude.

In connection with the above report, the undersigned takes the liberty of calling special attention to the fact that in the past year the expenses of the synodal treasury were covered by less than half of their amount by the contributions received, and as a result of this, not more than five hundred dollars of the debt resting on this treasury could be paid off, but the treasury so necessary for poor and sick pastors and teachers who have become unfit for service has unfortunately been almost completely overlooked. Both this and other needs that arise in this report are hereby most cordially and urgently recommended to the helpful Christian love of all synod members for the new year. E. F. W. Meier, Cassirer.

Address: No. N. 45 Moier,



Received for poor students: From Mr. Pastor Wünsch 45.00. Through Mr. Past. Hahn from the Staunton sewing club 1 Comfort, 2 bust shirts, 3 pairs of underpants, 2 towels, 2 pairs of stockings, By Mr. Past. Lindemann from the young people in his parish. Parish 46.50 for those who have no washerwomen, and 44.00 for linen. Through Mr. Past. Dorn from Chr. Görling 45.00, from Hecht 42.00. From N. N. from Havana 50.00 for Krause. By Mr. Past. Matuschka from his. Parish 412.75 for Krause. By Mr. Past. I. P. Fackler from his congregation... Parish 44.60 for MeeSke. By Mr. Past. Wetzel, collected at L. Meyer's wedding, 43.85. From the Effingham Women's Association, 2 quilts, 2 towels, 2 pot covers, 2 pairs of underpants, 4 pairs of socks, 6 bust shirts, 13 handkerchiefs. Through Mr. Past. Wagner from the Young Men's Association. 415.00 for Düver. By Mr. Past. Beyer from the women's association sr. Gemeinde 47.00 and from the Jungfrauenverein 410.00 for A. Schwankovsky. By Mr. Schulze from Randolph 45.00 for Gehrman. By Mr. Past. L. Freie, collected at Mr. Kohl's wedding in Wokottsburg, 42.00. By Mr. Past. Groß from the Women's Association s. Gemeinde 410.00 and from an old widow 42.50 for Kellermann. By Mr. Past. Hallerberg from the missionary treasury of his congregation. Gemeinde 410.00 for Mertner. By Mr. Past. Hügli from the Frauenverein sr. Gemeinde 43.00 and from Mr. Bieth 50 Lts. for Kaiser. By Mr. Past. I. I. Walker from the Women's Association s. Gemeinde 2 Comforts, 1 Quilt, 4 Kissenüberzüge, 3 Busenhemden, 3 Pr. Unterhosen, 3 Handkerchiefs, 5 Pr. wollene Strümpfe; furthermore from Mrs. Gerks for Kaiser 2 pairs of wollene Strümpfe and 1 Towel. Through Mr. Past. Schaaf from s. Gemeinde 411.00 and from individual parishioners 45.00 for Schatz.

For the seminary household: Through Mr. Past. M. Hahn, Thanksgiving Collecte sr. Parish, 414.00. By Mr. Past. Wünsch, Crntcdankfcst-Collictc sr. Parish, 414.30.

Springfield, Ill, January, 1877.

A. Craemer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Middle Districts)

have come in

1. contributions:

Bon the Messrs. Pastors: H. Horst 45.00, P. A. Weyel, F. W. Biüggemann each 44.00. Teacher T. Glaser 41.00.

Two. Gifts:

By Mr. Past. C. C. Schmidt by Mrs. Schmittgen 43.00. By Mr. Past. I. G. Nütze! from his parish 46.79. By Mr. Past. H. Horst from his main parish bet Hilliard 46.70, sr. Filialgemeinde bei Dublin 43.76. By Mr. Pastor P. A. Weyel from Fr. s. Aerger 42.00, from the Dreieinigkeits- and the st. Petri - Gemeinde together 419.20. Collecte from Mr. Past. Hochstetter's congregation and from himself 418.15.

Indianapolis, Jan. 3, 1877, M. Conzelmann.

For the Lutheran Orphanage and Institution for the Deaf and Dumb at Norris Station, Wayne County, Michigan."

received: From Past. Jor in Logansport 42.00. Past. L. Traub's parish in st. Clair, Mich. 424.35. Anna Davidson 41.00. past. C. Lohrmann's congregation 47.95. Past. Langc's congregation in Dearborn, Mich. 425.60. Bon Past. G. Traub's congregation at Crcte, Ill, 43.25. Past. Hettmuller's congregation in Columbus, Ind. at, 417.00!

Norris, 22 Dec. 1876.

C. H. Aerger.

To all dear donors, with testimony of my heartfelt thanks, the notification that I have received the sum of 4436.72 for the repayment of my debt, partly through the gentlemen treasurers, partly directly. God repay the dear brothers according to his rich grace in Christ Jesus.

St. Clair, Mich. January 7, 1877.

I. F. Rufs.

! -----

! Received with heartfelt thanks: From Mr. Pastor Wcber's church at Benson, Ill, 48.76 and from Mrs. Dierks 1 package of undergarments.

C. E. Guenther.

From January 1, 1876, to January 1, 1877, I have received from the Women's Sewing and Mending Society of St. Paul, of which I am a member and treasurer, 4,103.00, of which 4,80.00 has been spent in the purchase of new dresses for the poorer pupils of the college.

Fort Wayne, Jan. 3, 1877, Susanna Sihler.

### Changed addresses:

Dvv. 14. Xuuolä,

DrMarnnZus O>., 17. D.

3. IiumdorKoo, Dntkrsdurx, LlnkomvA Oo., Ollio.

Tor „Lutheraner" is published twice every month for the annual subscription price of one dollar and five and twenty cents for the out-of-town subscribers, who have to pay the same in advance and send in the "postage" which amounts to ten cents. - In St. Louis each number is sold for ten cents.

Only letters containing information for the paper are to be sent to the editor, all others, however, which contain business, "orders", "cancellations", money, etc., are to be sent to the address: K. t. Unitlcl, Cor. vk Niann 81ruG ä. Irulinua Dvcurr'. 81st Doula, Alo., to be sent here. - In Germany this paper can be obtained through Anstus Nanmann's Buchhandlung in Dresden.

Printing Office of the Synod of Missouri, Ohio and Other States".



Herausgegeben von der Deutschen Evangelisch  
Zeitweilig redigirt von dem Lehrer:

Year 33.

(Sent in by Dr. Sihler.)

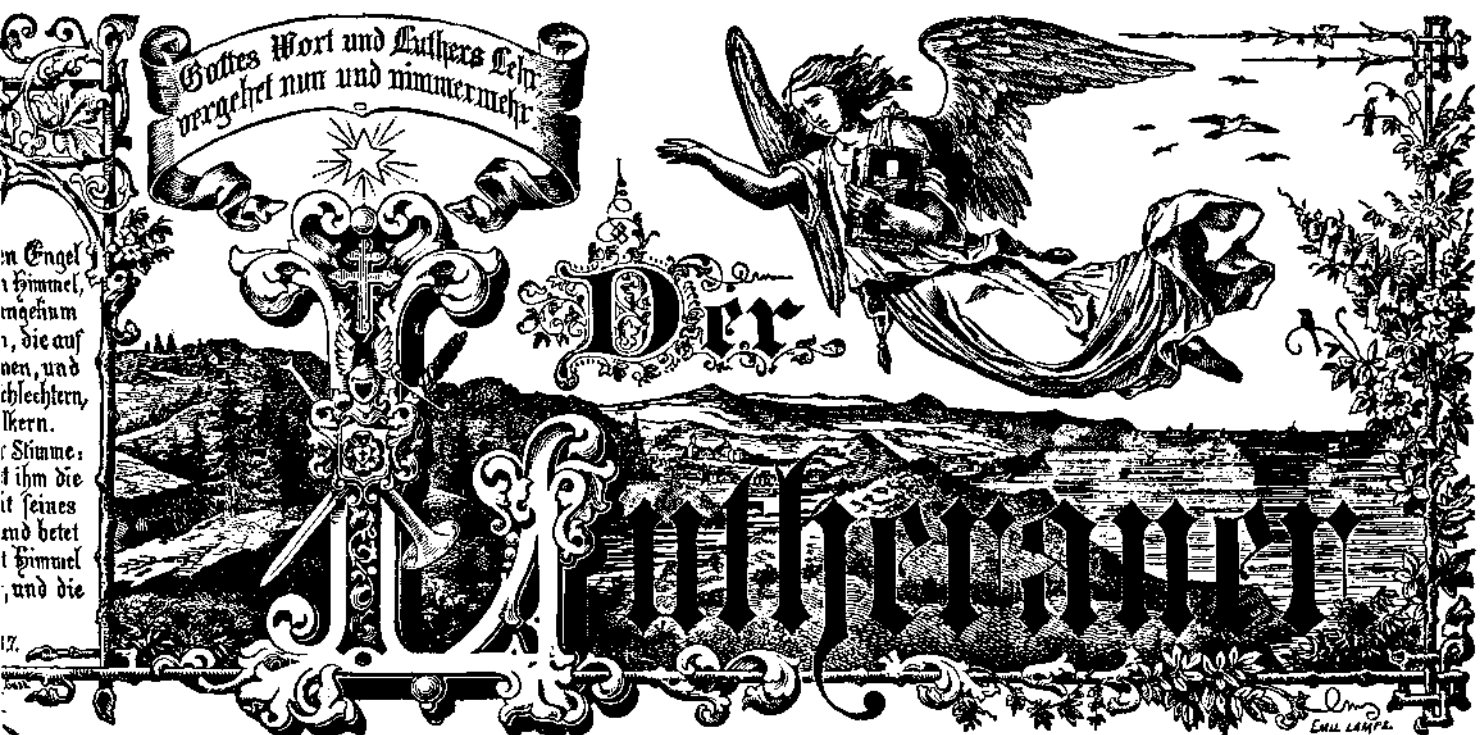
## On the ecclesiastical situation in Germany.

(Continued.)

At the time of the prevailing belief in reason (rationalism), it also happened in the "Protestant" pulpits of Bavaria that the deity of Christ and his accomplished work of redemption were decisively denied and instead of the triune God, God, Instead of the triune God, virtue and immortality were presented to the poor people as Christian doctrine by the apostate preachers of lies, it was of course no wonder that at the time of this atrocious unbelief also the personal confession of the parishioners to their pastor and confessor had fallen away.

But the Lord gave grace; for forty to fifty years he has been converting these and those, mostly from among the younger pastors of Protestant Bavaria, from darkness to light and from the power of Satan to God. Accordingly, they confessed Christ from their pulpits as our righteousness before God, and that it depended on faith alone to grasp Him in the Gospel and to attain forgiveness of sins, life and blessedness for His sake alone. Of course their conscience was sharpened by the Holy Spirit and His Word. They now realized that they could not easily absolve any of their parishioners and administer Holy Communion to them without violating it. They realized that they must have the opportunity, as pastors and confessors, to deal especially with those of their parishioners who desired absolution and the sacrament from them. They did not want to be guilty on their part that one of Christ's sheep commanded to them should receive absolution and the sacrament for his judgment, whether it be because it was in manifest sin or was still in gross ignorance of the truth of salvation.

As obedient servants of the church regiment they then, with due modesty, made the request to the Oberconsistorium "that henceforth the registration for Communion had to take place personally and that the confessor be permitted to allow the suspension (temporary withholding) to occur in all those cases in which his pastoral duty required it".



eben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 1, 1877.

No. 3.

How now? Should not this ecclesiastical authority have rejoiced heartily at this request? Yes, had it not previously been their duty to re-establish personal confession, after their need, with and according to God's Word, with teaching and rationalistic predecessors in office, "as blind watchmen," had instruction, with punishment and warning, with exhortation and dropped it? For the 25th article of the ecclesiastical confession, consolation? Or is all this really superseded by a confessional already alluded to above, nevertheless earnestly urges it in its discourse - now usually called "general preparation" - however first words. The answer of the Royal High Consistory, however, vigorous, before absolution and the administration of Holy proves that there is nothing about this article; for it answers the Communion? This will hardly be asserted by anyone who has above application thus: "Because the existing order is sufficient an understanding of the matter. For in such a speech he has and the demand for personal registration" (and even the no opportunity to question the individuals and to learn from their suspension) "would cause much contradiction and discord, its answers how their knowledge of God and of themselves necessity and practicability must therefore be doubted. stands, as a faithful and prudent steward, according to the will Suspension, however, out of the power of the father confessor, of the master of the house in his word, to give to these their remains entirely forbidden."

household members the fee necessary for each.

Although this decision was issued in 1838, it is still in full force and effect; and never before has the ecclesiastical ecclesiastics, are already hostile to the punishing Word of God, supreme authority, in accordance with that article of the to every wholesome ecclesiastical order, which imposes some ecclesiastical confession, ordered that personal confession be constraint on their flesh-how will this flesh be powerfully made.

strengthened when they learn that their royal ecclesiastical

But what can be clearly read out of this negative decision of superiors feed and nourish it so paternally; for this they do by the Royal High Consistory? Answer: Two things, namely the preventing and forbidding, by their decree, the re-establishment strengthening of the flesh in the ignorant and unruly of the "personal confession" so detested by them. And it is no parishioners and the inhibition and suppression of the faithful less flattering to old Avam that "the high authorities" have so and loyal pastors to wait for their office according to God's word great respect for him, and are afraid of his outbursts "into and will.

contradictions and dissensions."

As for the first, it is certainly true that the introduction or rather the reestablishment of the personal confession would Royal High Consistory is also obvious, namely the inhibition "cause many contradictions and disputes. But should that and suppression of the faithful and loyal pastors to wait for their which is based on God's Word and which is in accordance with office according to God's word and will. For if their parishioners, the Church's confession be omitted for that reason? Shall we according to the masses, were already suspicious and reluctant give way to the righteous crowd and give up what is a matter of to personally register for confession, they became all the more conscience? What is the harm of the tumult and spectacle that so through this negative decision; and that the parish priests would arise because of this wholesome order in families, clans, should also have no right and power to temporarily refuse such and taverns? Or is it useful for the church and the souls of the and such from the Lord's Supper, that did not swell their comb individual church children, if they still go to Holy Communion by a small amount and depressed the reputation of their parish "according to the existing order" and give their names to the priests all the more, who hardly had to appear to them school teacher? Is not their pastor thereby deprived of the most otherwise than as mere servants of the Consistory.

opportune occasion?

But what should the better-minded pastors have done, and what should they do even now, if they had

would act according to the word of God and the confession of the church and keep their conscience?

First of all - since they are now still in the prison of the state church and under the pressure of the royal church regiment - they should have just as modestly as frankly renewed this same application to their church superiors and justified it even more precisely. Now there is no doubt that the negative decision would also have been renewed and the petitioners would moreover have received a harsh reprimand for their insolence and insubordination. What was to be done then? Then they would have:

On the other hand, they are to give their congregations thorough instruction in a special sermon on the necessity and salvation of personal confession, and they are to offer to give more detailed reports and instruction to each individual who does not yet understand this or that.

Thirdly, they would finally have to declare that they would not administer the Sacrament to anyone who persistently refused either to come to them and announce himself personally, or to give them the opportunity to go to them if they desired Holy Communion, in order to deal more closely with them in this regard as their pastors and confessors.

Now there is no doubt that this teaching and this final declaration would have aroused a great storm and resistance among the great multitude of nominal and muzzled Christians. And these would then have nothing more urgent to do than to sue their pastors for unreasonable coercion and tyranny before the "high authorities. For they well know that their complaint, which is unjust in the sight of God, will find open ears and hearts with them. And what would they do then?

After sending forth her pious horror at the renewed disobedience, even rebelliousness of the "subordinate pastors" against the decrees and "orders" of their superiors set for them by His Majesty the King, she would threaten the disobedient and recalcitrant with suspension and, if they did not desist from their wrong ways, with removal from office.

But what would the threatened pastors have to do if they wanted to act according to the word and will of Christ, their heavenly King, and according to the church confession? They would have to continue on their good and right path, to be more obedient to God than to men, and finally also to gladly and willingly endure the removal from office in order to preserve faith and a good conscience.

And indeed, if there were several such orthodox and orthodox, that is, Lutheran pastors in the Bavarian so-called Protestant state church or, more correctly, state church, and if they had also otherwise sought to establish their congregations in the pure Protestant, that is, Lutheran doctrine as far as possible - they would hardly stand alone in the case of a really effected removal from office; They would certainly have a group of righteous Lutherans from their congregations who would escape with them from the Babylonian prison of the state church and form free congregations on the basis of the divine word and the church confession.

Until now, with only one exception, the allegedly Lutheran-minded pastors remain quiet in the national church and in their position as consistorial servants. They thus continue to absolve grossly ignorant parishioners and gross sinners and to administer Holy Communion; for without the consent of the

In accordance with the will of the dean and also of the consistory, they may not refuse the sacrament to open drunkards, fornicators, adulterers, 2c. And as their Royal Consistory rulers have taken the binding key out of their hands even in the clearest and grossest cases of public sin, so the congregations have their right and at the same time their duty, according to Match. 18:17, to finally exclude from the congregation those manifest sinners who have been punished in vain and remain unrepentant even in their (representative) assemblies, and to regard them no longer as brethren, but as heathen, as long as they do not repent. Such a formal ban or exclusion from the congregation by the consistories, intended by Christ, is never and nowhere spoken of in the Bavarian state church in this humane and liberal time of ours.

The congregations, of course, in their present state of spiritual ignorance and immaturity, would be quite unfit and unskilful to exercise this spiritual office of judgment and to be understanding and obedient instruments of the divine Chief Judge and King of Christ; for it is he, in fact, who, by his judgment in his word, puts out of the congregation the manifestly impenitent sinners.

But what is the cause of this lasting spiritual ignorance and immaturity? In the unbiblical constitution of the church, according to which the secular sovereigns administer the evangelical rights of the congregations. For how do they govern the non-papist church of their states, whether it be called evangelical or Protestant (in fact, united) or even Lutheran? More or less in the manner of the secular regiment by royal, grand ducal, ducal, princely authorities set up by them, mostly called consistories by old age. And these then let their edicts, decrees, ordinances, regulations, yes, laws and orders go out to the pastors and congregations, either even formally, as in Bavaria, "in the name of His Majesty the King," or yet actually, as emanations of the sovereign-prince-bishop church regiment.

By this regiment, mostly indirectly through the consistories, the parishes have been given their pastors and the right of independent election and appointment of their pastors, to which they are absolutely entitled, has been robbed illegally. How it now be possible and conceivable that through such prince-biscopal church regiment and its authorities the poor congregations would emerge from the state of spiritual and ecclesiastical ignorance and immaturity? How could it happen that through thorough evangelical instruction they would attain to a sound knowledge and the right use of their evangelical rights, in order to govern themselves according to God's Word and the church confession in the right relationship to Christ's servants, the pastors or ministers appointed by them?

Would it be reasonable to expect such instruction from God's Word to the New Testament Protestant congregations of the various states from the prince-bishop authorities, in order to help them to come of age and to govern themselves according to the rule of the divine Word and the ecclesiastical confession? Help God, what a request and what an imposition! they say. The secular sovereign would finally have to give up his office as prince-bishop and his higher and lower authorities; then this secular church government would have ceased altogether. That would be on the



Ground of the church a kind of self-destruction and can not possibly happen.

But how would a pastor be regarded and treated who dared to give such instruction to his congregation or to issue a booklet in writing on the basic evangelical rights of the New Testament Christian congregations? He would immediately be declared a blatant transgressor of the fourth commandment, a rebel and insurrectionist against His Majesty or Royal Highness or Serene Highness, be removed from office, expelled from the country, or even - for here the humanistic and liberal influences and considerations come to an end - thrown into prison, as really happened in Prussia in 1832 under similar circumstances.

But how could a most submissive and loyal priest, who has been trained from above for decades, expose himself to such disgrace and impropriety? Oh, one thinks, that is far away!

(Conclusion follows.)

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(Submitted.)

### **Message and thanks from Hesse.**

After we have experienced the love of the Missourian brethren in faith in such abundance through so many comforting words of encouragement for the struggle and testimony we have begun, it is time to once again inform the dear brethren about the progress of our work. Above all, I feel compelled to express my and my congregation's heartfelt gratitude to the venerable ministers who come from our Hesse region, in part from our own region, Pastors A. Wagner in Chicago, J. Bergen in Jacksonville, I. Nachtigall in Waterloo and G. Schaaf in Lewiston, who, urged on by the joy that the Lord is beginning to build His church again in their old fatherland, have moved their congregations to practical help and have sent us abundant support for the building of our hall. I have received from Pastor A. Wagner in total: 596 Marks 54 Pf. - \$159.00; from Pastor Nachtigall 65 Marks 11 Pf. - \$17.00; from Pastor Schaaf 76 Marks 94 Pf. - \$20.00. The gifts of Pastor Bergen have already been acknowledged elsewhere, since they were not received by me, but by the Allendorf Pastor. The faithful and abundant Lord repay what the dear brethren have donated from their earthly possessions and goods to them abundantly through His spiritual blessing. It has not become easy for us to make use of these gifts for our ecclesiastical needs. But the dear brothers in the ministry know best the poor position of my parishioners and know how to judge that a parish which, with all its efforts, is not able to raise more than 600 Marks annually for the maintenance of its pastor, could not think of undertaking a hall construction of 1500 Marks from its own means alone. But I have to give her the testimony that she has really given all her strength for this building, because it is absolutely necessary for the preservation and practice of the preaching ministry, and so the awakening love of her countrymen on the other side of the sea, who are united in faith, had to provide the proof that the Lord does not let what has been started in faith in him become a disgrace. For the time being, we have refrained from building a parsonage, which was our first intention, because of the more urgent need to build a hall, until the Lord will one day also give us

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will give us the means to do so. Lord willing, we hope to be able to inaugurate the modest, but for us sufficient and valuable hall by Pentecost. And, praise be to God, our spiritual building is still progressing under the Lord's gracious blessing. Even though it has the outward appearance of lowliness, we can clearly see that the Lord is the master builder of it. I may confess with thanksgiving to God that my congregation manifests a lively desire for the heavenly bread of the pure Word and Sacrament, and that it desires to establish itself ever more firmly, especially in pure doctrine, against the temptation that approaches it from right and left. Although we have unfortunately had to let go two of our own who had regained their love for the world, the Lord has brought in their place other sincere souls from the midst of the national church, who were drawn to us solely through pure preaching and who had not previously brought with them all kinds of morbid concepts through all kinds of morbid food in the circle of the so-called revived. Of course, we can hardly count on a large increase in the near future, least of all from the circles mentioned. What is left of that greater revival which went through a part of Hesse about 15 years ago, has since then mostly come together in conventicles, which believe to have everything they need in a complacent speaker and praying man; With most of them, however, even the former deep feeling of not finding what could make their souls happy in the preaching and worship of the national church has completely dwindled with time; if they still miss this and that, they make do with what is offered to them, even if it is only hollow phrases. This whole revival, so highly praised, must have been too morbid in its very root to be able to yield any real profit for the Lutheran Church. At least the revivalists have always taken care that those who have thus awakened from their sleep of sin do not open their eyes to the whole miserable and lying form of the national church, along with their tiresome consolation of the rightly existing confession under all ecclesiastical mischief; Now, to their own detriment, the rebels must learn that for a few years now they have been eager to induce the people to resist the new constitution, however deeply they have previously lulled them to sleep with their "Peace, peace"; no one wants to listen to their present wake-up call. Against us, however, it must serve as the most effective accusation that we hold with the Missouri Synod. In Germany this name has become such a scare tactic that even sincere Christians believe they must be on their guard against such people who bear this name, as against death; for in their mind this means nothing else than not wanting to keep peace with any man on earth, bringing up new doctrines and tearing apart Christian unity in their favor, and besides burdening the consciences with heavy human laws; It is said that the Missourians have recently offended even the highest sanctuary of the Lutheran Church, the Leipzig Mission, which no one here in Germany can forgive us for! Well, we gladly bear the name Missourian, but we also testify to everyone that it means nothing other than that we want to stand with the Missouri Synod as one man for the truth of the entire Lutheran confession. The young pastor Luzius makes it clear that we demand of everyone in Germany the following

He writes without hesitation in the Meklenb. K. u. Zeitblatte that more soul damage than most people think.

"Pastor Wagner immediately directed his public rallies against the Hessian Renitents, who had done nothing against him, answer the question, "What is the church?" let us now hear how except that they had not separated themselves without further they answer the question, "Who belongs to the church? We do, and had gone over to the Missouri Synod. We must hear know that there is no difference between the two questions, for such lies a hundredfold; we are most sorry for the many sincere he who knows what the church is, knows also who belongs to souls who are thereby deterred from coming even once and it; the church is the true believers, and the true believers are the hearing for themselves what is preached and practiced among church. So then, to the question, What is the church? the us. There is nothing left for us but to raise the voice of the answer is, The true believers; and to the question, Who belongs testimony of truth even louder against the abomination of the to the church? the answer is again, The true believers. He who national church. Perhaps God will give us the grace to open the has rightly understood this, that both questions have one and eyes of one or the other through an emphatic testimony that will the same meaning, has rightly understood the Lutheran-biblical soon appear, which will expose the true form of the national doctrine of the church; but he who makes a distinction between church and punish it with God's Word. God grant that it may the two questions, as many of the newer theologians do, has arouse the wrath of the deceitful comforters.grossly misunderstood the Lutheran-biblical doctrine of the (Conclusion follows.) church.

(Sent in by Pastor Köstering.)

## Why is it not indifferent whether one teaches rightly of the church?

If the church is the congregation of the saints or the entirety of all true believers in Jesus Christ, then it necessarily follows that no godless person, no hypocrite, no unregenerate, no heretic can belong to this church in the true sense of the word. Every thing must necessarily and only be judged according to its essence, if it is to be judged otherwise. If, for example, I want to give a concept of a man, I must not begin my description with what happens to be ugly about some men, nor with what they eat and drink, what they do and how they act; for all this does not belong to the concept of man. And so it is with the concept of the church. The church is essentially nothing else than the congregation of the saints. He, therefore, who includes in the concept of the church something other than the true believers alone, gives rise to dangerous confusion. For example, the means of grace are necessary conditions of the church, but they do not belong to the concept of the church; they cannot be separated from the church at all, and yet they must be distinguished from it. Just as, for example, a man cannot live without air and daily bread, and yet air and bread do not belong to the concept of a man; so also one cannot become or remain a member of the church without Word and Sacrament, and yet Word and Sacrament do not belong to the concept of the church. So also we say of the hypocrites and the wicked: although they are mixed with the church, and are in outward company with it, yet they belong as little to the concept of the church as scabies and scabies on the human body belong to the concept of a man. It cannot therefore be indifferent what is taught of them. It cannot be indifferent whether the hypocrites and the wicked are included in the concept of the church, or whether they are excluded from it. If anywhere, the old saying finds its application here, "He that discerneth well teacheth well." The failure to observe this principle has produced a more than Babylonian confusion in the matter of church and ministry. And this confusion directs

But if we now still pose the question: Who belongs to the church? we do this in order to emphasize and reject the antithesis (the opposition), or to answer the question: Who does not belong to the Church? The Lutheran Church answers: No godless person, no hypocrite, no unregenerate, not a heretic. In the third article it confesses, "I believe a **holy** Christian church," and immediately after it is added by way of explanation, "the congregation of **saints**;" or, as the Large Catechism declares it, "a congregation in which are **saints**." To this also the Apology of the Augsburg Confession refers, when it says, "In whom Christ by His Spirit worketh nothing, they are not members of Christ. So also we confess in our holy symbol and faith, I believe a holy Christian church. Then we say that the church is holy, but the ungodly and the wicked cannot be the holy church. If the church, which is certainly Christ's and God's kingdom, is distinct from the devil's kingdom, then the ungodly, who are in the devil's kingdom, cannot be the church. And since the true church is called Christ's body in the Scriptures, it is not possible to speak of it in any other way than we have spoken of it. For it is ever certain that the hypocrites and the ungodly cannot be Christ's body, but belong to the kingdom of the devil, who has them captive and drives them where he will."

When, furthermore, the Augsburg Confession says in its 8th article: "Although the Christian church is really nothing else, but the assembly of all believers and saints (as it had said in the 7th article), but who, because there are many false Christians and hypocrites in this life, also remain public sinners among the pious," 2c., it thus evidently excludes the hypocrites and wicked from the concept of the church. The Apology then also says in reference to this: "Although the wicked and ungodly hypocrites have company with the true church in outward signs, names, and offices, yet, if one really wants to speak what the church is, one must say of this church, which is called the body of Christ, and has fellowship not only in outward signs, but has goods in the heart, the Holy Spirit and faith." Then she says, "Christ saith, The kingdom of heaven is like unto a net: the ten virgins, He would not have the wicked to be the church, but teacheth how the church seemeth in this world."

Be like unto this 2c., that is, as in the heap of fishes the good and the bad lie one with another, so is the church here hid of the Lutheran Church that even the unworthy, i.e. the among the great heap and multitude of the wicked." hypocrites, truly receive the body and blood of the Lord in the

From these quotations it may be seen how decidedly our Lord's Supper. From this it followed that they were united with Confessions exclude the hypocrites and the wicked from the Christ, and that they were, if not living, at least dead members concept of the Church, without wishing to separate them in a of the church. This idea they carried over to baptism. In short, donatistic manner from the outward society of the Church. And they imagined the church under the image of a tree, which in thus the symbols stand on the clear ground of Scripture; for St. part had green and fresh, in part dry and dead branches, which Paul says, "Whosoever hath not Christ's Spirit is not his." By latter, however, were still connected with the tree. This was Christ's Spirit the apostle understands the Holy Spirit, who Delitzsch's and others' conception of the church, which he rested on Christ (Isa. 11., Ps. 45.), and whom He acquired (Gal. presented in his books on the church as an ostensibly Lutheran, 5.), and whom He communicates as His Spirit also to His faithful but strongly Romanizing doctrine; likewise Kliefoth's doctrine, (Joh. 15.). He therefore that hath this Spirit of Christ is his, that which he set down in his eight books on the church.

is, he is a member of the true church, which is His spiritual body; If we now ask: Why is it not indifferent whether the hypocrites but he that hath not His Spirit is not his, that is, he is not and the wicked are included in the concept of the church, or member of His spiritual body, the church, though he be joined whether they are excluded from it? the answer is: 1. Because it to the multitude of saints in this life, according to the outward is already not indifferent whether a Lutheran agrees in society, which consists in the confession of faith, and in the use substance, as in expression, with the holy Scriptures and with of the means of grace. the confession of his church, or not. He who wants to be a

Now how does the Roman Church answer the question: Lutheran claims to be an orthodox Christian; but an orthodox Who belongs to the Church? They teach: "The church is visible, Christian wants to believe and confess only what the holy and includes in its bosom good and evil." Hence they condemn Scriptures teach and what the true church of God unanimously the seventh article of the Augsburg Confession, as it is said in confesses. A Christian of orthodoxy has a conscience caught up the Apology, and carry on a rambling discourse, that the wicked in God's word and sharpened by God's word; for this reason he are not to be separated from the church, i.e., not to be excluded is already startled when he catches himself in a false conception from the concept of the church, because John the Baptist of doctrine, but still more when he has used an expression that compared the church to a threshing-floor on which grain and gives occasion for error. And for this very reason it is not chaff lie together. But when it is replied that the church is called indifferent to him how he stands on the question that has been a holy community in Scripture, it pretends that the church is raised. For even if he does not yet realize the great importance called holy only for the sake of its holy actions, but not for the of this question, he still does not want to hold it differently from sake of the truly faithful and those sanctified by faith. In this way, what Scripture teaches about it, and does not believe and however, it entirely confuses the concept of the church, and confess it differently from what the true church has always makes the holy acts, i.e., the means of grace by which the believed and confessed about it.

church is begotten and sanctified, the church itself.

(2) It is therefore not indifferent whether the hypocrites are

But even many of the newer theologians, who nevertheless included in the concept of the church or whether they are want to be considered faithful sons of the Reformation church, excluded from it, because it is a question of who will be saved also deviate here from the confession of their church, and pay and who will not be saved. He who wants to be saved must homage to Roman views. For all who define the church as belong to Christ, must be a member of his spiritual body, the essentially visible must necessarily include the hypocrites in the church, must be anointed with his spirit; he who wants to come concept of the church; but all who exclude the hypocrites from to the triumphant church in heaven one day must be in the the concept of the church must necessarily confess that the closest connection with the invisible congregation of the saints; church is essentially invisible. But there are but few of these but all this can only happen through faith. Faith is the invisible among the moderns. To some the doctrine of the invisibility of bond by which we are united to the spiritual body of Christ, and the church is a ridiculous thing, and they make a mockery of it. thus also to Christ Himself, the head of His body. But where this They call it a Platonic idea, a Donatist rapture, a Missourian little faith is not in the heart of a man, there cannot be even the very bundle, and the like. In their notion of the church belongs the faintest connection with Christ and His spiritual body, the whole lot of the called, good and bad, as the Roman church also Church. But the hypocrites and the wicked have no faith; teaches. True, they admit that the hypocrites and wicked are not consequently no connection whatever can take place between living, but only dead members of the church, but so do the them and the invisible congregation of the saints and its head. Romans teach. The question here is not whether the hypocrites But he who teaches that the hypocrites also belong to the body are spiritually dead (for that is self-evident), but whether there of Christ, thereby grants them salvation; but he who grants can be dead members in the spiritual body of the church, and salvation to the hypocrites, teaches that a man may be saved whether therefore the true church consists of the spiritually without faith in Christ; but he who teaches that a man may be living and the spiritually dead? And this is just what is asserted saved without faith in Jesus, thereby overthrows the article of by many. Some have made their assertion justification, yea, the whole order of God's salvation, and teaches another way.

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The only way to salvation is that which God has set forth in Scripture as the only way for all men. In any case, it is of great importance that through the pure doctrine of the church the hypocrites and all unconverted should be deprived of the false comfort that they belong to the true church and can therefore hope to be saved.

(3) He who teaches that the hypocrites, who have no true faith, are nevertheless somehow still connected organically with the spiritual body of Christ, must of necessity have and set up a false, Roman doctrine of the effect of the means of grace, if he wishes otherwise to accomplish the feat of making the hypocrites appear as members of the church. And so it is indeed with the newer theologians. They have a false view of the effect of the means of grace, especially of the sacraments, in that they extend the effect of them also to the hypocrites or so-called dead members; but this view is wholly incompatible with the pure doctrine of the justification of a poor sinner before God by grace for Christ's sake through faith, and which amounts to the vexatious, harmful, and dangerous doctrine of the Romans of the *opus operatum* and the so-called indelible character. This their false doctrine of the efficacy of the means of grace (namely, that they have a salutary effect even without faith on the part of the recipient) is a fruit of their papist view of the nature of the Church as an essentially visible one, and serves to strengthen the hypocrites and unconverts in their security, and to comfort them into hell, for it remains eternally true that without faith there is no salutary effect of the means of grace. Received with faith, they are to us a savor of life unto life; received with unbelief, they become to us a savor of death unto death. Therefore it must be testified to the hypocrites that they have no part in Christ as long as they persist in their wicked state, and that their condemnation will be greater than that of the obviously unbelieving, because they add to the sin of impenitence that of hypocrisy.

Now, if we exclude hypocrites from the concept of the church by Scripture and the confession of our fathers, it does not occur to us to want to separate them also from the external society of the church. We know well that such a thing is impossible, for we do not know the hypocrites. But of this next time.

## **To the ecclesiastical chronicle.**

### **I. America.**

Pastor Samuel Kistler Brobst, whose death we reported in the last issue, came from an old German-Pennsylvanian family, whose ancestor immigrated from Lower Germany in 1694. The blessed Pastor Brobst, born on Nov. 16, 1822, was always sickly from his youth and already from his 24th year one thought that every year would be his last. Nevertheless he was a very active man. His zeal for the German language was great; it was only a pity that he allowed himself to be tempted to work for it together with those with whom a Lutheran should have nothing to do. He did much for the school system. Since 1847 he has published the "Jugendfreund", for 19 years the "Zeitschrift" and for some years also a monthly. In his calendar, which he has had published every year since 1853, he sought especially to give the

He wanted to serve the Lutheran Church and certainly meant well. He wanted to serve the Lutheran Church and, according to the knowledge he had, he certainly meant well, and he undoubtedly rendered outstanding services to the Lutheran Church in many respects, despite his occasional mistakes. - A few days before his death, he dictated a few words for the "Zeitschrift" in which he admonished the younger pastors in particular to take care of the sick. "In this difficult time of suffering," he wrote, "I have experienced in my heart much more than ever before how comforting, how strengthening and refreshing the Bible verses and hymns are for the sick and dying." More than 60 preachers were present at his funeral. G.

The child in the mill. The Lutheran of December 28 says: "Since the General Conference (should be called Synodal Conference) is an almost entirely foreign community, it is not in a position to do much for the Lutheran Church of the future (permanent Lutheran Church) in America. It has before it the inevitable transition from German to English. Before this is completed, it will remain without any significant influence on the religious spirit of America, and its doctrines and church customs will largely be treated as indifferent things." Fritzchen entered the mill for the first time. The jagged comb-wheels, the mighty mill-stones crushing the wheat, the restless thing in the bag-box, and the powerful interlocking of the individual parts of the great machinery, all excited his admiration to the utmost. Then all at once his eyes fell through an opening on the water-wheel outside, and at once his little chattering mouth started into the most agitated movement: "What does that outsider want, that huddle-puddle out there, who is only rolling about in the water for pleasure? If he were of any use and understood anything, he would come in" and help to make flour, too; but he is certainly a good-for-nothing, who knows nothing but stirring water and making foam!" Fritzchen, you are a clever tongue. You are certainly right, if other people are right, who judge just as wisely as you do! The miller could also hang his mill on his neighbor's steam engine with a drive belt, as the American Lutheran Church did before the good Lord moved the water of its marshy mill stream through the "foreigners. (Pilgrim from R.)

With reference to the Allentown Calendar, it was said in No. 1. of the "Lutheran" that Mr. D., the author of the statistics, had not correctly drawn the various Lutheran bodies. Mr. D., who now edits the "Lutheran Magazine," now writes: "What we have written has not been done in bad faith, and if the facts are not according to this statement, or the "Lutheran" complains of anything else, we shall be grateful for a correction." So let it be kindly communicated here that what is not correct in the description of the Synodal Conference found in the Calendar was stated in our advertisement of the Calendar, but that because of the death which occurred, the remarks made about it were omitted. They referred to the assertion that the Synodical Conference followed a particular, the so-called "Missourian," course. This is not according to truth; for where doctrine is concerned, "direction" is a departure from Lutheran doctrine. But the Missouri Synod and the Synodical Conference to which it belongs have not yet been shown to have deviated.

G.

Sermons on Christmas Day. The New York correspondent of the Philadelphia *Ledger* writes in his letter of December 25: "The pastors moved more freely in their sermons today in the area of politics than usual. The Rev. John Cotton Smith, of the Church of the Ascension, for instance, dished out as a Christmas message to his audience his long-held conviction that he was 'one of the chief causes' of the

the present unfortunate stagnation in trade and commerce in...that they should be drawn together in the same yoke with the general right to vote. He bitterly criticizes the hopelessly ungodly men. The most horrible meeting I ever attended was a mischief of granting the right to vote to strangers." (Zeitschr.)

The Desecration of the Holy Christmas. It is not long since and there was nothing of Christianity about it. I felt as if I had the local sects began to imitate the Lutherans in the celebration come to Sodom, and I made off as fast as I could. A man who of Christmas, but already the celebration is beginning to is freed from intemperance by a society that does not work on degenerate among them as well. Thus a member of the evangelical principles is filled with arrogance and boasts that "Evangelical Fellowship" submits the question to the editor of he has improved himself. Such a man is harder to save than a the "Christian Messenger": "Whether it is Christian and to the drunkard. "But," say some, "if you talk like that, you will drive all glory of God, if on Christmas Eve a person with a mask on his the members of secret societies out of your meetings and your face and otherwise disguised is brought into a church of the churches!" But what does that matter? Better people will take Evangelical Fellowship, in order to do his antics there?" The their place. Only give them the truth, and if they would rather editor denies the flights, but it is a fact that the worldly sense leave their churches than their lodges, let them go out of the has the upper hand in these sects, which want to be so pious; churches, the sooner the better. I would rather have ten therefore it cannot fail that they also play their fool's game at members separate themselves from the world than a thousand Christmas. - Do all our congregations watch that the spirit of the such members. Get you out of the Lodge. Better one with God, world does not find entrance among them? G. than a thousand without him! We shall walk before God, and if but one or two walk with us, well, so be it! Lower not the flag to please men who love their secret lodges, or have any favorite sin they will not give up. G.

An orphanage near St. Louis recently burned down and unfortunately an orphan boy died in the fire. The board of directors, consisting of local Protestant pastors and a few laymen, immediately appealed to the public for help in the local Mexico. The strangest lottery that has ever been held is newspapers. It is true that they show themselves ready for such certainly the drawing of souls from purgatory in Mexico. For help; however, in the manner of the unbelieving world, it is to such a purgatorial draw, several thousand tickets, on which the consist in organizing concerts, theatrical performances and players write down the name of a deceased person, are issued dance entertainments for the benefit of the reconstruction of the at two reales and more. The name of the deceased who comes institution. Whether this will do honor to an ecclesiastical out of the draw will soon be transferred from purgatory to community and bless the dear orphans, everyone may say for paradise by means of a feast organized for this purpose. himself. W. (People's Friend.)

[Walther]

A word against secret societies. Although we must condemn Moody's rapturous activity, we are pleased when we can report something good from him for once. And we can today. As the "Cynosure" reports, in December of last year he spoke out against the secret societies in a sermon. His theme was: "The walk before God." To such a walk he also counted the separation from the ungodly and cited the word of Paul: "Pull not on the strange yoke with the unbelievers." Three examples he gave: Entering into business relations with unbelievers; marrying an unbelieving person, and joining secret societies. Regarding the latter, he said, "I expect to step on some toes, perhaps some among the hearers and perhaps some among the preachers, but out with it! I cannot see how a Christian, especially a Christian preacher, can go into the secret lodges with the unbelievers. They say they can work more good that way; I say they can work more good by staying away from them and punishing their evil works. . If 25 Christians go into a secret lodge with 50 who are not Christians, the 50 can vote as they please, and the 25 will make themselves partakers of their sins. They pull on the strange yoke with the unbelievers. "But," says one, "what sayest thou of secret temperance orders?" I say the same of them. Do not do evil that good may come of it. You can never reform anything by pulling on a strange yoke with godless men. True reformers are from the world. "But," you say, "you had one of them in your church!" It is true. But when I found out what it was, I swept it out like a cage of unclean birds. They attracted a crowd of young people in the church in the name of temperance, and then they held a dance and kept them up until after midnight. I was guilty of their sins by letting them into the church, but they were swept out and never came back. It is an abominable thought, temperance by it.

## II. foreign countries.

How they report about us in Germany. It is quite proper that we should be attacked again and again in Germany. It would be foolish to confess the truth publicly and not expect opposition to it in advance, or to find it disconcerting when one is severely rebuked for it. But we had a right to expect that at least those opponents who want to be Christians, yes, Lutherans, would not obviously report untruths about us and judge us on the basis of such untruths. Unfortunately, however, this happens all too often. We have just read in the Pilgrim from Saxony of December 24 of last year that Pastor M. Frommel reports in his latest writing that Pastor Zech was "deposed from the office he held in a Missourian congregation in Pittsburg for the sake of the doctrine of the Antichrist." Of this report it is not true, 1st, that the man named was removed from his office because of the doctrine of the Antichrist; it is further, 2nd, not true that he stood in a Missourian congregation. Now let dear Aesir calculate how much of the whole message is true! But it is especially sad that a man like Frommel can report in this way. What can one fully expect of others from the number of our opponents? We are not exaggerating when we say that if a Missourian wanted to regularly collect all the untrue things that are written about us in Germany, he would have enough material to fill a special newspaper with it alone. Such a newspaper would certainly find eager readers for a while, but how long they would endure such a lecture is another question. Incidentally, in the number of the "Pilgrim" shown, there is another report on Missouri, in which the reporter, who otherwise seems to be a well-meaning man, immediately at the beginning faithfully "reserves the right" to possibly "err in this or that point" in his account. Nevertheless, the editor is

...the essay has a good kick to it. Why? - Because along with printer Endter for 2 Thaler. This price was not high at that time some good, there is some bad reported about Missouri. Finally, and Pastor Holweg was able to distribute quite a number of this: Were we to pronounce so terrible a judgment as is Bibles in his parish. For the sake of those who could not or did pronounced upon us in many journals, how should we fare? not want to spend so much money, he then published a W. [Walther] "Spruchbüchlein oder Auszug der Kern- und Machtsprüche in

Australia. Some time ago it seemed as if the Immanuel heiliger göttlicher Schrift" (Little Book of Sayings or Excerpt of Synod in Australia was about to return to the original Lutheran Core and Power Sayings in Holy Divine Scripture), which was doctrine and practice. But in the German Church and Mission increased with "rhyme, prayer and little sayings from old and Newspaper of August 31 there is an article that belies this hope. new songs and with 100 pictures" when it experienced its It contains a whole series of sentences in favor of the so-called second edition. It is only since Bible societies and Bible clubs "biblical chiliasm. According to this, among other things, the have existed that even the poorest families and persons can following is still to be hoped for: 1. the overthrow of Babylon and very easily come into possession of the whole of the Holy of the completed Antichrist, 2. the conversion of Israel, 3. the Scriptures. (Freimund.) the binding of Satan for a thousand years so that the Gentiles will no longer be deceived, so that God's kingdom will spread over the whole earth, 4. the first specific bodily resurrection of the martyrs and their reigning with Christ. May the Synod realize of what pernicious consequences even this leaven of their so-called "biblical" chiliasm is!

[Walther] W. A few words from the folding of hands. Nowadays there are many so-called Christians who, not only in public at tables and tables and in worldly intercourse in general, but even in public in church, when they are praying or singing, when they stand before the altar, as godparents, as bride and groom, or as God's table guests, consider it a disgrace to fold their hands or put them together. If it comes to the point, they put them on top of each other, not to speak of those who let them hang down tightly and stiffly and, somewhat embarrassed, do not know what to do with them. Those, however, who do not like to fold them, have learned and done it as children. After their confirmation, they discarded this Christian custom, as if it were not proper for Christians other than children to practice it. How strange! We do not understand such things, but what is not pride? But we know that the Israelites do not fold their hands; they say: they must not fold their hands, because we Christians lay our fingers crosswise over one another, and so represent the figure of the cross, which is an abomination and an abhorrence to them! Accordingly, the Israelites have an alleged reason for their reluctance to fold their hands. But the Christians! But why do we speak for the folding of hands? We do not prevent any Christian from praying in a different way. The Englishman, the American, the Frenchman pray in his own way. But it is pretentious and affected on the part of German Christians when they stand in prayer like an Englishman or an American! It is especially sad that some even think that they pray in a more appropriate, more Christian way! We speak for the folding of hands because it seems to us to be the sign and emblem of total surrender to God! And surely this is the right thing to do. We stand before God as his bound. I am in your hand, it says, do with me what is good in your sight. I beseech the Lord to help me, and I fold my hands in token that I renounce to be able to help myself. My hands are to rest, because I know, he must work, if I am to be helped. And when I am then strengthened in prayer and God's help is near to me, then I tear the folded hands joyfully from each other and know that I can now do deeds with God. Therefore the folding of hands in prayer, though not absolutely necessary, is not superfluous either, and living Christians of our church who have practiced it in youth, far from wanting to give it up in later years, will continue to practice it with consciousness and joy and never let go of it, also taking care that their children and pupils are urged to do so with earnestness and Christian understanding in their prayers and recitation of the divine word. One always thinks that something is lacking if the hands are not folded, and every true Christian feels compelled to express the humility and devotion in prayer that permeates his inner being. So let every Lutheran Christian take it upon himself to help preserve the beautiful custom of folding hands!

(Elsassrr peace messenger.)





## A delicious saying.

The old faithful servant of God and his Lutheran church, Lassenius, recently brought the following delicious saying to our attention, which is well worth taking to heart again and again. Therefore, it should be held up again to the readers for their refreshment and strengthening in the good fight of faith. This saying reads:

"Fried alone is allowed to us.  
Who does not rob God of His glory,  
' And who the true Christian faith  
Don't put your faith in doubt screws.  
The Saviour alone shall be our cornerstone here, and  
none else. To yield aught of this makes us lose sea! and  
life. Cursed be all faith and all hypocrisy, but God help  
the truth."

(Elsaffer peace messenger.)

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## Inaugurations.

By order of the Pres. Strafen, the Rev. M. Stülp nagel was introduced by the undersigned at Potsdam, Olmsted County, Minnesota, on the Sunday after Christmas.

L. v. Schenck.

Rev. W. Sandvoß, heretofore of Port Hudson, Missouri, answered a call from the neuronstituted Trinity Church at Point Prairie, St. Charles County, Missouri, and was inducted on the second Sunday after Epiphany, by order of the venerable District President, assisted by Revs. Bro. Sievers and B. Sievers instituted by the undersigned.

I. H. Ph. Gräbner.

Address r Rsv. Lauävoss.  
Box 516. 8t. Öüarlss, Llo.

## Ordination and Introduction.

On the 24th Sunday after Trinity, Candidate F. Brunn was ordained by the undersigned, assisted by Pastor A. Detzer, and inducted into his office in the congregation at Jefferson, Cook County, Illinois.

A. Reinke.

**Address:** R "v. Brunn.  
Box 71. ckoKörson, Oovk Oo., III.

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## Church consecration.

January 7 was a great day of joy for my St. Martin's parish in Clintonville, Waupaca County, Wisc. For on the same day their church, a frame building 28 feet wide and 40 feet long, was dedicated to the service of the Triune God. Rev. E. G. C. Markworth preached the sermon, Rev. G. Barth the afternoon sermon, and the undersigned preached in the evening in English.

I. I. Walker.

## Church consecration and introduction.

On the second Sunday of Advent, the newly formed St. John's Lutheran congregation at Algonqutn, McHenry County, Illinois, celebrated a double feast of joy, in that their new church, 32 X 54 feet, with a steeple 85 feet high and an addition which also serves as a school room, was dedicated and their appointed pastor, H. Freese, was introduced by me, assisted by the Rev. I. E. Baumgärtner. In the evening Mr. Pastor H. G. Schmidt preached in English.

C. Steegr.

Address: Rsv. H. Grosse,  
^lAonquin, LloHsnr^ Oo., III.

## For your kind consideration.

The charitable donors who privately send gifts to our students do not want to expect a receipt for them in the "Lutheran", since these individual receipts would take up too much space.

G.

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## Conference - Display".

German - Norwegian Pastoral Conference on 26 February in Stevens Point with Pastor Schilling. Please contact him in good time.

G. Rosenwinkel.

The Minnesota Teachers' Conference will meet, s. G. w., Tuesday, Feb. 13, at the home of Mr. Fischer, teacher, in Saint Paul.

G. P. Fehrmann.




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## Display. .

At M. C. Barthel's in St. Louis is to be had r

Two sermons, at his departure and at the introduction of his successor to Minerstown, Mo. delivered by A. Crämer.

Price: 10 cents postage paid. Single copies will be given only against sending the amount.

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### Revenue to the Western District's coffers:

To the synodical treasury: Collecte from Past. Polack's congregation in Cape Girardeau, Mo., 810.00. From Past. Sievers' congregation in California, Mo., 811.00. Collecte from Past. Tetzels congregation in Glasgow, Mo., 84.25. Collecte of Past. Wille's congregation in Brownsville, Mo., 89.05. From Teacher Mackensen in St. Louis 82.00. Collecte from Past. Biedermann's congregation at Hebron, Nebr. 85.00. Collecte from Past. Scholz's congregation in Holt County, Mo., 84.50. Collecte of Past. Wille's township in Brownsville, Mo., 84.75. from Past. Proft in Lee County, Texas, 82.00. Past. Gräbner's congregation in St. Charles, Mo. at 847.75. by Past. Pröhl's congregation at Darmstadt, Ill, 88.20. Christmas Collecte of Past. Lenk's congregation at North St. Louis 839.00. Of the same congregation 810.00. Of Trinity District at St. Louis 821.50. Of Cross - District there 859.65. Of Teacher A. Brauer at West Roxbury, Mass. 81.00. Collecte of Zion's congregation at Lincoln, Mo. 88.60. Collecte of Past. Fackler's congregation at Columbia Bottom, Mo., 86.00. Collecte of congregation at New - Gehlenbeck, Ill., 810.35. of Past. Hunziker in Eooper county, Mo., 8 . Past. E. A. Frese in Columbus, Nebr. of, 84.00. Past. Kleist's church in Washington, Mo., 83.30, by himself 82.00. Past. Mattfeldt in Pocahontas County, Iowa, 82.00. Collecte of Past. Leßmann's congregation at Sherrills Mount, Iowa, 88.75. from Teacher Iahn at New Haven, Ind. 82.00. Past. Heinemann's congregation at New Bielefeld, Mo., 88.75. From Zions District at St. Louis, 815.00. From Jmmanuels - District there, 814.90. Collecte of Past. Th. Mießler's congregation at Des Peres, Mo. 814.25. From Past. Besel in Guttenberg, Iowa, 82.00. Past. Blitz's congregation at Concordia, Mo., 841.00. By Rev. M. Meyer of Farley congregation, Mo., 82.80. By Rev. Zschoche's congregation at Atchison, Kansas, 82.60. By Rev. Nützel's congregation at West Elv, Mo., 86.50.

To the college maintenance fund: Don Past. Koste- rings congregation in Altenburg, Mo., 865.00. Past. Scholz's congregation in Holt County, Mo., 81.35. From the "Cross" District in St. Louis 825.30.

For internal discord: Epiphany-Collecte of the Trinity-Distr. in St. Louis 831.00. Of Past. Kleist's congregation at Washington, Mo., 82.50. From Zion's District at St. Louis 818.57. Epiphany - Collecte of Jmmanuels District there 818.03. From same District 82.65. From H. Diekhoff by Past. Biltz at Concordia, Mo. 84.00.

To the Synodal Mission Fund: Epiphankas-Coll. of the Dreieinigk.-Distr. in St. Louis 831.00. From Past. Geyer's congregation in Serbin, Texas, 87.40. Epiphany-Collecte of the Jmmanuels-Distr. in St. Louis 818.03. From F. Böcler by Past. Steck in Memphis, Tenn. 8! 00. wedding Collecte by Past. Sievers at California, Mo., 84.80.

For Past. Brunn's Institution: From Zion's District in St. Louis 810.00.

For the Hermannsburg Mission: Collecte from Past. Scholz's congregation in Holt County, Mo., 85.65. From A. Piüack by Past. Birkmann in Lee County, Texas, 85.00.

For the Leipzig Mission: From the Cross District in St. Louis 837.90.

To the building fund: Collecte from Past. Leßmann's congregation at Sherrills Mount, Iowa, 85.00. By Past. Biltz at Concordia, Mo. 82.00, through same from Past. Brackmann 85.00, by Louis Brackmann 83.00.

For the Emigrants - Mission in New Jork: Collecte of Past. Scholz's congregation in Holt County, Mo., 83.00. Collected at I. Kunze's wedding, by Past. Proft at Gidding, Texas, 83.75.

For poor students: Collected at Mr. Turker's wedding, by Rev. Schuricht at St. Paul, Ill, 81.75. From the Women's Association in the parish there, 84.25. Collecte from Past. Biedermann's congregation at Hebron, Nebr., 85.24. From the ZionS District at St. Louis 85.00. From Bro. Rabe by Rev. Biltz m Concordia, Mo., 81-00.

For purchase of physical instruments at Addison Seminary: By Past. Both in Mobile, Ala, 810.00.

For those harmed by locusts: from Sophie Pape through Past. Kaspar in Fayette County, Texas, 81.00.

For Mrs. Pastor Sonvhaus: From Past. Bescl in Guttenberg, Iowa, 81.00.

St. Louis, Jan. 22, 1877; E. Roschke, Cassirian.

### Proceeds to the Treasury LeS Illinois District:

For the synod treasury: By Past. Hahn's congregation in Staunton 811.00. By Rev. Gotsch from sr. Congregation in Aork Centre 831.51. By Past. Müller in Ehester, Collecte sr. Parish on Christmas Day, 89.05. By Rev. Pennekamp of sr. Gemeinde in Bremen 87.30. By Past. Schuricht from his congregation in St. Paul Parish in St. Paul 813.00. By Past. Frederking's congregation in Lost Prairie 85.45. By Past. Eirich of sr. Parish in New Minden 828.40. By Rev. Ramelow in Elk Grovc, Collecte on New Year's Day, 813.50. By I. W. Dirr- scn of Past. Traub's congregation at Cretr 812.00. By W. Märten of Rev. Wangerin's congregation at Bethlehem 83.60. By L. Balgemann at Addison 82.75. M. Buchholz there 81.00. By Past. Kothe in Mount Olive by sr. Parish 810.70. By I. H. Kühlenbeck of the parish in CollinS- ville 813.30. By Past. Nightingale in Waterloo from sr. St. Cross parish 88.30. From Chicago: by Past. Succop's parish 850.00; by Past. Döderlein, Collecte sr. Gemeinde am WeihnachtSfeste, 833.50 and from the Synodal box 83.60;

by Past. Wagners Gemeinde \$52.00. By Past. Brüggmann in Rodenbrg municipality a. d. Sinks \$3.75. Past. MohrS Gemeinde bei Jngle- field by H. Geistfeld \$5.00. By Past. Döring from sr. Glencoe congregation \$5.00.

\$2.00. By Rev. H. Schmidt in Schaumburg, collecte sr. Parish on For heathen mission: From Mrs. Heineberg in La Porte \$1.00. Half of Christmas Day, \$22.66. By Rev. Pissel of sr. Congregation at Matteson the mission feast - Collecte in Farmers Retreat \$29.32. Half of the \$7.21. By Rev. Trautmann at Gower: by sr. Parish \$12.21, by G. P. mission feast - Collecte in Massillon \$9.80. From Mrs. Möller in La Porte \$1.50. By Rev. Holiday in Aurora by Wittwe G. \$1.00. By Rev. Loßner of \$1.00. From Teacher Dreß' pupils in Zanesville \$4.00. Past. Dulitz's sr. Parish in Brecher \$5.00. By Rev. Schmidt of his. Church in Crystalcomm. in Napoleon \$12.40. Wittwe Braun and son's that. \$2.00. L. 50 Lake\$7 .50. Cts.

Through Past. Wehrs of his. Gemeinde inLake Zürich\$4 .30. Znr Hermannsburg Mission: By N. N. in North Dover \$1.25. A part of Through Past. Rover of sr. Arlington HrightS \$14.81. By Past. the Mission Festival-Eollecte in De- fiance \$8.60. By Konrad Kammeyer Uffenbeck of our . Lemont\$3 .80. \$1.00. Joh. Fischer in Eleveland \$1.00. By Unnamed in Marion Township \$5.00.

By Past. Nuoffer of his. Parish of Eagle Lake \$29.87. For inner mission: by N. N. in North Dover \$1.00. Past. Jüngel's Hieher, communion collecte of sr. Gemeinde bei Mat- teson, \$5.10. In congregation in Jonrsville \$12.06. By Teacher Meyn, missionary hours - regular contributions: By Past. Hieher \$5.00, Pastors Sterze, 'Collecte, 86 CtS. By the Women's Association in Aurora \$10.00. The Engelbrecht, Trautmann, Nachtigall, Koth" and Frederking (for 1877) Halste of the Mission Feast -'Collecte in Massillon \$9.80. By Past. each \$2.00, Past. H. Sirving \$3.00, Teachers Fischer and Militzer \$2.00Zschoche's congregation in Marion Township \$10.25. Past. Knief'S each. (Summa \$464.32.) congregation in New - Dettelsau \$15.05. H. Berner in Switzerland

For the building fund: By Past. Nachtigall in Water- loo from his. County \$1.00. Of Rev. Bethke'S congregation in Arcadia \$2.00. Past. Parish of the Holy Cross \$10.00. By Past. Traut- mann's parish in Gower Querl's congregation in Toledo \$6.00. Past. Hüge'S congregation in \$2.IX). Past. Müller's parish in Ehester \$9.00. (Summa \$21.00.) Bremen \$4.59.

For inner mission: By I. H. Kuhlrmbeck from the Grmeindr in For poor students in St. Louis: From Past. Hüge's congregation in CollinSvillr \$6.25. By Past. Hieher, Kirch-wehr-Collrcte sr. Bremen \$2.33. W. Schnute in EvanSville \$5.00. Kindtauf - Collecte at L. Filialgemeinde, \$6.50. Kost" there \$3.00. From Past. Weycl's Drrieinigkeits - Gemeinde \$12.05.

For the Gentle mission: Through Past. Miracles in Chicago from the Of his St. Petri congregation \$4.95. Past. Krafft's 4 congregations \$6.79. missionary box of G. Kosche \$2.50. Through Past. Reisingrr from his. For poor seminarians in Addison: From Teacher Ries in Kendallville Gemeinde in Danviür \$14.50. Through Past. H. Schmidt from a virgin in \$2.00. Wedding - Collecte at I. Barthel by Teacher Hafner \$10.65. From Schaumburg \$1.00. By Rev. Trautmann in Gower from H. Hinrichs the Women's Association in Evans- ville \$8.00. From H. Jde there 50 \$1.00. By Rev. Engelbrecht in Chicago from Ernst, Emma and Hann- Ets. A. Wegner in La Fayette for Wegner \$5.00.

chen Kopitke 85 Cts. By Past. Müller in Kankakee from his parish 75 For Stud. Ponitz in Springfield: by Past. WeyelS St. Petri-Gcmeinde Cts. (Summa \$20.60.) \$5.00.

For the college household in St. Louis: By Past. Bergen in Prairie For the Deaf and Dumb Institution: From Pastor Jüngel's Town, Collecte sr. Parish on Christmas Day, \$13.35. By Rev. Steege at congregation in Jonesville \$7.94. H chzeits - Collecte at the home of Mr. Dundee, a part d. Collecte at Christmas, \$5.64. (Summa \$18.99.) HermSkörfer in Fort Wayne \$11.20.

For the seminary household in Springfield: by Past. Reisingrr of sr. For the orphanage near St. Louis: From Conector Bischoff at Fort Church in Danville, \$11.50. By Past. Steege in Dundee, communion Wayne \$20.00. N. N. at Aurora \$2.00. Wedding Collect at Bost's at collections, \$7.00. Aurora \$2.50.

For the seminary household in Addison: By Cassirer Simon in To the orphanage in Boston: by H. Meyer Ln La Fayette \$1.20. Mrs. Monror, Mich., \$5.00. By Pastor Steege in Dundee, a portion of the Hofmann there \$1.00. Collecte on WchnachtSfeste, \$5.64.

For poor students in St. sLouis: By Past. Bartling in Chicago: by sr. Ets. By Past. Krafft \$2.50. Wedding - Eollecte by F. Mueller at Fairfield Parish for Stud. Karl Roß \$3.11 and by the Young Men's Association in \$5.27. By N. N. at Sugar Grove \$5.20. By Teacher Mryn's school sr. Parish for Stud. Dreyer \$10.00. From the congregation in Homewoodchildren at Cold- water and Columbia Road \$3.70. By I. Lerner at for Stud. F. Siebrandt \$15.00. By Past. Wagner from the Women's Mihawaka \$3.00. Hon. Kr. in Past. Stubnatzy's parish \$2.00.

Association in his parish \$15.00. Parish \$15.00. By Rev. Hieber, Collecte To the widow's fund: from Teacher Ries at Kendallville \$2.00. A. of sr. Congregation at Matteson on Christmas Day, \$8.30. (Summa Erdmann at Logansport \$1.00. Mrs. White! at Trre Haute \$5.00. Past. \$51.41.) Zagrls parish at Fort Wayne \$13.04. Andr. Fuchs at Neu-Dettelsau

For poor students in Springfield: By Past. I. L. Hirschmann in \$1.00. Past. Hitler's parish at Pomeroy \$5.50. I. Sattler's parish at La Arenzville, a portion of the Collecte at Christmas, for Stud. Karl Heyner Fayette \$5.00. By I. Schnaible there \$2.00. Past. Schmidt's parish at \$6.00. By Past. Du- borg in South Chicago for Sondhaus by L. Häusler Liverpool \$11.00. Past. Seitz's congregation at Columbia City \$4.00. \$5.00. Wedding - Collecte at A. Stramp's at Neu - Dettelsau \$10.35. By G. C.

For poor C o l l e g e - S c h ü l e r in Watertown: Through Past. Wagner Scheiderer there \$1.00. Pastor Knief there \$2.00. Half of the Wedding - in Chicago from the Young Women's Association in his. Parish \$20.00 Collecte at Molthan by Past. Karrer \$5.00. By Past. Karrer in Bielefeld for C. Huth. \$3.00. Past. Pohlmann's congregation near Bradford \$3.15. teacher

For poor students at Addison Seminary: from N. N. in Ehester as a Meyn near Fort Wayne \$2.00. widow Marie Reitz In Switzerland County Christmas gift for W. Müller and W. Bewik \$2.00. By Kassirer Simon: for \$10.00. past. Rupprecht's parish at North Dover \$9.15. I. Lerner at poor students \$3.25, for W. Spubler and I. Wißbeck each \$5.00. Through Mihhawaka \$2.00. Prof. Stellhorn at Fort Wayne \$8.00. Past. Pastor G. Heintz of sr. Parish in Crown Point, Ind. \$3.77. By Rev. Müller Fleischmann's congregation in Krndall- ville \$1.85. of A. Schuessler and in Ehester for the 2 poorest pupils of the Jungfrauenverein there \$12.00. I. Bahls in La Fayette \$1.00 each. of A. Heyer there \$5.00. of H. By Past. Brüggmann in Rodenberg from H. Gettsfeld \$5.00. From an Schnaible there \$2.00. of A. Fuchs in Neu-Dettelsau \$1.00. of Teacher unnamed person, into the collection bag of the parish Past. Müllers In Falch in Marion Township \$4.00. of Past. Dulik' congregation in Kankakee a- aelrgt, \$10.00. By Past. Hieher at Matteson, Christmas Napoleon \$14.87. Collected at Lange's wedding there \$2.83.

Collecte in sr. Filialgemeinde, \$3.40. By Past. Piffel's parish at Matteson For Rev. Multanowski: From Rev. Steinbach \$3.00. Mrs. Müsina in \$10.50 for A. Bräuhahn. (Summa \$59.92.) Adams County \$1.00. From 5 church members' in La Fayette \$10.00.

For the Emigrant Mission in Baltimore: By Past. Nachtigall in Waterloo Mrs. Schneider in Liverpool \$1.00. Prof. Stellhorn in Fort Wayne \$1.00. vorz, sr. Parish of the Holy. Cross \$3.45. From Past. Mertz's congregation in Brownstown \$3.35. Of A. Wegner in

For the Emigrant Mission: Dnrch Pastor Hieher at Matteson, from the La Fayette \$1.00. N. N. in Past. Weyel's Trinity parish \$1.00. N. N. in his bell-bag of sr. Parish, \$8.00. St. Prtri parish \$1.00.

For old pastors: by Rev. Trautmann in Gower by G. P. \$1.00. For the congregation in Hudson, New York: by Past. Krafft \$1.00.

For the Sondhaus family: from Past. Roders Parish in Arlington Past. Leininger \$1.00. Past. ZagelS congregation at Fort Wayne \$11.89. Heights \$10.00. A part of the wedding collecte at Finkheuser by Past. Krafft \$1.60. by F.

For Wittwe Nickel at Iron Mountain, Mo.: By Past. Pissel at Matteson Leininger Sr. 25 cts. Past. Bode's parish at Fort Wayne \$7.33. Past. by Wittwe Marquardt \$4.00. Hüge's congregation at Bremen \$3.05. From several members of Past.

For the deaf and dumb in Norris, Mich. honorist teaching collects by Stubnatzy's congregation \$16.40. G. Schnaible at La Fayette \$2.00. Past. Muller in Kankakee \$2.50.

For the orphanage at St. Louis: By Past. Holst in Troy by N. N. \$5.00. \$40.00. teacher Ries in Kendallville \$4.75. past. Jor in Logansport \$5.00. Correction. Bon quite a few members from Pastor Sttlmbach's congregation \$8.25.

In my receipt in No. 24. of the "Lutheran," Vol. 32, (page 191) "For Prof. Stellhorn in Fort Wayne \$1.00. Past. Mertz's congregation in poor students in Springfield," it should not read, "By Rev. Enqelbrecht" Brownstown \$3.35. N. N. in Past. Weyel's Trinity parish \$1.00. N. N. in 2c., but: "By Rev. Wagner in Chicago from the Young Men's Association his St. Peter's parish \$1.00.

in his. Parish \$20.00 for Joh. Mueller." For the congregation at Lawrmnceburgh: by Past. Kraft \$1.00. Peter Addison, Ill, Jan. 15, 1877; H. Bartling, Cassirian. Leininger \$1.00. A part of the High- zeil Collecte at Fankhauscn by Past.

Krafft \$1.73. By F. Leininger Sr. 25 Ets. Past. Bodr'S congregation at Fort Wayne \$5.40. Past. Hüge'S congregation at Bremen \$3.00.

For the church at Amherst, Ohio: by M. Mohrhart at Pomeroy \$5.00. M. Mertz at Fairfield \$3.00.

For the Paducah, Kentucky congregation: from several members of Past. Ltubnatzy's congregation in Fort Wayne \$16.40. Fort Wayne, Dec. 31, 1876.... C. Grahl, Cassirer.

## Income to the Middle District coffers: (Conclusion.)

To the seminary household in Addison: From the Woman's Club in Toledo \$10.00. From C. Schreiber in Newburgh \$5.00.

To the Eolgee - Budget in Fort Wayne: By E. Schreiber in Newburgh \$5.00.

To the Seminary -Household in St. Louis: From Past. Schwan's the deaf and dumb from the schoolchildren of Mr. Schröder in Okolona. congregation in Cleveland \$84.01. From C. Schreiber in Newburgh \$5.00. Norris, Jan. 15, 1877. G. Speckhard.

To the seminary household in Springfield: by T. Schreiber in Newburgh \$5.00. Past. Pohlmann's Ge

The undersigned gratefully certifies that he has received \$4.00 for the deaf and dumb from the schoolchildren of Mr. Schröder in Okolona. Norris, Jan. 15, 1877. G. Speckhard.

To Pastor Wagner in Germany I have deducted \$159.60, - not \$159.90. A. W.



Proceeds To the Treasury of the Northern District:	For the congregation in WelleSley, Canada: From Past. Arendt's
To the syndical treasury: Communion - Collecte of Pastor Senne'scongregation 48.00. From the congregation in Adrian 410.00.	
congregation 42.25. Addendum of Adrian 85 CtS. From Rev. Hüglicongregation in Frankenmuth 414.37. congregation in Frankentrost	
42.00. A. Mittelbergrr in Saginaw 45.00. A. White there 42.00. From the415.07. congregation in Sebewaing 45.00. congregation in Manistee	
congregation in Amelith 45.62. Congregation in Sebewaing 47.70.415.00. congregation in Monroe 412.59.	
Congregation in Grand RapidS 414.79. From Past. Cook 43.00. Bon of	For Township in Town Maine: From Township in Blue Bush 41.35.
the congregation at Sandy Creek 45.45 and 43.90. By Rev. Ernst 48 42. Township in Sebewaing 45.10. Township in Monroe 412.59.	
by Rev. O. Schmidt's congregation 46.00. by d. Wyandotte congregation	For the orphanage in Boston: By Pastor Ernst 416.00. By H. Saffran
46.80. by Rev. Markworth 42.00. Christmas - Collecte in Frankenmuth41.00.	
426.67. By Past. Hügli'S parish 420.70. From the parish at Port Hope	For Paducah Parish: From Sebewaing Parish 45.00. Monroe Parish
44.25. Parish at Grand RapidS 417.13.	O12.59.
To College-Hau Walt in Fort Wayne: From the communion coffee of	Monroe, Jan. 14, 1877. i. s. Simon, Cassirer.
the congregation in Adrian 48.00. By Past. Ernst 42.70.	
To the Seminary household in Springfield: Ans of the communion	<b>Report of the Preachers' and Teachers' Widows' and</b>
coffee of the congregation in Adrian 48.00. From the congregation in	<b>Orphans' Coffee from Jan. 1, 1876, to then 1877.</b>
Amelith 42.65. congregation in Manistee 45.00.	
Znm Semtnar-HanShalt in Addison: From the comm. in Cold Watrr	
44.00. comm. in Manistee 45.00.	Intake.
For the Emigrant Mission in New York: From the women's	Coffee stock from lah e 1875 ..... 410.65
congregation in Adrian 410.00. From the congregation in Frankenmuth	Bill of exchange returned from last year .....25.00
415.00. Thank offering from Mrs. A. Eichinger 43.00. From the	
congregation in Amelith O4.11.	4 35.65
For the Em i gr an ten - M issi on in Baltimore: from the congregation	
in Amelith 44.11.	From the Western District
For the Deaf and Dumb Institution: By G. L. Wolkensdörfer 45.00. By by Mr. Kassirer Teacher O. Gotsch, contributions 288.85	
the congregation at Blue Bush 41.32. Congregation at Big RapidS 43.22. by the same, Gifted .....271.15	
Congregation at Richmond 42.90. By Past. Ernst 41.50. By the by teacher H. Reifert .....2.00	
congregation in Saginaw City 410.30. congregation in Manistee 414.00. by Pastor F. Nützet ..... 4.50	
For poor students in St. Louis: From Mrs. R. Emmert in Hillsdale	
4'2.00. From an unnamed 41.00.	566.50
For poor students in Springfield: By Past. Ernst 44.45. By the same	From the Illinois District
for Lüdemann and Schenk 414.04. From the congregation in Rivcr Town	by Mr. Kassirer Past. H. Wunder, contributions 415.75
for Heuer 42.00.	by the same, gifts ..... 559.95
For poor students in Addison: From the women's association of the	by N. N. in Beardstown, Ill ..... 18.00
parish to Sandy Creek for Spuhler 4'5.00. From the same parish for	by Pastor H. Pröhl ..... 10.00
Wißbeck 4'5.00. By Past. Ernst O3.25.	
To the widow's fund: From Past. Böling's congregation 415.80. G.	
Mohr 50 Cts. Praeses Fürbringer 4'4.00. pastor Arendt 45.00. past.	1003.70
Sievers 4'5.00. Past. Hügli 44.00. Proceeds from Rev. Lemke's sermons	From the Northwestern District
42.85. From the Women's Club in Adrian 45.00. From N. N. 41-00.	by Mr. Kassirer C. Eißfeldt, contributions and gifts ..... 255.13
Wedding - Collecte at G. Rödel 414.60. DrSgl. at I. G. Grüber 417.35.	by N. N. in Rechtster45
From Mrs. M. Schmied in Monroe 42.00. A. Weiß in Saginaw 42.00.	
From d. Gemeinde in Frankentrost 411.25. Gemeinde in Amelith 44.50.	255.58
From P. Kleemann 41.00. C. Kleemann 25 CtS. From d. Wittwe Burk 25	From the Northern District
Cts. From d. parish to Sandy Creek 44.25. From Past. Lrmke 44.00.	by Mr. Kassirer Teacher I. S. Simon, contributions ... 197.56
teacher Brinkmann 43.00. from parish at Sebewaing 47.21. from F. Auch	by densrlben, gifts ..... 213.50
42.00. from parish at Kilmanagh 79 Cts. Parish at Unionville 41.40.	
Collecte at B. Wtek's wedding 47.26. By Past. Cook 45.00. by Past. Ernst	411.06
415.52. By Oauck. min. I. Walther 42.00. S. Abraham 4'1-00. Past.	From the Middle District
Markworth 4'2.00. M. Beyerlein 42.00. Proceeds from Past. Lrmke'S	by Mr. Kassirer Teacher M. Conzclmann, contributions 237.00
wedding sermons 4'10.00. By Past. Hoyer by Schuhmacher 41.00.	by the same, gifts ..... 261.24
To the building fund: From some members in Frankenlust 45.00.	by Hcrrn Kassirer teacher C. Grahl, contributions 13.00
From the congregation in Frankntrost 45.05. Congregation in Amelith	by the same, gifts ..... 415.47
4'2-75. Thank offering from A. Schruerlein 42.00. From the congregation	
in Manistee 48.00. By Past. Ernst 41.45.	926.71
For the orphanage in Addison: From Gustav Finzel in Monroe 50 Cts.	From the Eastern District
His brother Karl 50 CtS. From the school children of teacher Onasch	by Mr Kassirer I. Birkner, contributions .....121.65
45.20. P. Klremann 41.00.	by the same, gifts ..... 245.05
For the Gentile Mission: Epiphany - Collecte of the congregation at	
Saginaw City 46.03. Desgl. of the congregation at Frankenmuth 415.85.	366.70
From the congregation at Montague (for Hermannsburg) 42.40. From my	Total revenueO3565..... .90
school children 44.96.	D. Issue.
For internal discord: From the parish at Nich- moon 43.67. Parish at	Support for 28 preachers' and teachers' widows > and their orphans
Big RapidS 43.33. From the women's treasury of the parish at Adrian	..... 43355.00
410.00. From the parish at Lake Ridge 44.00. Wedding - Collecte at C.	Shipping costs .....4.50
Schultheiss 47.50. From the parish at Hadley Hill 42.30. Parish at	
Monroe 46.02. Wedding - Collecte at H. Scherzer 45.25.; From the	Summa of the output43359 ..... .90
parish at Amelith 46.52. Wedding - Collecte at I. Berntbal 4'7-00. DeSgl.	Leaving standO ..... 206.00
at L. Hupfer 4'2.00. From Klenk 42.00. From the parish at Manistee	Thus the faithful God has again shown himself to be the provider of
410.00. Two Collecte from the parish at Nichville 410.25. From the parish	the widows and orphans, and has helped above all pleading and
at Alpena 44.45.	understanding. Glory and praise be to Jbm for everything! In the name
For the proseminary in Streden: From the congregation in Frankenlust	of the widows and orphans sincerely thanking the dear donors
418.46. From C. Bieth 42.00. From the Young Men's Association in	
Monroe 41.25. By Past. Ernst 49.11.	C. F. W. Sapper,
For the orphanage at St. LouiS: From A. Nickel in Frankenmuth 45.00.	d. Z. general treasurer of the preachers' and teachers' widows' and
For the hospital in St. Louis: From I. M. Förster 41.00.	orphans' fund.
For sick pastors and teachers: From Pastor GeyerS congregation in	South St. LouiS, Mo. in January, 1877.
Serbin, TeraS (for Past. Jske): Baptismal Collecte at A. Schubert 4'3.25.	Note. Of course, only those monies are included here which were
from I. Nulischk 42.10. W. Leub- ner 41.90. A. Drömer 4'1.25. A. Urban	received by me within the period indicated, but not those which were still
42.05. G. Wingert 42.00. Mother Ries 41.00. From Past. Lohrmann's	in the hands of the District Treasurers and were only handed over to me
congregation 49.00. From some friends in Frankenlust 45.00. From	in January. These will be settled in the new year. Once again I would like
some members in Hadley Hill 42.60. From Kassirer Meier through Past!	to ask you to give the money for the treasury to the District Treasurers,
Huegli 4175.54. From the congregation at Wyandotte 43.35.	but the money for the orphanage near St. Louis to Mr. M. Estel in St.
congregation at Saginaw City 410.00. From Past. Lemke 45.00. Past.	Louis. However, if one does want to send me Tlons' Orckcrs, one
Huegli'S parish 48.00. parish at Grand RapidS 418.66. parish at Sandy	should at least send them in the ?ost OLC-v "Kc-rM 8t. Pouis", Llo.,
Creek 410.00. by Past. Ernst 42.16. Vdn Past. H. O. Schmidt's township	payable.
at Port Huron 46.00. Township at Grand RapidS 413.49.	Distant gifts received for the church in Lawrencebnrgh, Indiana: By
For Past. MultanowSki: By Pa,i. Ernst 41-08.	Past. H. G. Bramer at JaneSville, O., 45.82. By Past. E. Lenk of sr.
For the parish in Braver Dam, WiSc.: From the parish in Sebewaing	BethlehemS congregation in St. Louis, 413.00. By Past. A. WillnerS
45.00.	congregation at Chandlrrville, Ill., 43.16. By Past. Th. Wichmann at
For the congregation at Hudson, New Jork: Vcil etlichen Gliedern aus	Farmers Retreat, Ind, 414.25. by Past. G. M. Zucker in Drfiance, O.,
Past. Lifts congregation 43.40. From the congregation at Frankenlust	44.17. AuS Past. G. WangrrinS congregation at Altamont, Ill., 45.20.
49.24. congregation at Frankenmuth 4'14.65. congregation at Saginaw	God reward the dear givers for Christ's sake!
City 45.00. congregation at Amelith 42.64. By Past. Ernst 68 CtS. From	
the parish at Sebewaing 4'5.00..	Th. H. Hunter, Rev.



Correction.

In the undersigned's last billS filing (see "Lutherans" No. 2), under „L. Synodalcassee, Einnahme" there is an error made by shifting an itemS of \$892.09 during addition. Instead of r

From the Middle District rc\$4308 .....	.24
From the Illinois District rc .....	2918.06
read: Ans dem mittleren District rc\$3416 .....	.15
Au- the Illinois - District rc .....	3810.15
E. F. W. Meier, Cassirer of the General Synod.	

For poor students received from Mr. Lawrence Rank in Lonaconing, Md., \$2.00. From Mr. Bro. Helms in Newburgh, Ind. Kleist from the worthy women's club of his congregation at Washington, Mo., \$12.00. By Miss I. Ostmann from the worthy women's club at Memphts, Tenn. 10 shirts and 6 pairs of stockings. By Pastor Sieck there for Stud. L. Schulze from the werthen Jungfrauenverein in his parish \$10.00. By Rev. H. Fischer at Carver, Carver County, Minn. a collecte in the amount of \$6.00. By Mr. F. W. Robbert at Reed City, Mich. \$2.30. By Rev. Weber in Benson, Ill. collected at the wedding of Mr. Hilwert Harms', (sür Stud. Guenther) \$10.70. C. F. W. Walther.

Received for the Lutheran Hospital iu St. Louis with heartfelt thanks:

From gray Pastor Weyel 1 quilt, 3 sheets, 6 head covers. From Ferdinand Goehring in St. Louis \$1.00. to Mr. Rev. Heintz's congregation in Crown Point, Ind. \$6.15. To Mr. Faster in St. Louis 1 barrel of apples and \$1.00. Mrs. Wittwe Otto \$1.00. From Miss Louise Peterin St. Louis \$2.50. To Mr. Past. Both in Mobile \$5.00. By the General Treasurer of the Synod \$75.00. From Mr. Waltke in St. Louis 3 bar soap. From Mrs. Schubarth, pot covers. Mrs. Breustedt \$2.00. Emma Polinsky \$4.00. Minna Polinsky \$1.50. Mr. Schwach in New Bremen, St. Louis, 1 barrel of flour.

F. W. Schuricht, Kassirer.

For the local seminar - library  
received with thanks:

by Rev. Köstering from the congregation in Frohna \$11.00. by Prof. Schmidt:

^l. Kekmickr, Dinosaurius Huris sssi. s. äissertatioires seiest"". Klerckanr äs quutnor summis impstriis libri 3 Oon- tinuatio ^\_e\$. 8tr "ueltii L 8sinur2Üsiseüii.

Danrpe, 8^uopsis üistorins sasras st seelesinstiess.

A number of writings belonging to American Lutheran church and literary history.

by Mr. Pastor Z.: Nägelsbach, Hebrew Grammar.

by Mr. I. Birkner in New York: H. Fick, Es ist ein Gott.

M. Günther.

Received for poor students: By Past. C. F. Liebe from his congregation for Stud. Gemeinde for Stud. Pennekamp \$8.50. Through Past. Stärken vom Jungfrauenverein for Stud. G. W. Müller \$5.00. By Mr. Past. Gräbner of his. Parish in Saint Charles, Mo. \$5.80, from the Parish in Point Prairie \$4.05 for Stud. Borth. G.

For poor students from A. Barlag in Cleveland (west side) 5 bustle shirts, through Mr. Kassirer Simon \$27.75, gratefully received from Rev. I. R. and family \$3.00.

Springfield, Jan. 23, 1877.

H. Wyneken.

Received

since January 1, 1877 :

1. for the seminary household in St. Louis: From Mr. C. Schoenrnberger in JoneSborough, Union Co., IllS., 5 pairs of boots for poor students and 2 tablecloths for the household. From Mr. Paul Gast at Baden, Mo. 5 gallons. Wine. From Mr. Schermann in Jefferson County, Mo., 1 bag of corn meal. From the valuable women's trust of the congregation of Mr. Rev. Schaller in Red Bud, Ills, 3 quiltS, 5 shirts, 3 pairs of stockings, 1 pr. gloves. By Mr. I. H. Kühlenbeck of the Collinsville congregation, Ill, \$19.55.

2. for the redemption of the Household Sch u l d.: By Mr. Kassirer E. F. W. Meier \$315.04.

Next to God the Lord the dear givers heartily thanking St. Louis, Jan. 20, 1877,

H. Jungkuntz.

Received at the Semin ar - HauShalt in Springfield: From church members" at Dwight, Ill, et al. from Mr. Fried. Frühwird 15 pieces of chickens; from Marie Frühwirth 1 salted shoulder. From Franz Thomä in Springfield 6 pieces of smoked beef tongues.

Correction.

In my last receipt ("Luth." No. 1, p. 8) eS should read: From Champaign, Ill, from Mr. Beiser 1 barrel of pickled cucumbers and 1 barrel of sauerkraut.

Springfield, Ill, Jan. 16, 1877.

G. Pfau.

## Changed addresses:

Rev.^Llsm. Ms^sr. Box 18- OeäardurZü, Oxaukss Oo., ^Viss.

Rsv. 8imon 8uss8, "VViusüsstsr, Duetts Oo., Dsxas.

Hsv. ^Vm. "Neither, Lox 42, ^Vausau, Marathon Oo., ^Vis.

The "Lutheran" is published twice every" month for the annual sntscri"- tion premium" of one dollar and five and twenty cents" for the outside" signers, who are required to pay the same "out and send in the postage, which amounts to 10 Lts." - At St. Louis each individual number wtrd be sold for "eh" Len"

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, etc. are to be sent to the address: v. L. "rtd "l, Oor. vk hltamt 8treet L Indian" brenne, 8t. l,onis, lo., to be sent to. -AnDeutsch- land "st diese" Blatt ," beziehen durch ZuftuS Naumann"" Buchhandlung ja Dresden. .



Herausgegeben von der Deutschen Evangelischen  
Zeitweilig redigirt von dem Lehrer:

Year 33.

**Dr. Martin Chemnitz.**

This year we celebrate the jubilee of the completion of the Formula of Concord, the glorious confessional document of our church, by which the doctrinal controversy that had broken out after Luther's death was settled and true unity (Concordia) was given to the church. It will therefore certainly be desirable for the dear readers to be made acquainted with the noble men whom God used for this great work.

Among these men, as in general among the Lutheran theologians whom the Lord gave to the Church after Luther's death, Dr. M. Chemnitz stands out as the most important, without whom, to speak humanly, the work of Concord would not have come about.

Martin Chemnitz is descended from an old noble family, which, however, already in the 13th century saw itself prompted to leave the home (Hinterpommern), to move from the castles to the cities, to give up the nobility and to pursue bourgeois trades. His father drove to Treuen - Brietzen in the Mark Brandenburg beside the trade still the business of a cloth maker. Among the three children born to him, Martin was the youngest, born on November 9, 1522.

Chemnitz himself has written a history of his life "so that the little children and descendants would like to know something of him and his arrival and how wonderfully and graciously the pious God led him the time of his life". We therefore rightly join these faithful communications as far as they reach (1555).

His teacher Laurentius Barthold soon discovered in the boy "a peculiar ingenuity" and exhorted his mother to keep him in school and to appoint him to study. "Now," he writes, "a peculiar case happened. ... I had been in my grandfather's house and had to go over a small booklet that was floating through the city. But I missed it and fell in. And though I got no harm in my body, for the neighbours soon rescued me, yet from the fright it happened that afterwards (which had not been before) I began to stammer or stammer very much, so that when I should speak anything I could not make a word and not four words unuttered.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 15, 1877.

No. 4.

stammering. Mother was very sad about this and often talked nical verse. "Because they now," he reported, "were able to find to the schoolmaster that this would not serve for studying. Now an ingenium that would have liked to be gone, the pious man it was a strange thing: the accident did not prevent me from Petrus Niemann in particular took care of me with all his reading at all, but I could read a whole sheet of paper without faithfulness, persuaded my mother that it should not cost much, stammering; therefore the reported schoolmaster gave good that he would bring me a free table and also sponsor books. hope, because it was not innate in me, it would change, as it Which he also did for me with all his faithfulness. For, according did, praise God! But in childhood the stammering lasted threeto God, I have to thank the same Petro Niemann in particular or four years. Out of the aforementioned fright it also happened that I have been able to return to my studies. After he had that I got up in my sleep and left; but this was soon reversed. studied diligently in Magdeburg for three and a half years, he As for the manners of childhood, my relatives and peers often was ready for university. He was already looking forward to found me lost afterwards, that I did not want to play with other attending the academies, when the cries of his own, "It costs children in the streets, but would have been quiet and to myself, too much!" again reached his ears and destroyed his joy. So, sat down in a little corner and had my own game, and talked to for the time being, he took on a collaborator role at Calbe and myself.

taught Latin and Greek there from St. John's Day 1542 to Easter

On the urgent advice of the teacher, the mother - (the father 1543. They would have liked to keep him longer in Calbe, but had died in 1533) - sent the boy, who was about fourteen years he was drawn to the university. With the money he had old, to the trivial school in Wittenberg, where she had relatives. acquired, to which his mother had added something, he went to His stay in Wittenberg, however, lasted only about half a year the university in Frankfurt, where a relative of his was a and was, as he himself affirms, "without any special fruit," but it professor. "As soon as my money was spent," he writes, "I had was a breath of air for him "to see the excellent men and to hear to think of another service, and it happened that the Luther in the sermon." At home he attended school again, and schoolmaster left near Frankfurt in a small town called Writzen practiced himself proficiently in Latin. His teacher, however, on the Oder, where there is a large fish trade. I received the thought it necessary for him to attend an out-of-town school. same service in 1544 and was there for a year and a half. Here "But," he writes, "the brother was hard and unwilling against it: I bought many authors and read them diligently. Now this was he should work and I should live! So in 1538 I had to leave quite a service, for the clerk's office in the fish toll was annexed, school and was supposed to help with the cloth maker's trade. and ways and means were suggested to me that I could well But I had no desire to do so, nor did I do any good. Then I was have stayed there, and my brother strongly advised me to do told that I should think of another trade, but I could not think of so. But my thoughts were still far away. Therefore, because I one that would please me.... I also asked other people that I had colligated some money in the service, I went to Wittenberg should like to come back to school. But there was always the in 1545."

answer: it costs too much!" When he was close to giving up Since he did not study theology here in Wittenberg, but hope, relatives from Magdeburg came to visit him. Then hope mathematics and other things on Melancthon's advice, he was rekindled. He went into his closet and wrote them a Latin heard Luther only on special occasions. "At that time I also letter in which he expressed his heart's desire, and he also heard Luther in his lectures, sermons, and disputations; but added a latei

because my mind was then directed to other things, I did not listen with due attention." The Schmalkaldic War drove him out of Wittenberg, and he went to the University, which had been founded a short time before, at

Königsberg. With a maternal support of 20 Thalers, the largest borders of Brunswick. Soon after taking office, he opened sum he ever received from his family, in his pocket, he set out theological lectures on Melanchthon's *loci* for the pastors, so and arrived there in May 1547. In addition to his studies, he that they might be properly encouraged in their teaching. Later taught some young Polish noblemen, and later assumed a he combined the lectures with public disputations. His rector's post at the cathedral school. He was one of the first superintendent was so pleased with this that he burst into tears whom the new university made masters. In the small town of of joy at the first one and thanked God for letting him Salfeld, where he had withdrawn because of the plague, he experience the day, since this custom, which was otherwise diligently studied Luther's postils. God, who wanted to make him only common at universities, had also been introduced in the a blessed instrument in his church, now drew his heart more and city and church of Brunswick. Chemnitz was very serious about more to holy theology and also gave him the opportunity to be his preaching ministry, he spent much time and faithfulness on able to study it proficiently. The Duke of Prussia, with whom he the preparation of his sermons; for the preaching ministry was had endeared himself by publishing calendars, appointed him considered to be the most important and greatest ministry. With librarian of the princely library. "I consider this," he writes, "the his superintendent he stood in the sweetest harmony. Both greatest good fortune that God has given me at the time of my worked together so that God's name would be sanctified studies. For hitherto I had rambled about in various lectures and through pure teaching and godly living.

manifold studies, without having formed a firm resolution on

which study I wished to throw myself exclusively.... When, under

God's guidance, I was provided with a rich stock of books in the vocation to Königsberg from their old patron and friend, the ducal library, I devoted myself entirely to theological studies.... I Duke of Prussia. When, after the refusal of the council to let both

diligently used this wonderful opportunity to study in the library of them go, the duke made further representations to the for three whole years, and at the same time I had the best days council, the latter allowed them to go to Prussia for a quarter of of my life. For from the duke I had table, apartment, wood, light. a year in order to order the church system there. After they had

My table was splendid at the Burgrave's, on whose children I had completed their work, the Duke tried in every way to persuade a great deal of attention; the Chancellor, the Marshal and the them to stay, but in vain. A month later, the Duke renewed his most distinguished councillors ate there; I had great favour with request to the Council for the release of both theologians. After

them, received gifts, had nothing to do with them, but studied long negotiations, the council finally agreed to dismiss Mörlin if with pleasure." Thus he acquired theological knowledge of such Chemnitz promised to take over the superintendency. The latter

scope and thoroughness as could not be found in any of his asked for time to think it over and asked the pastors to exhort contemporaries. But his stay was not to be here either. In 1549 the people in all churches that they would faithfully and diligently

Andreas Osiander \*) appeared in Königsberg with a false command this matter in common prayer to the dear God. In the doctrine of justification. Chemnitz could not remain silent about days that followed, Chemnitz was urged to no longer resist it, but had to stand up against him. The followers of Osiander God's clear will. Then Chemnitz declared that he wanted to stay,

tried to disgrace him with the duke, but they did not succeed. But if the ministry, the council and the church leaders promised him since the duke favored Osiander, and "the clamor of Osiander the fulfillment of some conditions". He demanded of the

became more and more burdensome," he took his leave toward preachers that they be united not only in doctrine, but also in the the end of 1552, and, richly endowed by the duke, went to rejection of false doctrine; that the Colloquium (the Conference)

Wittenberg. Here he first taught philosophy and had to examine be diligently attended by all pastors, that they not be permitted those who wanted to become masters. Later, at Melanchthon's to separate themselves; as he was then quite anxious to consult

request, he gave theological lectures on his *loci*, i.e., doctrines with them on everything; The superintendent should be at of faith. There were so many listeners that Melanchthon had to liberty, if he should find fault with one or more of his fellow

assign him a larger lecture hall, which remained full until the end. ministers, or if he should be concerned about office or life, In the autumn of 1554, through the mediation of an old friend

from Königsberg, the Brunswick Superintendent Joachim Mörlin, due seriousness, while he himself would also like to be told. he received a call to be Coadjutor (assistant and prospective "Thus, by God's grace, we would build the church rightly, if in

successor). He recognized the call as a divine one and accepted our Colloquio we would not only speak of other people's it, to the great distress of the Wittenbergers, who tried to keep

shortcomings, but also inquire about ourselves, what would be him in every way. On November 25 he was ordained by necessary for improvement. That I should be held in high

Bugenhagen, on November 30 he left Wittenberg "with esteem, I do not desire; only that the office could not be properly honorable escort and praised testimonies" and arrived in conducted if the brethren did not want to present the owed honor

Brunswick on December 4. and obedience to their superintendent." He demanded of the

The efficacy of our Chemnitz in Brunswick . has been an council that they allow the preachers to remain untroubled in exceedingly blessed one, extending far beyond the their confession, to present pure doctrine, to condemn false

\*) This Osiander would have liked to play Luther after Luther's death;

his speech was: "The lion is now dead, with the remaining rabbits and foxes he wants to be done already."

doctrine, and to allow them to conduct their ministry according to God's word and command, not only with regard to the teaching office, but also with regard to the penal office, and that they not hinder church discipline, that he holds on to the preservation of the Colloquium, in which the godly unity of the whole city is concerned, that the school inspection is and remains with the Superintendent and Colloquio and that the election of a Coadjutor does not take place without the knowledge, advice and consent of the Superintendent.





superintendents. Finally, the lords of the castes and the deacons are to be the fathers of the preachers, and are to show them all kindness and favor, so that the preachers, in their difficult ministry, may have comfort from their lords of the castes at all times. They shall diligently take care of their preachers' households so that they do not suffer any hardship; the deacons shall demand the preachers' testimony as to whom the alms are to be given, and they shall not refuse the preachers' intercession for the poor. When the general colloquy is held, the caste lords should diligently come together and consult with one another.

All punctualities were approved by those concerned, as well as by those "who are otherwise used to demand on behalf of the congregation", and Chemnitz was publicly introduced as Superintendent on Oct. 15, 1567. The separation from Mörlin, who now moved to Prussia, was difficult for him. On the other hand, the people of Brunswick were happy that they could keep Chemnitz, and they tried in all kinds of ways to show their gratitude. At his expense, the council sent him to Rostock to obtain the theological doctorate, which was also conferred on him in the most honorable manner on June 30, 1568.

As Chemnitz did not slacken anything of the demands presented to the council, so he also made it his own business with untiring diligence to comply with what he had outlined for himself and his colleagues in the submission to the council. There was brotherly harmony between him and his colleagues. The Colloquia, i.e., the meetings of all preachers of the city, in which they discussed religious and church matters, were held diligently (every 14 days). He let it be his concern that the pure doctrine in Brunswick would continue to flourish, that the entrance would not be opened to false doctrine, and that the pure doctrine would be adorned by a godly walk.

On one occasion some of the council declared themselves against the execution of church discipline. An adulterer had been expelled from the city for two years. After this punishment had been commuted to a fine and the adulterer had been allowed to return to the city, the preachers now demanded that the adulterer also renounce the offense in the church community. He refused, however, and declared that he would only do so if he was ordered to do so by the city council. On behalf of the city preachers, Chemnitz now gave the city council a detailed report on the handling of church discipline, with what diligence and modesty it was conducted, and how necessary it was. He referred to the church order, which had been accepted by the entire congregation with one accord and in which it says: Those who sin publicly should reform; item: The judgment of the Christian ban should be passed on them in the name of the congregation from God's word. He also reminded him of the promise he had made to him before accepting the superintendency.

This declaration had the consequence that the council declared that church discipline "is persequit for the betterment of the church as cheap, Christian and necessary". The adulterer now appeared before the Colloquium, but defiant and defiant, accompanied by four men. Chemnitz, who spoke, treated him so kindly that his four companions fell away from him, and he himself came to Chemnitz the following day and declared that he recognized his guilt, that he was sorry for it, that he had been stirred up by others; he would gladly testify that the whole proceeding with him had been Christian, just, and useful and necessary to him.

When the Rector of St. Catherine's School, M.

Matth. Bergius, fell for Calvinism and rejected the Concordia formula, Chemnitz brought the matter before the whole congregation as the last and highest court, and Bergius had to do penance and publicly recant.

At the beginning of the year 1568, at Chemnitz's instigation, it was publicly announced from the pulpit that the women and virgins at the celebration of Holy Communion should not be dressed in gold, silver, diamonds and pearl jewelry, but should appear in black and white robes, as is customary at funerals, to show their true penitence and humility, and such admonition was gladly and willingly obeyed.

He also succeeded in bringing order to matrimonial matters. There had been cases in which strangers had registered for copulation after a short stay in the city and it had later turned out that they had left their spouses or had become engaged against the will of their parents. In order to prevent such misconduct, it was decreed that such persons, who were not citizens, had to report to the mayors and the pastors before the banns and the copulation and to declare by reliable testimony that they were free and unmarried, that they had parental consent and that they were not related in any way that could be counted among the forbidden degrees. These are only individual examples. Rehtmeier says: "almost all the good institutions in the church affairs of this city are to be thanked to the good Chemnitio".

More and more the people of Brunswick recognized the truth of the word that Mörlin wrote to the town council from Königsberg: "E. E. faithfully commend to you the small but great man, my dearest friend and godfather, Doctor Chemnitzium, and do not doubt that in him and the whole Colloquio she has the highest treasure that God can give you".

The news of Chemnitz's great gifts, especially his governmental talent and his erudition, soon spread beyond the borders of the city of Brunswick. The most urgent and honorable requests came to him, but he had to refuse them. On the other hand, the people of Brunswick allowed him, upon request, to travel here and there to establish the church system and to settle disputes. And in this respect he was often called upon. Thus, in 1568, Duke Julius of Brunswick summoned him to Wolfenbüttel to discuss with him the implementation of the Reformation, which had been held back until then under his strictly papist father. According to a report prepared by Chemnitz in conjunction with Dr. Jac. Andreä and Petr. Ulnar, all preachers of the country were summoned to Wolfenbüttel to be examined by Chemnitz and Andreä. They found at least half of the parishes filled with paid tenants, of whom only a few were examined and ordained. As soon as the first necessary arrangements had been made for the church system, the Duke turned his attention to the school system. Chemnitz was especially active in the founding of the university in Helmstädt: he had to draft the statutes, propose capable scholars 2c.

Chemnitz's most important beneficial work outwardly, however, is without doubt his share in the adoption of the Concordia formula. The Swabian formula designed by Jac. Andreä was revised by Chemnitz to the Swabian-Saxon formula. With the reworking of this formula to the Torgauischen

Buche Chemnitz mostly wrote again beside Andreä, and when that was the cause of God. As great as the admiration was that the Concordia formula was completed in Bergen Monastery he received because of his great erudition, his knowledge of languages, his knowledge of the writings of the church fathers, present and active at sixteen conventions that were held outside his clear, thorough, orderly presentation, his mature judgment, of Brunswick in matters of the Concordia Work. Furthermore, his wisdom and prudence, his agility, his gift of testing minds, his we refer to this year's preface of the "Lehre und Wehre" gift of organizing the church system, he did not exalt himself, he (Doctrine and Defence) and to a soon to be published booklet, remained humble. He had God's honor and the church's welfare in which the epitome of the Concordia formula will be annotated in mind in everything he did. That is why he was zealous for pure and also a history of it will be given; which booklet will probably doctrine and godly life. He did not forgive the slightest bit of the be acquired by all our readers. truth; he did not shy away from telling the truth even to the high

Chemnitz also rendered outstanding services to the entire and mighty of this world. He confessed and denied not. church through his writings. From his lectures on Melanchthon's The word of the apostle: "Godliness has the promise of this doctrine of faith, which he had begun in Wittenberg and life also" was also fulfilled in him. Among the earthly gifts of his continued in Brunswick, arose his *loci theologici*. In addition to God was the great reputation he enjoyed in the entire Lutheran his Evangelical Harmony, a masterful interpretation of the four Church of his time, which even his opponents could not deny to Gospels, which was continued by Dr. P. Leyser and Dr. J. him; to this also belonged the many, many proofs of love and Gerhard,\*) his main work is probably the *Examen Concilii* gratitude with which his friends, especially the people of *Tridentini*, Examination of the Tridentine Council, in which he Brunswick, the most respected princes, e.g. the Duke of Prussia, refuted the papist heresies expressed in the decision of the showered him, a lasting health 2c. In addition, however, there Council with God's Word and demonstrated from history how was also no lack of the holy cross, so that God draws his lovers. these heresies gradually came into being\*\*). This work aroused Joy and sorrow were faithfully shared with him by the general admiration because of its thoroughness, even among companion of his life, Anna, to whom he had married in 1555. the papists. A Cardinal expressed against the Lüneburg envoy He experienced joy in his children. Three of them died in early Götzen: There was one among them (the theologians of youth.

Germany), called Martinus Chemnitius, a teacher of the church After our Chemnitz had worked himself weary in the service at Brunswick, whom he considered the most distinguished of God, the voice of the Lord came: "Now, you pious and faithful among the German theologians; he had written the *Examen* servant, enter into the joy of your Lord. Since the year 1583 the *Concilii Tidentini*, from which it can be sufficiently seen that decrease of his strength no longer allowed him to give public many terrible errors had crept into the church through the lectures and catechism sermons. His feet failed him more and negligence of the bishops; otherwise there had been no one more, it became impossible for him to visit the usual place of the among the German theologians after Luther's death who had Colloquium in the Brethren Church. The meetings were done more harm to the Roman church than Chemnitius with his therefore moved to the vicinity of his home. Since climbing the writing. Other exceedingly splendid, important writings are those stairs exhausted his strength, from 1584 the preachers met in a on the two natures in Christ and on Holy Communion. Besides room on the ground floor, and since even this path was too these, he has written many other learned and useful writings, strenuous for him, he moved to his house so that he could tracts, shorter treatises, and opinions, e. g., on the question, preside over the church affairs as long as possible. After he had "How a Christian conscience, when money is spent on interest, let a deputy take care of his office for some time, he resigned may keep itself according to God's word?" - at the instigation of from it completely on September 9, 1584, when his memory a noble gentleman, Asche von Veltheim, for whom legal became weak and it became more and more difficult for him to opinions had not sufficed in a matter concerning conscience, speak. The year 1585 was still a year of suffering for him, and in and who wished to be instructed about this also from God's Lent 1586 he felt that the time of his departure was near. On the Word. A rich, but extremely rare treasure is his Postille, which Thursday after Easter a violent attack of fever threw him on the Melchior Neukirch compiled from his sermons and to which Dr. deathbed. Two of his fellow ministers read to him passages from P. Leyser wrote a preface; likewise the *Historia der Passion* the Bible, namely Psalms, which comforted him in his pain. After Christi, compiled by the same Neukirch from his sermons. partaking of Holy Communion, he broke out into the sigh of

Chemnitz was thus a restlessly active man; but he did not Tobias, "Ah, Lord, show me mercy, and take away my spirit in do it to chase his own honor; he was a godly theologian and he peace; for I would much rather be dead than live." Calmly, used all his gifts for the service of God. Scholars who seek to without murmuring or complaining, without impatience or discover all kinds of flaws in orthodox theologians and have all contestation, he lay there without almost stirring hand or finger. kinds of things to blame must leave Chemnitz's godliness Full of life, but comforted, and amid the prayers of those around untouched and admit that he was only concerned about the him, he passed away at midnight on April 8, 1586. On the next cause for which he spoke and wrote, and that he was a godly Sunday, April 10, his funeral took place, distinguished by an theologian. accompaniment "the like of which had not been seen before".

His coadjutor Zanger preached the memorial sermon on his

\*) An excerpt in German, containing the interpretation of the Sunday favorite verse Gal. 2, 19. 20: and Feast Day Gospels has been published here in 7 volumes and is available from our agent. Price \$10.50.

\*\*A part of this work in German translation has been published by Mr. L. Volkening here. Price \$1.50.

"I died to the law by the law, that I might live unto God; I am crucified with Christ; I live, yet now not I, but Christ liveth in me: for that which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." There was great mourning *throughout* Germany, especially in Lower Saxony, but most of all in Brunswick.

We thank the Lord of the church that he has given this excellent worker to his church and through him has bestowed so many benefits upon it, and that he still allows us to enjoy these benefits.

G.

(Sent in by Dr. Sihler.)

## On the ecclesiastical situation in Germany.

(Conclusion.)

But after this digression we return to the Bavarian so-called Protestant State Church and its pastors who are well disciplined from above. How now? Does the pressure consist solely in the fact that they are not allowed to exercise the rights and duties of the pastor in regard to absolution and the Lord's Supper according to Christ's command and order in their full extent, as if they themselves did not have to give an account of the souls entrusted to them, bought at great cost by Christ's blood? Is it only the binding key that has been unlawfully snatched and stolen from them? However, this act of violence would already be strong enough to provoke their resistance and take it to the extreme, if they had a conscience sharpened by and for God's Word, and therefore a core and marrow, and were ecclesiastical characters, like so many of the Lutheran pastors in the sixteenth century.

But no! They must do or refrain from doing many other things that are just as much against God's Word, and thus also against faith and conscience. They are not allowed to reveal and punish the papist and reformed doctrine, as already indicated above, be it ever so much in a factual attitude, in truth and justice, and without interference of personal passion and carnal zeal. And in this prohibition they are presumed to be indirect promoters of the pernicious and reprehensible ecclesiastical union. But what is this but the deceit and trickery of the wretched Satan of the nineteenth century, to make the people indifferent, under the pretense of love, to the unity and purity of the beatific evangelical, i.e. Lutheran, doctrine, and to deliver them up either to churchlessness or to the fanatic churches or to his first-born, the pope, in short, finally, to vigorously promote unbelief or disbelief?

Furthermore, Lutheran deans are obliged by the consistories to ordain Reformed preachers and to appoint them to their office. At least this was the case in the past. But what does that mean? They bind these preachers to faithfully and conscientiously preach the soul-destroying heresy of the Reformed Church. In so doing, however, they actually deny the pure evangelical confession of their own church, which for three hundred years and more has fought the many dangerous heresies of the Reformed church, though in vain, so that there is no doctrinal union between the two churches. What, then, do the Lutheran deans do in such an undertaking of theirs, but that they thereby also strengthen the deceptive, curse-worthy union of the regional church, without the true union in faith,

doctrine and confession exist? Should not these deans, if they were not blind watchmen and dumb dogs in their part, renounce obedience to His Majesty and his Consistory in this matter and not carry out such an act contrary to the confession? But where are they who would do this?

Furthermore, the Lutheran pastors are required by order and regulation from above to administer Holy Communion also to Reformed persons, as those who live in their parish. So the pastors are required to offer Christ's body and blood in bread and wine to those who, as Reformed Christians, say with their church: bread is bread and wine is wine. Is this not an abomination that cries out to heaven? If the pastors, on the average, had not here also such a blunted conscience, if they had fear of God and his word, if they were not sold like slaves under the human commandments of their ecclesiastical superiors, but unfortunately with their will - they would not obey, and rightly put on the saying here also: "One must obey God more than men." But where are they who would do so? If

they wanted to do justice to truth and love at the same time, they would have to declare to their Consistory that they would only administer Holy Communion to those who were originally Reformed, who, after thorough instruction from God's Word and comparison of the Lutheran and the Heidelberg Catechism with this Word, would have acknowledged and confessed the Scriptural error of the latter and the Scriptural obedience of the former, and at the same time also that, by partaking of the Lord's Supper from their hands and in the midst of their congregations, they would actually leave the Reformed church and enter the Lutheran one. For truly, where there is no love of truth, there is no truth of love. -

Furthermore, the pastors, in dutiful obedience to the royal church regiment, must bless and confirm marriages in the name of the triune God, which God has decidedly forbidden in his word 3 Mos. 18. and 20. by virtue of a generally binding moral law. That the State, from its worldly standpoint, should disregard this is not to be wondered at. But it is shameful and reprehensible that the church government - in its decrees usually calling itself "the church," as the pope is also wont to do - does the same, and permits all kinds of marriages forbidden in the holy Scriptures without further ado \*) or dispenses them for money. But, of course, the church government is "royal," and therefore it does not prevent him from obeying the will of the sovereign prince as chief bishop, contrary to the will of God; for his conscience is not caught in God's word, but in the shrine of "His Majesty's" heart and its "supreme resolution."

And now the pastors? Well, how could they obey anything but "the church"; for their conscience is again caught up in the decrees and commandments of their church regiment. So here, too, superiors and subordinates strike God's Word much worse in the face than that servant of the high priest strikes the Lord Jesus.

Furthermore, "the church", i.e. the church government, commands the subordinate pastors to also otherwise copulate such people who have been judicially violated against God's word.

\*) In F., for example, Father St. already has the third sister as his wife, after the first two had died, and no one takes offense at this; indeed, according to the liberal and humanistic views of the prevailing spirit of the times, everyone certainly finds it very wise and understanding of the Father and very loving and praiseworthy of his present wife that she is now also a mother to her nephews and nieces.

are separated. For our Lord Christ permits Match. 19. only one ground of divorce, namely, fornication; for the guilty party naturally breaks the conjugal bond, and the innocent is not bound, as the pope tyrannically interprets him, to remain celibate. Likewise, according to 1 Cor. 7. if he is faithlessly left, and the guilty one does not return, the innocent one is not barred from remarriage. All other grounds for divorce are contrary to Scripture, and therefore sinful, though the secular authorities have several of them, from their point of view. If, for example, the latter divorces a husband and wife for the sake of anger, in order to prevent greater civil and moral evil, such husbands and wives are not divorced in the sight of God, according to the judgment of his word, but are still united in marriage.

What, then, does "the church government" do when it orders its pastors to copulate such people with others and to pronounce the sentence over them: "What God has joined together, let not man put asunder"? It outwardly breaks up the marriage that still exists before God. And the priests? Here, too, they prove to be righteous consistorial servants, but unfaithful servants of Christ, blessing adultery and at the same time blaspheming God's Word in the ungodly application of that saying. But none of the better-minded, who preach Christ, denounce obedience here either.

Finally, there is the unchristian oath of service that every pastor has to take. It reads: "I swear allegiance to the king, obedience to the law and observance of the state constitution. I swear to perform my official duties faithfully and with conscientious accuracy, according to the instruction given to me and the existing church order, as much as is always within my power.... All this I swear and vow, so help me God and his holy gospel."

According to this oath, then, the pastors of the regional church have sworn to "the existing church order. The preceding proof in this essay of mine, however, has sufficiently demonstrated to the reader how grossly these statutes of the church regiment, which proceed in the name of His Majesty the King and constitute "the existing church order," contradict the word of the heavenly King, JESUS Christ, in many ways and are therefore also contrary to the confession of the Lutheran Church; for these statutes repeatedly command what Christ forbids and forbid what Christ commands, as is clearly evident from the above.

But where are the pastors who confess Christ in the pulpit and yet actually deny him in their unchristian obedience to the commandments of their ecclesiastical superiors, which are contrary to Scripture and confession?

Some complain and sigh about it. Some even speak "of a thorn in their heart", "of a heavily beaten conscience" as a result of this oath of service, of an "unbearable yoke"; one honestly confessed that it was also "the bag of bread" that held them back in the national church.

Are they not wretched men who, against their better knowledge and conscience, remain in the Babylonian prison of the state church and still bend their necks under the servile yoke? Is it not unbelief, the fear of man, and the care of the belly that keeps them from leaving this prison and breaking this yoke? For fines, imprisonment, persecution

and expulsion from the country, as happened to the faithful Lutheran pastors in Prussia in 1832. What does their lamenting and sighing help them? Will their sore consciences be healed thereby? Do they not still consent, as obedient servants of the consistory, to the commandments of their ecclesiastical superiors which are contrary to Scripture? Is not this their lamentation and sighing a judging testimony against themselves, as those who have no courage of faith and confession to throw off the unworthy fetters of the royal Bavarian ecclesiastical regiment and, as freed servants of Christ, to serve this their spiritual and eternal King according to the rule and guideline of his word in his church, after they have, of course, first repented and revoked the unchristian oath of service? But so long as they obey their earthly prince and his authorities in the above-mentioned matters, contrary to the will and word of their heavenly King, it is hardly conceivable that they, as pastors, "with a smitten conscience" and with "a thorn in their heart," can proclaim Christ, the Crucified and Risen One, from their pulpits with joyful opening of their mouths and with proof of the Spirit and power. And how could they, who deal with their own consciences so shamefully and lasciviously, as faithful and wise pastors, sufficiently report the consciences of their parishioners, especially in difficult cases, from and according to God's Word? Woe to those who die in this state without repentance and correction; they will not reap the praise of faithfulness from the mouth of the King and Archpastor.

It is difficult and painful to lament that Pastor Löhe, who in 1849 with his friends initially took up a fight against the unjust practice of the Lord's Supper in the Bavarian state church and submitted a petition for its abolition to the church regiment and naturally received a negative decision, refrained from continuing to fight the good fight of faith. He was content with the fact that he and his friends were given a free hand and a blind eye in many matters. At the same time, he knew very well that he still remained in the unionist communion, and thus also church fellowship, in the national church; \*) he was also hardly unaware of the serious damage and corruption of the national church, which is mentioned above. It is true that he still wrote in 1850: "If the damage proves to be incurable after application of the necessary means, then it is time to leave." (Unsre kirchliche Lage, p. 68 ) But he and his people remained calm in the national church, even though in the course of the years not only the damage of the unrighteous communion and church fellowship, but also the other gross damage and annoyances proved to be incurable. He wrote in 1863: "There is nothing left for us but to lay down our arms and complain." Yes, he even advised his followers from the congregations of other churches, "since even the better pastors would be transferred or would die, to finally take the Sacrament also from Mengerian pastors (i.e., those pastors who also administer Holy Communion to Reformed Christians). (Opinion, p. 25. ff.) How now? Is such a giving up of the fight, such complaining and ill-feeling?

\*) He himself writes about this: "We remain in a fellowship which again has fellowship with false teachers." (The Bavarian General Synod of 1844, p. 42.) Likewise, in 1851, he and his friends write: "Is not every altar at which our fellow-believers receive the Sacrament also our altar? Can we not also receive the Sacrament at each one?" (Declaration of Several Clergymen, etc. p. 11.)

not itself exceedingly miserable, regrettable, and repugnant? It is true that we as a synod must always be grateful for what Pastor Löhe has done for us; for at the time when he was teaching in harmony with us, in accordance with the church confession, he and his friends, in brotherly love, provided us abundantly with faithful, church-minded young people in our seminaries, as well as with books and money; Indeed, the entire German Lutheran Church in America owes him a great debt of gratitude, since he so eagerly showed himself, in the aforementioned manner, for its founding, preservation, and expansion "in the labor of love".

But for this very reason two things are all the sadder and more painful to us. The first is that in 1850 Pastor Löhe left the simplicity of the Lutheran confession according to the Scriptures and became too inclined towards Rome in the doctrine of church, ministry and regiment. The other thing is that, as a result of this, he became more and more tired, even paralyzed, in the good fight against the royal church regiment for the right of this confession and its actual realization in church practice (especially the practice of the Lord's Supper) and remained with his friends in the Babylonian state-church prison. Note the words just written: "in consequence of this." For he who departs from the pure evangelical, i.e. Lutheran, doctrine which he formerly professed and confessed, and falls into doubt or error in one way or another, his conscience is decidedly damaged and injured, his testimony to the truth still existing in him and its realization in church practice becomes more and more dull and weak, and his salt finally becomes stupid.

Only those who persistently hold to the pure Protestant, i.e. Lutheran, doctrine in simple faith also have the persistent courage of confession and witness. Such a one is not moved to lay down his arms even by the persistent resistance of the prince-bishop church regiment. If the just demands of the scriptural and confessional testimony do not find acceptance, then "it is time to go out," as Pastor Löhe first said. If he and his followers had stayed with it, things would probably be different and better in the Protestant Church in Bavaria. There would then already be a more united, also spatially connected group of faithful witnesses of teachers and listeners, which the Lord would then certainly increase and strengthen more quickly.

But the reverse has happened and Löhe's own prophecy has come true, since he wrote in 1863 in his paper: "Gutachten in Sachen der Abendmahlsgemeinschaft", p. 47: "Nothing was needed to make the misery full but that we too should become lukewarm and indolent, tired and weary of our miserable position, and take the last sting out of our opponents' consciences by going over to their camp", which unfortunately has also happened.

Likewise, Pastor Löhe prophesies in the same writing, p. 5: "What at first was an evil from which one wanted to escape with all one's might, has now become an evil from which one cannot escape" (why not?), "which one must bear" (why?) "and which one can also bear" (correct self-mockery). "Thus one gradually falls asleep, and when some time will have passed, one will have found not merely, as before, reasons of excuse, but reasons of defense for the condition." And this too, alas, has come to pass, but not without fault on the part of the Prophet.

(Submitted.)

## Message and thanks to Hesse.

(Conclusion.)

Everyone must confess that since the Hessian Synod of 1873 officially certified its decay, everything we have heard from it since then has spread nothing but the most horrible odor of decay. As once, after the preaching of salvation in Christ had resounded through all the lands, the heathen idol priests brought bitter complaints and lamentations before the Roman imperial throne, that since this preaching the temples of their idols stood empty, no more sacrifices were offered, and they themselves suffered such unheard-of loss of their once so rich fees that they saw nothing but hunger and beggary before them, For three years the priests of the national church have been complaining incessantly that times have changed so much, but not that the synod has thrown God's word completely under the pew, no, but that their spacious churches stand empty even at the most exalted festivals, that no one can come to church any more, and that they see themselves deprived of one of their incomes after another; Only that they cannot blame the preaching of the gospel for having caused all this, but their own preaching; by the same the people have just come to the understanding that they can do without preaching and preachers alike. The best insight into these conditions can be gained from the lamentable reports in the "Deutscher Volksfreund," a newspaper written by a "devout" Hessian clergyman and widely read in religious circles. From the deanery of Alzey it is written wistfully enough on Nov. 8: "Last Sunday we celebrated the Reformation feast under very depressing feelings. In a parish of 1400 souls, which I pastor, the festive assembly consisted of two churchwardens, the church law and a pastor's daughter, as well as two school children. The collection amounted to 9 pfennigs. - To glorify the celebration of the Reformation, the so-called delegates of our congregation, having chosen the Luther City of Worms as the site of the day's meeting, formulated their resignation from the Protestant State Church, and now want to collect signatures with the help of the progressive part of our mayors and the congregation servants who are used as colporteurs." It must have been very uplifting when, eight days later, this year's deanery synod was held in the same place, which, as is reported from the same place, "took place in an entirely appealing and edifying manner"; it is even said that a pastor "in an appropriate and warm manner". It is only a pity that, apart from the synod members in the Alzey city church, no one had turned up for this festive celebration other than two female members of the congregation, the organist and a class of schoolboys commanded to sing. Three clergymen and several secular synod members had excused their non-attendance, the secular deputy of Eppelsheim and his representative had declined the invitation with the remark that they would no longer accept such an invitation. Under such circumstances, a report on the ecclesiastical situation of the deanery could easily have been dispensed with, since the facts made it sufficiently obvious; however, it was a deanery synod and the time had to be spent on something like this; yet even the "Volksfreund" cannot suppress the remark that the reporter, the "district court councilor, had to take the shuttering of the synod into consideration.

The luncheon that followed is said to have made up for the He would like to keep those who are inclined to leave the wistful impression, since it was "with the part of the secular national church back in it at all costs, in order to keep the nuber synod that did not spurn our society". The subsequent in their hands and to be able to use them against the church luncheon, however, is said to have made up for the melancholy regime, which is not yet liberal enough. But many people are impression, especially since "with the part of the secular already hardly amenable to his admonitions to wise synodals who did not disdain our company, a frank, God willing, moderation. That committee in Worms is already beneficial discussion took place. God be with us," the message propagandizing without Schröder for the founding of a new concludes.

confession under the name of "Free Protestants," and the

The so-called faithful clergy in the national church are really overzealous Monsheimers in Rhenish Hesse have already in a difficult position. Could they, in order to be able to live in completed their withdrawal and elected the lost hero of German good peace with the Progressive Party in One Church, do more Catholicism, Ronge, of whom even his former comrades no than they conceded to it at the State Synod of 1873? There they longer want to know anything, as their "pastor of souls. The consented to a constitution which, from the first to the last South German Protestant Wochen-Blatt, in reproducing the paragraph, does not even mention the Bible or any of the main features of the constitution of this society, adds: "It would confessions in a single syllable, and which makes the discretion please them if the entire Protestant Church would adopt the of the apostate mobs the supreme judge in matters of faith, constitution of the free Protestants as its own, and thus avoid instead of the Scriptures, so that henceforth every fragmentation. Even the "Deutscher Volksfreund" is thus forced congregation, at the instigation of some courageous spirits to exclaim: "No, dear sirs, the price of peace is too dear for us, within it, can draw up a valid new doctrinal statute for itself, to and even the most extreme means threatened will not be able which the pastor in question is henceforth to be strictly bound, to induce us to turn into such German-Catholic paths. And yet even if it forbids him to preach about the Trinity and the Last the embarrassment cannot be concealed; it is manifested Judgment and to punish sin. The Protestant Unionists also felt clearly enough in the strikingly rapid alternation between a quite well what they had gained, and boasted proudly enough display of heroism and a wistful mood of heart that follows of their victory; as late as 1875 the "Süddeutsche immediately thereafter; in the mood of the former, the protestantische Wochenblatt" wrote triumphantly: "And the Volksfreund exclaims: "Let them go where their hearts have synodal constitution is, at least with us in Hesse, a daughter of long drawn them; we will not weep tears for them, but bless the Protestant Union; certainly no one will dispute this their exit. May only our church regiment brace itself with success." Thus good peace seemed to be assured henceforth. courage and let the expulsion of the impure elements take Then, a year ago, it suddenly became apparent, to the horror place"; soon, however, he relents again and addresses the of the church regiment and such "devout" clergymen, that with Christian conscience (!) of the Protestant members: "We would all their concessions they were far from having satisfied the like to advise the gentlemen of the Committee of the Hessian gluttonous Protestant Association members; the clamor for Protestant Associations to think ten times and to examine further concessions arose at all ends of the Grand Duchy. The themselves as Christian men whether they can answer for it love of the parents for their beloved daughter, the synodal before God, their conscience and our Protestant people and constitution, has at once turned to hatred, and with passion the whether they can reconcile it with their love for the Protestant storm is raised against this "unhappily composed" state synod, Church to throw fire into our Protestant regional church and to their own work; with true fanaticism the slogan is sounded: "the conjure up events that will frighten the gentlemen in question synod away or us. At a Protestant Association meeting in themselves. So one does not like to see them drawn nor the Darmstadt, a number of resolutions were unanimously adopted impure elements segregated. The basic character of this calling for a further reduction in the salary of the clergy, for an believing tendency is unsubstantiality. As a consolation against increase in the lay element in the Synod, and for even freer these violent agitations, the general sentiment is rather stated: latitude for the apostate masses in the election of pastors, "We do not want any increase of the lay element in the synod Although a motion to this effect by Schröder was rejected at the and no parish elections, but we also do not want any church tax last regional synod, the church regiment is nevertheless made and preferably no synod; for it costs money, in former times we anxious by the fact that it is declared "how it is determined to had it cheaper." Truly, a decent consolation! But where are true give effective emphasis to the just demands of the concepts of ecclesiastical decency to come from in a church congregations even by the most extreme means. But what that has so shamelessly trampled underfoot its most precious increases the agitation even more than everything else is the treasure, the pure word? The same newspaper of Nov. 18 tells very moderate church tax that has been levied for a year on all us of a suicide in St. Wald, who was buried with the members of the regional church to raise the costs of the accompaniment of the clergyman and with a funeral eulogy, regional synod and to cover the loss of the clergy's accidentia; and to whom the church bell was only refused on the energetic it is this that has already provoked threats of resignation from objection of a secular church council; the clergyman thus all quarters. The aforementioned Reichstag deputy Schröder, seems to have found no impropriety in it! And the general after his application was rejected, founded a committee in Lutheran church newspaper reports of the burial of a Jewess in Worms for salvation from the outrageous church tax, and the the tolerant Grand Duchy of Hesse, at which the church bells Protestant Association sends petitions throughout the country were rung with all their power as a sign of the in which it presents itself as such a saviour and calls upon the people to join it. But the Protestant Association is also already beginning to move beyond the "reasonable" church tax that is popular with it.



the falling barriers between the various forms of religious belief!

This is the church from which the Lord has taken us by grace. Those who are still resentful, on the other hand, are still bitterly accusing us of having once again, at the request of the government, roundly and unequivocally confirmed our withdrawal from such a national church, which we had already declared years ago. Why? Because now the government, in order to be able to regulate the relations of the state to the church to the best of its ability, is itself making this demand of us, while in the past it did not want to know anything about permission to leave the state church for the purpose of forming a Lutheran congregation, and sought to prevent the same in ours by means of violent measures. "The government is our enemy," argues Pastor Luzius. "Worldly prudence alone requires that one think ten times before heeding the advice of an enemy." So we must not obey at any price when she demands that we declare our resignation from the national church in unequivocal terms. - Wonderful conclusion! Because he or she has often been unfavorable to me, I may not do what God's Word clearly prescribes, and even if I did it in the past for the sake of my conscience against the will of my enemy, I may never do it today, because today my enemy wants it, who surely cannot advise me to do anything good! Should not the good people rather conclude from this that the government in this case, where it demands of them what God's word already demands, cannot be their enemy, but only promotes their best; but that they themselves are their own and most foolish enemies, in that they absolutely do not want to accept the offer to get away from the wrongly teaching and wrongly living national church in all forms? But this is how it is; what they used to believe too much of the secular authorities in spiritual matters, where no man is to be believed, but only the word of God, they now believe too little of them, even in matters where the authorities have the full right to make such demands, without which they cannot manage their protection; they are allowed to demand from their subjects, on official grounds, a concise declaration as to which church they want to belong to. In former times, when the government deposed the pastor Hofmann in Gedern from the Lutheran communion because of the rejection of the Reformed, the present resisters believed her with the greatest credulity in her assurance that this did not in any way introduce indiscriminate communion between Lutherans and Reformed; and when the government decreed that all pastors of the Landeskirche should be committed to the Reformed and Lutheran confessions at the same time by means of a common ordination form, they also believed the assurance that the pastor could nevertheless teach Lutheranism well in his congregation; And even where obedience was demanded contrary to all faith, when the government answered all requests of the clergy for the return of the Lutheran catechism by ordering them most strictly to use the unorthodox Baden catechism, they still submitted obediently with the words: "What misgivings prevented the high authorities from reintroducing the Lutheran catechism we do not know. With guilty reverence we regard their orders and submit to their commands. We need the Baden catechism because we must, but are glad that we shall not have to answer for such use in the latter day." (Schlosser in the Hessian

Kirchen Blatt, 1857, No. 8.) Now that the government promises them to recognize them as independent separate congregations and not to interfere with their confession and practice of faith, if they would only give up their foolish claims to the rights of the national church and honestly declare their withdrawal from the church whose orders they refuse to obey, If they only wanted to give up their foolish claims to the rights of the state church and honestly declare their resignation from the church, whose orders they refuse to obey, then they see nothing but pure deceit behind this most honest proposal that the government can make to its Lutheran subjects, even though they are interested in our completely unchallenged position, which we have held as a separate Lutheran congregation since April 7. They still maintain that the government makes this demand of them only with the secret intention of not keeping to them later what it has promised them now. Thus Pastor Luzius writes: "I will disregard everything else that makes it virtually impossible for us to declare our resignation; I will only mention one thing that may open the eyes of the readers to our unbending demand to resign on the basis of this decree. Supposing that one of our rebellious congregations, together with its pastor, followed this demand, the congregation would immediately have to name the man to the government who should henceforth be its clergyman. Of course, it would name the pastor with whom it has fought and suffered for years, and with whom, it has now declared its resignation. It was expected that the government would confirm this man. But far from it. The man, after all, has for years shown a conspicuous disregard for the laws and civil order. Any foreign pastor of their confession might be chosen by such a formerly rebellious and now resigned congregation, except their former pastor and shepherd, whose voice they know. These are not conceits we are making; these are simple conclusions which are natural to us, but which would not occur to Mr. Pastor Wagner in a dream. And whether 10 or 20 separate Lutheran congregations like Wagner's come into being in our country, no Consistory or government has so far challenged them, because the peace of the national church is not disturbed by them. But we few Renitents, with our obedience to all human order for the sake of the Lord, which has long been tried and tested among the ancients, and our equally tried and tested disobedience to men when they demand obedience contrary to the divine commandment - we few Renitents are a terrible sting for our people, for our authorities, for our national church, which is heading for ruin. Others who know us have called us the salt."

Only one question to Pastor Luzius, because he puts so much stock in the rules of worldly prudence, which do not permit obedience to the government's advice: is it really so exceedingly prudent, in the case that the Renitents have already made themselves suspicious to the government "by conspicuous disregard of the laws and civil order," to irritate them still further by obstinate refusal of their most just and, in addition, most well-meaning demand without necessity? Or do they hope, in case they have already enraged them too irreconcilably against themselves, to gain anything by continuing their foolish refusal? Nay, according to the rules of simple prudence given us by God, it is not done; but according to the manner and nature of faith, much less; for it reckons not so much what will become of it, and

what he or she is secretly up to, but simply asks what God's word prescribes in every case; when he has that for himself, then he lets what may come pass over him. If the government were really up to such deceitful plans in demanding the renitents to leave the church, as the small faith now pretends, and if it were to refuse to recognize the renitent pastors even after honest separation, then, if there were only faith, it would teach them in such a case what they would have to do, and how they would know how to maintain their divine right, which they would then have, in spite of the government; Then they would have the comfort of suffering something for Christ's sake, instead of their present sufferings, which are only of their own choosing. I think that too much has already happened to worldly prudence on the part of the unruly, where faith should have been the deciding factor; but at times it also becomes foolishness before the eyes of men. And so we see in them most of the time: when they see with their own eyes that their reckoning has deceived them and that they cannot carry out the fight they began of their own choice, one after the other leaves the dust and goes abroad. - In doing so, Pastor Luzius easily dares to prove that "Pastor Wagner, who believes that he has a free church community, is in fact completely bound to the state by the decree of 1850, on which he bases himself, and which deals with new religious communities, and is dependent on the discretion of the respective state government in the most internal church matters. Our church constitution, which was submitted to the government at its request and which it did not object to, and which does not refer to any state law, neither from 1850 nor any other, but only to the right of existence acquired by JESUS CHRIST for His church on the cross, has probably hardly been seen by Pastor Luzius; otherwise he would also have read in it how vigorously we object to anyone, even the state government, interfering with our church government. Incidentally, whether the authorities regard us as a new or old religious community can be of no concern to us; we are basically both, and gladly want to be regarded as such; as an old Lutheran church, we have sufficiently shown ourselves to the authorities by the fact that we have unconditionally and without reservation confessed the entire Concordia Book of the Lutheran Church (which Pastor Luzius will probably still have misgivings about doing; In addition, the state is not entirely wrong when it treats us as a new religious society in its country, and as new to it; for it is undeniable that the Lutheran church, which we intend to build again, had already been completely eliminated here in this country. In any case, we are quite content, so long as we may only "serve our God in the way they call a sect, that we believe all that he has ever spoken in his Scriptures. And to grant us this in the land of Hesse, God in grace has this time directed the heart of our authorities, for which we thank him. But it does not occur to us to believe that we are secure against new oppressions in the future for the sake of the toleration experienced by the government at the moment; if we have peace today, it may already have turned into the harshest persecution tomorrow. Therefore, our trust is not in the laws of the state or in the favor of princes, but our help is in the name of the Lord who made heaven and earth.

Note: In a notice in the "Lutheraner" about the recognition granted to us by the government, "Groß-Linden" was mentioned as the parish instead of "Klein-Linden", which I hereby take the liberty of correcting in order to avoid possible incorrect addresses.

Klein-Linden, December 14, 1876.

A. Wagner, Pastor.

## To the ecclesiastical chronicle.

### America.

Something is evidently at work in the New-York Ministry which must fill all Lutherans who are of heart with high joy. With a number of the "Herald" sent to us personally, we received a copy on which the following is written: "We take the liberty of sending this number of the "Herald" to such out-of-town pastors as sympathize with the struggle of the New-York Ministry against the unionistic position of the General Council, and also wish this body blessings in the struggle for the right doctrine of church and ministry, in the hope of receiving support also in their circles for the Herald. New-York, Jan. 1877. the Business Committee: Rev. I. F. Flath, Director E. Bohm, L. F. Eglinger, Treasurer." May God strengthen the worthy men who have begun the difficult struggle for the jewel of the Reformation, and give them victory after victory, for the consolation of his poor torn church, even in this our new fatherland!

W.

There are congregations which, if they wanted to state their heart's opinion outright, would issue their preacher his profession with the following words: The German Ev.-Luth. congregation at N. N. hereby appoints Mr. N. N. as its obedient servant. It requires of him that he preach as we please, administer the sacraments as we wish, entertain the people as pleasantly as possible, and conduct his ministry in such a way that all are satisfied with him. On the other hand, we promise to accept Mr. N. N. as our pastor as long as he pleases us. We will not allow ourselves to be instructed and even less to be rebuked. As often as we are determined to go to Holy Communion, we want to be announced beforehand, but then we also demand that everyone be admitted. The living expenses of our priest should also be taken care of, but the costs must be as low as possible. - What do you, dear reader, say to such a Vocational Diploma?

H. D.

At Rome, N. Y., on the 27th of December last, an entire formerly Roman Catholic congregation, with great solemnity, converted to the Episcopal Church. This congregation, consisting of about fifty German families, has a fine church and parsonage, and is served by Professor Siegmund as its pastor.

Ad. Vol.

### Inaugurations.

Rev. H. Kanold was introduced by me to his new congregation at Ashford, Cattaraugus County, Mw Jork, on the first Sunday of Advent, by order of Mr. District Pres.

C. F. Bösch.

On the Sunday of Septuagena, Rev. W. Weber was installed in his new office in the Austrag of our DistrictS Praeses.

W. Hudtloff.

Address: Usv. HH-sr.  
jjoX 42.

^Vausau, ^Vis.

### Church dedications.

On the 22nd Sunday after Trinity my congregation at Otto, Cattaraugus County, New Jork, dedicated their newly built Immanuel Church to the service of the Triune God. This is a beautiful frame building 60 feet long and 30 feet wide. Festive preachers were the Revs. A. Ch. Grossbcrger and I. Bernrcuthcr. Signed preached in the English language.

C. F. Bösch.

On the first Sunday after Epiphany, the newly formed Lutheran congregation at Medarysville, Pulaski County, Indiana, was able to dedicate its new church, a frame building 36 feet long by 26 feet wide, the service of the Triune God. Festive preachers were the Revs. Jox and Katt and the undersigned. - The whole vicinity of Medarysville up to Michigan City was until recently in the hands of the Unirte. It was not until two years ago that various small groups, who were disgusted by the immoral life of many of the Uniate pastors, turned to the neighboring Lutheran pastors, who, with God's help, succeeded here and there in gathering smaller and larger congregations around the orthodox confession. H. Schlesselmann.

Luther's People's Library.

To all lovers of Luther's writings the welcome news that the 29th and 30th double volume is ready for dispatch. The latter contains 1) the interpretation of the 110th Psalm of 1539 and 2) the writing: Wider Hans Morst of 1541.  
Price: 50 Cts., in finer binding 75-Cts.

Where's Christian Ohlemcicr?

For information, please contact L  
1825 8outü 8t.i> 8t., 8t. T-ouls, Tlo.

Conferenz - Ads.

German - Norwegian Pastoral Conference on 26 February in Stevens Point with Pastor Schilling. Please report in good time to the appropriate place.  
G. Rosenwinkel.  
The Eastern Illinois and Western Iowa Spccialconference will meet, s. G. w., February 27, at Rock Island. Registrations are to be made with Rev. Mennicke. Duration of the conference: 3 days. Th. IBensen.

Proceeds to the coffers of the Eastern District:

To the synodal treasury: From Past. Seeger 42.00. From St. Andrew's congregation at Buffalo 411.00. From Trinity Green congregation there 417.63. From N. N. 42.50. From Bergholz congregation 42.80. From I. Trapp srn. 41.00. From the congregation at Williamsburgh 412 00. From Past. Beyer's parish in Pittsburgh 428.25. From Kinselmann 41.00. From parish in Parerson 49.58. Parish in St. Johnsburgh 46.83. Parish in Martinsville 49.47. Parish in Wolcottsville 47.08. Parish in WolcottSburgh 411.49. Parish in Washington 4'13.81. Parish in Bergholz 43.57. Parish in Reserve 48.19. Parish in Aüegheny, Pa., 411.90. St. Peter's parish in Ashford 410.00. St. Peter's parish in Town Ellicott 45.00. By Rev. Beyer, Ueberschuß am Kindrrblatt pro 1876, 4496.60. From the Revs: Föhlinger 44.00, Kolbe, Weinbach, Schmitt each 42.00. Of the teachers Roffeau and Dornfeld each 42.00.  
For the widow's fund: From Mrs. Pastor Föhlinger 42.00. Aug. Collecte from Chr. Müller 44.00, from W. Weidemann 42.00, from Past. Reichelt 42.50. Past. Secger 44.00. Pastor Müller 42.00. Past. GrossSchürmann, Collecte, 44.58. From Past. I. G. Kunz/Gemeinde forTH. 42.75. From Trinity congregation in Buffalo 425.00. From W. GramHorst 49.00. From Past. NützcIs Frauenverein for Th. Bünger 410.00. 4'1.00. N. N. 42.50. From Bergholz congregation 44.12. From I. TrappCollected at Joh. Brerlein's wedding, for P. Wichmann 46.00, for Stephan Sr. 4100. Thank offering from Mrs. S. N. in Richmond 410.00. Mrs. N. N.4'2.00. Collected at H. Bütke's wedding, for Rchwald, 411.30. Don Past. 30 Cts. Joh. Mrhring 45.00. N. Sch. 45.00. From Olean parish 44.66.Niethammer's parish, for Brust, 419.00. From Past. Lebncr's women's Allegany parish 43.55. St. Johnsburgh parish 43.45. Martinsville parishclub, 45.00. From Past. Mennicke's Woman's Club, for C. Engel, 48.00. 48.75. Port Richmond parish 45.03. Cove parish 46.25. Town BostonFrom Past. Engelbrecht's maiden club 46.00, from a parishioner 4'5.00, parish 48.00. From Past. Engelder's congregation 46.80. Past. Föhlingerfrom a woman 41.00. From Past. Stürkcn's women's club 45.00, from the 410.00. from the Women's Club in Olean 45.00. from Past. Kolbe 44.00.virgins club 45.00. Collected on Mr. Dan's wedding, 46.00. From Mr. N. Wedding - Collecte at G. I. Zimmermann 46.05. DeSgl. at Berg 44.00.Lich 43.00. For Dorsch from the virgins club 45.00, from the women's-From Ad. Koch I. 50 Cts. Past. Frincke jun. 44.00. Fr. Schellhaas 45.00.club 45.00. From N. Lich 42.00 for H. Frincke. By Rev. Frey in Albany  
For the orphanage near Boston: From Jakob Hebel 45.00. Mrs. Pastorfrom the Women's Club for I. Pflanr 415.0t). By Past. Brnsen, Missions Föhlinger 41.00. Aug. Reichelt 42.50. From Past. Fleckenstein's childrenCollecte, for Harsch ?. By Past. Succop's Virgins' Association for Orte 41.25. Mumm's children 41.00. From W. Steuernagel 25 Cts. Emma415.00, by the Young Men's Association for Lewcrenz 415.00. By Past. Acppisch 25 Cts. Anna Pohlmann 10 Cts. Past. Seeger 43.00. From theM. Wynekens Frauenverein for Schricfer 415.00, from the congregation at Freedom 46.56. St. Petri - congregation at FreedomJünglingsverein 410.00. From Past. Lenks Women's Club for 44.44. From the piggy bank of little C. Klein 30 Cts. From Trinity - ParishDrögemüllcr 45.00. Weibachts-Collccte from Past. Pfeiffer for Germeroth at Buffalo 437.75. from" Pastor Gross 42.25. from Women's Club of same49.75. By Pa". Größbergcr for Otto 420.00, for Lauer 410.00. By Past. parish 410.00. from I. Trapp, Sr. 4'1.00. G. Momberg 41.00. E. L. and C.Brömr's Women's Club for Schwoy 410.00 and 1 pack of linen. From the B. 41.75. Mrs. Pastor Weisel 45.00. From the congregation at New Jorkwomen's club in West - Cleveland for Lucas 49.00. From Pastor 425.50. From the confirmands of the Rev. König there 4'4.00. By theRuhland's congregation in Planitz 425.00. From Mr. Höhne 41.00. At the school children of the congregation in New York 43.00. By C.wedding of Mr. Fr. Fink, for Rehwald, 42.70. From Beck 3t) Cts. From Finkelheimer 45.00. By G. Weigold 4l.OO. By Cassirer Simon 416.00.Past. P. Seucls Frauenverein, for H. Frincke 417.00. From Past. From the congregation irr St.Johns- burgh 42.60. congregation inHochstetter's congregation 419.70, from the Women's Club 45.30 for Wolcottsville 48 83. from an unnamed person there 4'5.00. from theFrincke, for poor pupils 410.00. From Past. Reichmann sür Pctzold congregation in Port Richmond 420.00. congregation in Town Boston410.00. By Past. K. L. Moll from some Frmlden for O. Clötcr 46.75. 49.00. congregation in Cohocton 44.25. Parish in Bergholz 4'5.39. Burial Collecte there 42.50. From parish in La Salle 4150. Parish in Harlem 41.50. From school children there 43.50. From I. S. D. A. W. V. 45.00. Teacher Dornfeld 41.00. Mrs. Jakob Arnold 41.00. Louis Kruger 50 Cts. Ad. Koch I- 25 Cts.  
For poor students in St. Louis: From Past.Weeger 43. "0. N.N. 42.50. I. Trapp Sr. 42.00. N. Sch. 410.00. From the congregation in Port Richmond 45.00. From the same for Pechthold 435.25.  
To the college maintenance fund: From the parish in New York 49.0l). Parish of Port Richmond 431.00. Parish of Cohocton (for Addison) 4'4.00. Parish of

in Bergholz 42.32. Township in reserve (for Springfield) 4'2.39.  
For the congregation in Hudson, New York: Don of the Drifaltigkeits congregation in Buffalo 410-00. From the Bethlehems - congregation in St. Louis 415.00. Cross - congregation there 48.65. St. Paul's congregation in Baltimore 48.75. From several members of the JmmanuelS - congregation in Baltimore 424.00. By Past. Knies 43.00. By Past. Beyer's congregation at Pittsburgh 431.59. By the congregation at Tonawanda 42.00. By Cassirer Simon 440.61. By the congregation at Washington 47.67.  
For the orphanage at St. Louis: From G. Momberg 41.00.  
For the building fund: from I. Trapp Sr. 41.00. from the Port Richmond congregation 431.00. from the Young Men's Association in Reserve 47.22. from Ad. Koch I. 50 Cts.  
For the orphanage at Addison: From G. Momberg 4'1.00. From a member of the JmmanuelS congregation in Baltimore 4'3.00.  
For the orphanage at Mount Bernon: From the congregation at New York 417.70.  
For the Paducah congregation: from the Trinity congregation in Buffalo 410.00.  
For poor students in Springfield: from N. Sch. 45.00. From the community in Port Richmond 45.00.  
For poor seminarians in Addison: From C. Krieger 43.00. N. Sch.'45.00. From the congregation in Port Richmond 4'5.00. From a member of the Jmmanuels congreg. in Baltimore 43.00.  
For poor students in Fort Wayne: From the congregation in Bergbolz for Rehwald 43.29, for Otto 42.81. From a member of the JmmanuelS congregation in Baltimore 4'3-00. From the congregation in PortRichmond 45.00. Congregation in Town Ellicottsville for Rehwald 4'5.00. From the congregation in Williamsburgh for Purzner 410.00.  
For Rev. Multanowski: From F. Bushman 45.00. From the Olean congregation 42.25. From Rev. Bern-reuther 41.00. I. Trapp sen. 41.00.  
For inner mission: From N. N. 42.50. From a member of the JmmanuelS church in Baltimore 43.00.  
For the emigrant mission in Baltimore: From I. Trapp sen. 41.00.  
For the heathen mission: From I. Trapp sen. 41.00. C. Krieger (for Hermannsburg) 43.00. From St. Paul's congregation in Baltimore 425.74. From Heinr. Schäfer 45.00. From I. Kinselmann 41.00. Past. Eirich's congregation in Albany (for Leipzig) 410.00. From a member of Jmmanuels congregation in Baltimore 43.00. From congregation in Martins- ville 44.50. congregation in reserve 67 Cts.  
For Pastor Brunn's Institution: By I. Trapp Sr. 41-00. C. Krieger 43.00. For t a u b s t u m m e n - A n s t a l t in NorriS: From the parish in St. JohnSburgh 42.38. From W. Heine- mann 50 Cts. N. N. 50 Cts. Wedding Collecte at Louis Holland 41.65.  
New York, Feb. 1, 1877. I. Birkner, Cassirer.  
Received with heartfelt thanks from the undersigned: By Past. Bensrn, Collecte from Past. Schürmann's congregation, 44.50. Through Pa". Crämer: Pentecost Collecte for Th. Stephan 414.00, Ktndtauf - 44.75. Collecte from Chr. Müller 44.00, from W. Weidemann 42.00, from Past. Schürmann, Collecte, 44.58. From Past. I. G. Kunz/Gemeinde forTH. 42.75. From Trinity congregation in Buffalo 425.00. From W. GramHorst 49.00. From Past. NützcIs Frauenverein for Th. Bünger 410.00. 4'1.00. N. N. 42.50. From Bergholz congregation 44.12. From I. TrappCollected at Joh. Brerlein's wedding, for P. Wichmann 46.00, for Stephan Sr. 4100. Thank offering from Mrs. S. N. in Richmond 410.00. Mrs. N. N.4'2.00. Collected at H. Bütke's wedding, for Rchwald, 411.30. Don Past. 30 Cts. Joh. Mrhring 45.00. N. Sch. 45.00. From Olean parish 44.66.Niethammer's parish, for Brust, 419.00. From Past. Lebncr's women's Allegany parish 43.55. St. Johnsburgh parish 43.45. Martinsville parishclub, 45.00. From Past. Mennicke's Woman's Club, for C. Engel, 48.00. 48.75. Port Richmond parish 45.03. Cove parish 46.25. Town BostonFrom Past. Engelbrecht's maiden club 46.00, from a parishioner 4'5.00, parish 48.00. From Past. Engelder's congregation 46.80. Past. Föhlingerfrom a woman 41.00. From Past. Stürkcn's women's club 45.00, from the 410.00. from the Women's Club in Olean 45.00. from Past. Kolbe 44.00.virgins club 45.00. Collected on Mr. Dan's wedding, 46.00. From Mr. N. Wedding - Collecte at G. I. Zimmermann 46.05. DeSgl. at Berg 44.00.Lich 43.00. For Dorsch from the virgins club 45.00, from the women's-From Ad. Koch I. 50 Cts. Past. Frincke jun. 44.00. Fr. Schellhaas 45.00.club 45.00. From N. Lich 42.00 for H. Frincke. By Rev. Frey in Albany  
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Received for poor students: By Mr. Pastor Spehr in Sheboygan from his superiors 4'1-00 for Grabar- kcwitz and Gutknecht, desgl. Danksagungsofprf of the two congregations there 48.75 for pupils of the Minnesota Synod. By Mr. Past, P. Seuel from the women's association of his parish. 8 bust shirts, 10 towels, 4 pairs of socks. By Mr. Pritzlaff, of the Women's Association of Trinity S - Parish, Milwaukee, 10 bust shirts, 12 pr. underpants, 6 handkerchiefs, 6 weed covers, 6 pr. stockings, 6 undershirts, 2 quilts. By Mr. Past. F. Frank from him and his. Parish 47.16 for H. Müller. By the same, wedding lollccte at I. Jmmrl, 45.00 for the same. By Mr. Past. M. Hahn, Collecte sr. Gemeinde, for Wilder, 410.00. By Mr. Past. L. Pfeiffer of N. N. 45.00. By Mr. Past. C. C. E. Brandt, Collecte at Mr. Schenkel's baptism of children, 45.50 and by Mr.jPast. Bünger 41.00 for Sond- haus. From the St. Paul parish in Detroit a Collecte of



\$10.00 and by Mr. Armenpfleger \$6.00 for Maas. By Mr. Past. Ledebur, Collecte sr. Parish, \$2.90. By Mr. Past. Sickcr \$53.46 for Hähncl. by Mr. Past. C. Penalties of some young men and maidens of his parish. Parish \$12.45 for Schulze. By Mr. Zander of the Concordia Association at Effingham \$5.00 for Adam. From Mr. Past. Drögemüller's parish \$10.50 for Krause. From Mr. Past. Schrader \$2.00 for Mr. Müller. By Mr. Past. Ebcr from his. Branch \$5.10 for Jcddcrsen. From Mr. Past. Kothe's parish \$12.60 for Bremer. By Mr. Past. Endcward, collected at Mr. Lack's baptism of children, \$2.0l for Schenk.

For the seminary budget: By Mr. Pastor Knief from Conr. Wolf \$2.00 and from Just. Scheidercr \$1.00. By Mr. Past. Wünsch, Collecte sr. Parish, \$9.10. By Mr. Past. Schrader \$2.00. By Mr. Rev. Matthias, wife" at night - Collecte sr. Gemeinde, \$6.90. By Mr. Schneidewind from Mr. Past. Kothe's parish \$2.00.

Springfield, Ill, in Feb. 1877.

A. Craemer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions from 8 December V6 to 31 Jan. '77:

1. contributions.

Bon den Herren Pastoren und Lehrern: Leubner and Löschen each \$1.00, Besel \$3.00, I. Fackler, F. G. Walther, Mackensen, A. D. Krämer each \$4.00, Ph. Wille, G. Bürger and Gräbner each \$5.00, I. Kaspar \$5.50, F. W. John \$8.00.

Two. Gifts:

Collecte from the Woman's Club in Mr. Past. Strobel's congregation i" Wilton, Iowa, H15.00. From Mr. Lawrence Rank in Lonaconing, Md., \$5.00. From Mrs. Wamhoff of Mr. Praeses Beyer's congregation in Pittsburgh, Pa., \$4.00. Collecte from the Woman's Club in Mr. Praeses Biltz's congregation in Concordia, Mo., \$7.00. From Mrs. Wittwe Stünkel therein \$1.50. Mrs. Vogt, Gmilke and Anna Vogt therein each 50 Cts. Collecte of the parish there \$20.00. From Mr. Jakob Urban in Serbin, Texas, \$2.00. Christmas Collecte of the parish of Mr. Past. Grupe in Eisleben, Mo., \$3.50. From Mr. G. Eckert of Mr. Past. Löschens St. Johannis-Gemeindc in Victor, Iowa, \$5.00. Christmas" Collecte of Mr. Past. A. D. Krämer's congregation at Neuchatek, Kansas, \$4.63. From N. N. by Mr. Past. Meyer at Appleton, Mo., \$2.00. Collecte by Mr. Past. Both's congregation at Mobile, Ala., \$20.00. Harvest Festival - Collecte by Mr. Past. Biedermann's congregation at Hebron, Nebr., \$3.36. By the same from Mr. Werner \$10.00, from Mr. Otto \$1.00. From Mr. F. Klein at High Hill, Texas, \$1.00, Bro. Sophie Pape \$1.75. Collecte from Mr. Past. John's parish at Tecumsch, Nebr. 75 cts. Collecte of Mr. Past. Bergt's parish in PaHdorf, Mo., \$5.45, from its branch parish \$2.75. From Mr. D. Doberenz in Perry county, Mo., \$2.00. Collecte from Mr. Past. KösteringS congregations at Frohna and Altenburg, Mo., \$42.00. Don Mr. Aug. Gast at St. Louis \$3.00. New YearS Collecte of Mr. Rev. HofiuS' congregation at Rose Hill, Texas, \$8.60.

St. Louis, Feb. 1, 1877.

Oskar E. Gotsch.

For the preachers' and teachers' widows' and orphans' coffee (middle districts) the following have been received

1. contributions:

Don Hrn. Past. F. H. Reichmann \$2.00.

Two. Gifts:

By Mr. Past. H. Reichmann from Mrs. N. Sammetinger \$1.00. By Mr. Past. I. H. Niemann from the abundance God bestows on a widow \$5.00 and from Mrs. Barlag as a thank offering for a happy delivery \$5.00. By Mr. Past. C. SaUmann from the communion fund of his congregation \$10.00.

Indianapolis, Jan. 15, 1877, M. Conzelman ".

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Receipt and Dau/.

The undersigned congregation certifies with heartfelt thanks that it has received as a gift from the venerable Synod of Missouri, Ohio, etc., through Mr. Barthel in St. Louis, Mo., books that have been re-signed, namely 50 hymnals, 46 catechism books, 50 biblical histories, 50 song and prayer books, 50 reading books and 50 scripture books. May God richly reward the dear donors that in this time of our own need and distress they have not forgotten our need and have supported us so effectively.

Erimmitschau in the Kingdom of Saxony, 1 Jan. 1877.

The Kreuz - Gemeinde u. A. L. daselbst.

By order of the same the Vorsteher - Collegium:

O. Willkomm, Rev. Jul. H. Albert. C. H.UHlmann.

For poor students received through Pastor Hahn in Staunten, Ill, from his congregation 2 bust shirts, 1 pair of undergarments, 4 towels and 2 pairs of stockings. By Pastor Hafner in Prairie City, Mo. collected at the wedding of Mr. I. Bogt'S, \$2.50.

C. F. W. Walther.

## Changed addresses:

L. HomsriQ.

Dookdox 189-Ronckout , 17. Q

6oo. Riismkmm, I'nsvr,

6o., NaoL.

The "Lutheran" is published twice every month for the annual subscrip. tionprel" of one dollar and five and twenty lent" for the "out of town" signers, who are required to send the same in preauozubezable and da" postage, which" amounts to 10 Lt".- In St. Lout" every single number is sold for ten lent".

Only letters containing information for "da" paper are to be sent to the editorial office, all others, however, which contain "business", orders. cancellations, monies 2c. are to be sent to the address: Ll. 0, Lartkel, Oor. ok stlinmi 8treet L luäiaua ^veuvv, 8t. Louis, blo., to be sent here. -This" sheet can be obtained in Germany through ZustuS Naumann"- Buchhandlung in Dreiden.

Printing Office of the Synod of Missouri, Ohio and Other States".



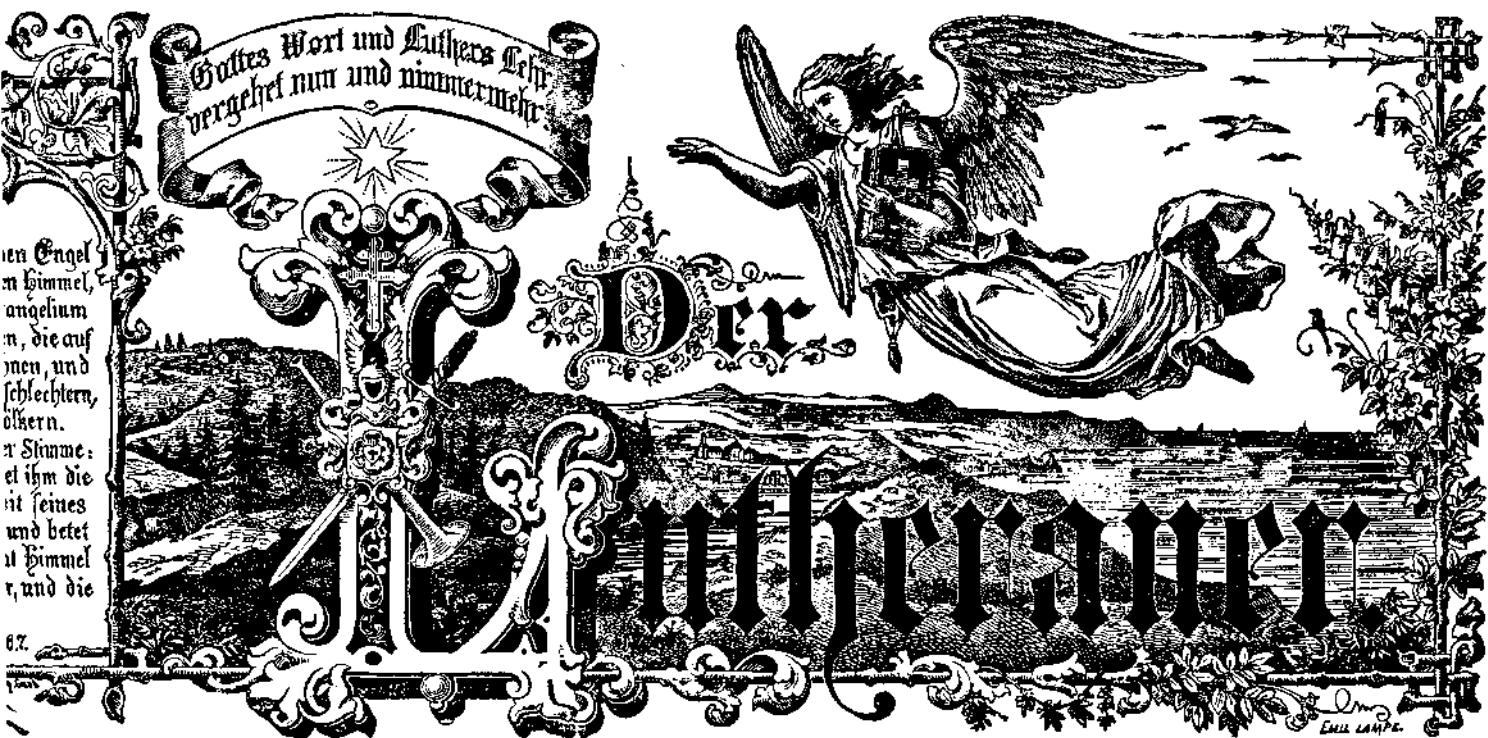
Herausgegeben von der Deutschen Evangelischen  
Zeitweilig redigirt von dem Lehrer:

Year 33.

### Our emigrant mission in 1876.

The work among the immigrants and emigrants in New York has, through God's help, also had its blessed progress in the past year. God be thanked for this! It is true that immigration has decreased considerably in comparison with earlier years (a total of 75,034 persons landed in Castle Garden from January 1 to December 31, 1876, of whom 23,187 were Germans); but whoever should therefore think that the missionary has had idle days would be mistaken. Every day, nevertheless, has had its special troubles and sorrows. The devil and wicked men have not celebrated either. There have been many annoying clashes with the roughest riffraff, who regard the stranger only as their prey, from whom they try to extract as much as possible. Moreover, there has been no lack of the malice of false tongues and feathers dipped in the poison of slander. But he who has had such experiences knows that these are harder to bear than the hardest but undisturbed work of body or mind.

But what has now been achieved? I cannot report on new and great deeds that one reads with amazement. I am only a small guide through the world - into heaven. Most of all, however, I am approached for help and assistance in matters concerning this temporal life and earthly progress. One has received good advice, another one one or more free meals and lodging, another one a penny for the journey, an advance, an occupation or all kinds of other help. These are, of course, very insignificant and in themselves trifling services, but because they are done in the need of the poor stranger, in the name and by the command of God, who himself takes care of the strangers and wants us to love them, they are great enough in God's eyes and worthy of being done by us with pleasure. Is not the offering of a cup of cold water pleasing to God for Christ's sake, so that he will not let it go unrewarded, if the little services rendered to the strangers should remain unnoticed by him? Certainly not. With the care of the body is also the care of the immortal soul.



eben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 1, 1877.

No. 5.

went hand in hand. For this purpose, I held an average Sunday The emigrants were given a living wage, either in cash or by service in the chapel of the German emigrant house at No. 16 paying for board and lodging in the emigrant's home. State St. I was also able to hold in-depth private conversations Employment and earnings could be proven for 27 persons. with individuals. Many a young man, many a virgin, many a man Although the numbers given speak for themselves, far more and many a woman who had to leave the old fatherland after could be done if all the pastors, teachers, and church members serious sins, so that they might come to their senses, return to of the large Synodal Conference would work right into my God and change their lives, according to God's counsel, far hands. Hundreds of families who move to one of our from home, under hunger and sorrow, have had the law and the congregations arrive from Germany every year, but I do not gospel preached to them, as much as God has given them know their names and they do not know mine, and as a result I grace. Most of the time, of course, it is only a short admonition cannot assist them. They fall into the hands of money-hungry or a tract (I have distributed about 7000 of them) that the innkeepers, agents or other swindlers. Likewise, many of our wanderers have received from me on their way. If we now also congregations travel to Germany every year; but very few of take into consideration that individuals and entire families come them come to me, nor do they avail themselves of my to this and that congregation of our Synodal Conference assistance. What I want, then, is: work! The more, the better. through my instruction and become members there, as I know And I would like to see the work assigned to me from our for certain from various people, that a Lutheran congregation is congregations. Instead of agents, our Lutherans should only gathered every year through our mission, even if it does not avail themselves of my assistance. It is especially important exactly live together in one place, then this too can only fill us that the procurement of ship's tickets to and from Germany be with praise and thanksgiving to God for the spiritual blessing placed in my hands. Whoever turns to the agents in this matter, placed on the little work. as a rule, achieves no advantage for himself and his own, but

Received and forwarded, as far as my notes go, 625 in many cases great disadvantage. Either these gentlemen do persons. Of these, 50 went to Illinois, 50 to Missouri, 34 to nothing more than pocket the money for the ship's tickets and Michigan, 24 to the State of New-York, 54 to Wisconsin, 40 to then leave the travellers to their fate in the German port cities Ohio, 48 to Nebraska, 64 to Kansas, 14 to Minnesota, 8 to and New York, or they cunningly lead them into the hands of California, 8 to Indiana, 28 to Iowa, 7 to Connecticut, 30 to innkeepers, where no one gets through without being plucked; Dakota, 60 to Arkansas, 7 to Massachusetts, three each to for every agent has his connections here and in Germany, of Pennsylvania and New Jersey, one each to Kentucky, course not ecclesiastical ones, where one works righteously Maryland, Tennessee, and 90 to Germany. - Letters I have into each other's hands. The only purpose is: to make money. received 1324, and 1139 from home and 185 from abroad; 767 Why, then, do our Lutherans, when they or theirs travel, want have been written by me. \$17,603.11 were deposited with me to be helped by strangers, after our church itself has made for immigrants and emigrants, and all but \$137.52 were paid arrangements for the counseling, help, and protection of the out again. Money advances to the wholly or partially destitute wayfarers? So let the procurement of ship's tickets be placed in have been made to the amount of \$1276.26. Unfortunately, my hands as the first important point of contact for the entire \$696.34 of this and of earlier amounts is still outstanding. \$208 journey, let the rice money for those expected in New York or 95 has been freely distributed among the very poor.

those who have already arrived be sent to me, let those who pay for their journey from Germany to here themselves be made acquainted with me.

I have informed them of my address, with the express remark not to leave Castle Garden any sooner, and in general not to take any steps with regard to their onward journey until they have met me. If this happens, I will come more and more into contact with our fellow believers and can render them the necessary services. It is not enough, therefore, that I should be informed only of the arrival of the immigrants, but they themselves should know my address; for it is often more difficult for me to find out the individuals among the crowd of passengers than it is for them to find me, if they only know my name. Further, our Lutherans should not use any other inn than the well-known German Emigrant House, No. 16 State Str. The location of the same, opposite Castle Garden, is a splendid one, the furnishings a comfortable one, the price a cheap one (H1.00 for three meals and night's lodging) and what is a main thing, one feels safe and at home there. Whoever travels to Germany from here should not pass by this house, which was built at great sacrifice.

I am greatly indebted to Mr. I. W. Sitzmann in Hamburg, No. 14 Sanct Annen. Not only has he always carried out my many orders with the greatest willingness and punctuality, but he has also worked proficiently into my hands. Individuals and families, as well as whole lots, especially Lutheran Russians, have come to me through his mediation and have received instruction and other assistance for their benefit. May the Lord continue to preserve and bless the work of the Emigrant Mission in Hamburg for the benefit of the wanderers. - In Bremen there is no longer an emigrant missionary employed by the Lutheran Church. Mr. Zieger, who is listed as such in our calendar, had to give up his post two years ago, because the funds necessary for his maintenance could not be raised, which is certainly very regrettable. Nevertheless, I am in a position to give names to those travelling via Bremen, where one can seek and find good advice and assistance. - In Antwerp, Mr. H. Voskamp, No. 34 Eschen Str., conscientiously takes care of the emigrants. Please remember this address in case you need it.

Last autumn God took my faithful assistant Andreas Eichele from me by death. He had served our mission with great faithfulness and without any self-interest, mainly by keeping the books of account cleanly and accurately. Since he lived and worked as a faithful child of God, he undoubtedly entered eternal rest as such.

As far as the condition of our missionary treasury is concerned, I refer the reader to the report of our Cassirer I. Birkner in this issue. It is clear from it that immediate help is needed if the work is to be continued. To the faithful God, whose work it is, and to the charity of His children, be the cause commanded. May the Lord will and accomplish according to his good pleasure. -

S. Keyl,  
13 Broadway, New York.

(Submitted.)

## Papist heresies of the pastors of the 2nd and 3ten Conferences of the New York Ministry.

St. Matthew's congregation in New York submitted a petition to the New York Ministry Assembly in 1875 requesting a sweeping change in the Synodal Constitution. This petition was reported in Doctrine and Order of 1875, p. 277. In order to show the reader, with a little, in what spirit the petition was made, we emphasize the following. Paragraph 19 of the old Constitution reads: "It (the Synod) decides in the last instance on resolutions of the Church Councils and Conferences and on matters of the congregations which are duly brought before it." In contrast, St. Matthew's congregation proposed the wording: "In all actual congregational matters, the Synod has only advisory authority, which, however, is to be sought and held in honor by the congregations as that of a fatherly advisor in all important cases." This submission was endorsed by Rev. Dr. Ruperti, then pastor of the congregation, and later "by one of their number," "Correspondent S.," by "a public letter."

To this petition the pastors of the 2nd and 3rd Conferences of the New York Ministry now reply in an "open missive," communicated in the Lutheran Herald, No. 22 to 24 of the first edition.

The beginning of the epistle is correct and promising. It says: "We therefore reply to what is said in that letter (by Correspondent S.) about the congregation gathered around the Word of God as the owner and bearer of all ecclesiastical authority, that we agree with it completely, since the writer expressly notes that by this congregation he understands the congregation purchased by Christ's blood, called and enlightened by the Holy Spirit. We agree that it possesses all the rights and goods necessary for its government, that no one among its members may arrogate to himself a dominion, that it must not tolerate any lord or master from among men above it, neither pope nor synod, that there is no distinction among its members, but that each is equally entitled, that they have become children of God through baptism, that they have all the goods for their edification" 2c.

Of course, one now expects that the scribes would approve the petition of the congregation of St. Matthew, grant it all rights, and grant the synod only a consultative authority. But this expectation is bitterly deceived. For in conclusion they say: "From all this it is clear that the general church, and in agreement with it the synod, has a higher authority than the individual congregation, let alone two or three, and further that we do not accept the S. signed article and the doctrines enunciated therein, on the basis of the divine word, and likewise the proposals for the alteration of the synodal constitution based on the principles enunciated in that article, and conclude with the request to you: for the sake of truth, peace, and the salvation of the congregations and the church, to withdraw the same."

The scribes are guilty of an obvious contradiction. First they declare that they are in agreement with



They say that they "agree perfectly" with the letter of S., and finally they say "that they must reject its main content on the basis of the divine word. First they admit "that a congregation must tolerate no lord and master from men over it, neither pope nor synod," then they deny it again by saying, "that the synod has a higher authority than the individual congregation." Such yes and no theology does little to inspire confidence.

But the epistle writers seek to soften this gross contradiction somewhat. After they have, as has already been communicated, granted to the church all ecclesiastical authority, all rights and goods, they continue: "But in that we feudely ascribe all these things to the church purchased by Christ's blood and called and enlightened by the Holy Spirit, according to God's word, we understand by the same the one, holy, universal, Christian church, the communion (congregation) of the saints, which we confess in the Ren article of the apostolic creed." .. "Further, even to this general church we can refer all this only in essence (principaliter), but not apply it in the full highest sense, since it is still a contending church (*ecclesia militans*) and has not yet penetrated to perfection." .. "Still far less can we apply this when we speak of the visible church, which is to be found wherever there is a Christian congregation gathered around the word of God." "And still far less can we say this of the individual church." In proof of this, the Baier Epistle writers adduce the following passage, misunderstood by them: "Those so high noble goods and everlasting promises, which in Scripture are ascribed to the church, must not be referred to any particular special congregation, but to the general church of Christ as such." Then the epistle writers seek to prove that the particular congregations have no right to appoint their teachers themselves, and to judge of doctrine 2c., and at last they conclude, "We have ... sought to show how the application of what the word of God ascribes to the one, general, holy, Christian church, to the visible church, or even to the particular church and individual congregation, is in the strictest contradiction with the word of God, and therefore with the doctrine of our church."

So the doctrine of the Sentinels is this: The whole church has everything, the individual church has nothing; all churches have all rights, but an individual church has no single right. With the same right one could also say: All men have souls, but the individual men have no souls. If the individual congregation has no rights, there is not a single Christian on earth who has any ecclesiastical rights, since every Christian is a member of some particular church. And yet there is a "higher synodal authority." Now most strange is the manner in which this comes about. A hundred individual congregations have no ecclesiastical rights at all, according to the doctrine of the Epistle writers. But if they decide to form a synod, if they delegate their pastors and delegates to meet in a synod, then suddenly, as if by a magic stroke, this assembly has all the rights and even a higher authority than the individual congregation, over which it then, out of mercy, "decides in the last instance." With the same right it may be said: a hundred individual mendicant villages admittedly have nothing. Do they

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But if there is a gathering of beggars, then the beggars who are gathered together suddenly have all the treasures that exist on earth and under the earth, and out of mercy they can give the other beggars some of their abundance. This alone makes the doctrine of the scribes very questionable, that it necessarily leads to the most inconsistent conclusions.

However, unperturbed by this, the scribes try to prove in all seriousness that the congregations have no ecclesiastical rights. They literally say: "We can find nothing of such freedom, power and independence of the individual churches in God's word. The apostles and their associates filled the churches to and fro with elders (Tit. 1:5.). The churches, so as to charge them with teachers themselves, after their ears are pricked, are reproved (2 Tim. 4:3.)."

It is indeed a terrible sacrilege that Lutheran pastors thus deny the teaching of the Holy Scriptures and the Reformation by denying the congregations the right to appoint their preachers, and instead present the most obvious papist doctrine. For the Tridentine Council also teaches: "The Most Holy Council of the Church teaches that for the consecration of bishops, priests, and the other degrees, neither the consent of the people nor that of any temporal power or authority is required, or that without it the consecration is null and void. are not to be held for ministers of the church, but for thieves and robbers, who have not entered by the door." (Conc. v. Tr. v. M. Smets, p. 124.) In vain do the Epistle writers seek to gloss their Papist doctrine with 2 Tim. 4:3. For there the churches are reproved, not because they themselves appoint their own preachers, but because they charge themselves with false prophets, as appears from the words just preceding and following, "For the time will come when they will not suffer sound doctrine, but according to their own lusts they will charge themselves with teachers, after whom their ears will prick, and will turn their ears from the truth, and turn to fables." It is not right for the Scribes to pervert the Word of God by false interpretation, thereby giving the appearance of truth to their papist false doctrine.

Neither does Tit. 1, 5. prove anything against the right of the church to appoint its preachers. As we can see from Ap. 14, 23, the apostles appointed elders to the churches by election. This is evident from the word *ἐκλεγεν* used there, which means to elect someone to an office by vote, which among the Greeks was done by stretching out the hand. Luther: "Neither Titus, nor Timothy, nor Paul ever appointed a priest without choosing and calling him from the congregation. This is clearly evident from the fact that he speaks Titus 1:7 and 1 Timothy 3:2: A bishop or a priest shall be blameless. Item: 'The deacons are to be examined first.' Now Titus will not have known which were blameless, but such a rumor must come from the church, which must indicate such a one. We read in Acts 6:3,6 that even the apostles themselves were not allowed to appoint persons as deacons without the knowledge and will of the congregation; but the congregation chose and appointed the seven deacons, and the apostles

they confirmed. Now if such an office, which is only to beBut ye are Christ's, but Christ is God's." 1 Cor. 3, 21-23. From dispensed of temporal nourishment, the apostles did not thirstthis it is clear that each particular church also possesses to appoint of their own authority: how should they have been soeverything that the whole church has, and thus also the right of bold as to have imposed the supreme office of preaching on anycalling.

one of their own authority, without the knowledge, will, and (3) This right of appointment was always exercised by the calling of the church?" See: The Voice of our Church in thechurches in the time of the apostles. It has already been Question of Church and Ministry, by Hrn. Prof. Walther, 2nd ed.mentioned that the churches, in the presence and under the p. 255.

But that the church has the right and power to call itsby a show of hands (Acts 14:23), and that the deacons were preachers itself is taught in the holy scriptures with clarity, soalso chosen by the "whole multitude. 14,23. and that also the that even the blindest must recognize it. For Christ has directlydeacons were chosen by the "whole multitude". Likewise also given the church the keys (Matth. 18, 15-20), the royalthe churches decreed by vote, who should bring their collecte priesthood (1 Pet. 2, 9) and the command to preach the gospelwith him to Jerusalem as Paul's companion, 2 Cor. 8:19. But it (Matth. 28, 19, 20), thus all spiritual power, and thus also theis especially instructive that the apostle Matthias was not power and right to appoint church ministers. But what Christchosen to his high office by the eleven alone, but by the whole gives to the whole church, he also gives to each individualmultitude of the assembled believers, Ap. Gesch. 1, 15-26.

congregation, even if there are only two or three true believers (4) In the ancient Christian Church, too, the congregations in it. For always exercised the right of appointment. This is attested by

1. It is a shameful sophistry to say that Christ gave all goods,our confessional writings, the Schmalkaldic Articles, appendix rights, and promises to the whole church only, and not to theon the authority and supremacy of the pope: "In the *Concilio* particular church, much less to two or three of its believers.*Nicaeno* it was decided that every church should elect a bishop What Christ has given to his church, that for itself in the presence of one or more bishops who lived in the he has given to all his believers. He who denies this makesvicinity. This has been held not only in the Orient for a long time, Christ a liar, tears apart the body of Christ, and abolishes allbut also in other and Latin churches, as is clearly expressed in assurance of the state of grace. Cyprian and Augustine. For thus says Cyprian 4 *ad Cornelium*:

2 With the words: "Tell the church. If he does not hear the-Wherefore it shall be diligently observed according to the congregation, consider him a Gentile and a publican," Matt.commandment of God and the use of the apostles, as it is 18:17, Christ gives every particular church or individualobserved in our country, and almost in all countries, that to the congregation supreme judgment, and with it the power and rightcongregation where a bishop is to be elected, other bishops to put under banishment, according to the order given by Christ,near the place shall come together, and in the presence of the every one of its brethren or members who is revealed to be anwhole congregation, who know every man's walk and life, the impenitent sinner, whether pastor or hearer. But if a singlebishop shall be elected. As we see, then, that in the election of congregation has the right and power to depose an ungodlySabini, our fellow bishop, it also happened that, after the preacher, Matt. 7:15, Hos. 4:6, Joh. 10:5, only ignorance or**election** of the whole congregation and the **council** of several wickedness can deny it the right of appeal. "But when the Lordbishops who had been present, he was elected bishop, and the continues immediately after those words: -Truly I say unto you:hands were laid on him,\* etc. This manner Cyprian calls a divine Whatsoever ye shall bind on earth shall be bound in heaven;manner and apostolic usage, and testifies that it was so held and whatsoever ye shall loose on earth shall be loosed inalmost in all countries at that time," fol. 152. d.

heaven\* (v. 18.), He evidently herewith assigns the keys of the It is therefore evidently false when the Sentinels say, "So kingdom of heaven, or the church power, which He had giventhen our church does not ascribe to individual congregations the in Matt. 16:19. in Peter to His whole holy church, to every visibleright to call or ordain their ministers, or to judge doctrine." Have particular church also. But lest it should be thought that thisthe scribes never read what our church declares in the great power was given only to great populous churches, he alsoSchmalkaldic Articles: "Where (ubicunque, wherever) the adds v. 19 and 20: -Further I say unto you: Where two under church is, there is ever the **command** to preach the gospel, You shall become one on earth, why it is that they desire to **therefore the churches** (the individual congregations) **must** ask, it shall be done for them by my Father who is in heaven. retain the authority to call, elect, and ordain ministers; and such authority is a gift actually given to the churches by God, and cannot be taken away by any human authority of the churches, as St. Paul testifies Eph. Paul testifies in Eph. 4, where he says: -He ascended on high, and gave gifts unto men.\* And among such **gifts, which are proper to the churches**, he numbereth pastors and teachers, and hangeth upon them that they should be given for the edifying of the body of Christ. Therefore, where there is a true church, it follows that there is also the power to elect and ordain church ministers." "Lastly, this is also confirmed by the saying of Peter, which says: 'You are the royal priesthood.' These words actually concern things to come; **all things are yours**."

the true churches, which, **because** they alone have the power to elect and ordain in which they are virtually commanded to do so. For example, **priesthood**, must also have the power to elect and ordain in which they are virtually commanded to do so. For example, ecclesiastics. The common custom of the churches also the Apostle Paul writes: "As I speak with the wise, judge ye what testifies to this; for in former times the **people** elected parish priests and bishops, and in addition the bishop sat in the same place or in the vicinity and confirmed the elected bishop," etc. (Symb. B. Müller, p. 341.)

The Lutheran Church has given back to the congregations the right of appeal which the Antichrist had robbed from them, and has ascribed it to them in such clear terms that only a wilful liar could deny it.

It is quite papistic when the epistle writers further say: "The individual churches and Christians are commanded: Obey your teachers and follow them (Ebr. 13, 17.); and the bishops are commanded: Watch over all the host. Nor did the individual churches judge the doctrine, as we see from Acts 15."

The Antichrist, like the Scribes, teaches in his Papal Law: "It has not been considered good that a layman should have power to decide anything in the Church, leaving him the necessity of obeying." (*Corp. Non placuit*. Laus. 16, 9, 7.)

With the saying Ebr. 13, 17. the churches and Christians are by no means commanded to obey their preachers in all things. Our church, in its confessions, is most decidedly opposed to such a view. For thus the Apology, Art. 7, says of abuses: "Also they (the papists) put on this saying to the Ebraeans on the 13th: Obey them that intercede for you! This saying requires that one should be obedient to the **Gospel**. For he giveth not unto the bishops any rule or authority of their own apart from the gospel: neither shall the bishops make statutes contrary to the gospel, nor interpret their statutes contrary to the gospel. For if they do so, the gospel bequeaths us to be obedient to them; as St. Paul saith to the Galatians: 'If any man preach any other gospel unto you, let him be accursed\* ...' In another place the Scripture says: 'God must be obeyed rather than men/ Therefore if they teach unchristianly and contrary to the Scriptures, let them not be heard.'" (tol. 133. a.)

It is completely wrong for the scribes to refer to the first apostolic council as proof that the individual congregations and laymen are not allowed to judge about doctrine. This proves just the opposite. For not only the apostles and elders, but also the "whole multitude", the "whole church" of Jerusalem and church members from Antioch were present, Acts 15:12, 22, 23. 15, 12, 22, 23., and these laymen or brethren spoke, judged and decided about the doctrine, v. 7. Therefore Gerhard rightly says: "Yes, the whole multitude of the faithful were present, v. 12. and on the basis of the common vote of all the decision was made, v. 22: And it seemed good to the apostles and elders together with the whole church, therefore the heading of the synodal decision is so formed, v. 23: 'We the apostles, elders, and brethren,' 2c. which is repeated in vv. 25 and 28." (Walther, The Voice rc, p. 424.)

That the individual congregations and Christians

church, is highly commended by the Holy Spirit for their zeal in testing the doctrine: "They were the noblest of them in Thessalonica, who received the word very willingly, and searched the scriptures daily, whether it were so," Acts 17, 11.

It is a blatant untruth when the Scribes say that our church does not ascribe to individual congregations the right to judge doctrine. Yet they publicly confess in their symbols: "Thus the pope acts on both sides like a tyrant, that he defends such errors with violence and despotism, and does not want to suffer any judges. And this other thing does more harm than all sedition; for as soon as the right judgment and knowledge is taken from the churches, it is not possible that false doctrine or unrighteous worship can be controlled, and therefore many souls must be lost." Our church therefore demands "that the power to judge be not taken from the churches, and that everything be judged according to the holy Scriptures and the Word of God. And just as **Christians** are obliged to punish all other errors of the pope, so they are also obliged to punish the pope himself, if he wants to flee or resist the right judgment and true knowledge of the churches. By confessing that Christians are guilty of punishing the errors of the pope and himself, our church ascribes to the individual congregations not only the right, but at the same time the sacred duty, to judge about doctrine, and declares it tyranny if Christians are forbidden such a right. (toi. 156.) It is therefore perfectly true what Luther says: "To know and to judge about doctrine **belongs to all and every Christian**, and that in such a way that he is cursed who infringes such right by one little bit. For Christ himself has decreed such a right in invincible and many sayings." (Walther, Voice, p. 408.)

So much for the proof that in their answer the pastors present false, ungodly, soul-corrupting doctrine, which every truly believing Lutheran Christian is sacredly bound by God's Word to reject as a papist abomination. May God enlighten them who call themselves Lutheran pastors and give them repentance for recanting the papist heresies which they have attempted to introduce into the Lutheran Church under pretense and with distortion of the divine Word.

F.

\*Even in the heart of the Christian man sleeps and slumbers, often only quietly, according to the old man, a wild beast, even a satanic monster. If God were to remove his hand of grace, it would burst forth unafraid.

(Submitted.)

## Michigan City.

This seaport, situated on the lake of the same name in northern Indiana, is inhabited by a strong German population; the Mecklenburg element is especially numerous. Although there were several hundred families living here who belonged to the Lutheran Church, there had been no Lutheran church until then. Because their shepherds (?) at home did not consider it necessary to acquaint them with the differentiating doctrines of their church, the mischievousness and deceitfulness of the unlearned knew how to take hold of them here, to unite them into a "united Lutheran" congregation. As one encounters this in so many other places, most of them did not believe otherwise than that they were Lutheran. It is true that they noticed many things that were not as they had at home, but they allowed themselves to be placated by the explanation given to them that the local conditions in the country brought about such unimportant differences. Of course, secret societies were allowed to flourish here, as they did everywhere among the Unrists. Many a Lutheran Christian, who knew about the circumstances of these people, sighed that God would give grace once again so that those who were led astray here without their knowledge would be led back to the church of the pure word. How, under God's wonderful guidance, a Lutheran congregation was founded there and a Lutheran church was built, is to be shared here with the Lutheran Christians from outside.

In the fall of 1873, a pastor Dr. E. Hardrat, who had immigrated from Mecklenburg, was called by the congregation. Since he was supposedly assured of full freedom of the Lutheran confession when he was accepted into the united association, he also openly expressed his Lutheran attitude in his congregation and also needed a Lutheran order of service. The majority of the congregation liked the old-fashioned way; the lodges, however, along with other un-Lutheran elements, soon discovered that the new pastor was not a man after their hearts' desires, and revealed discontent.

When the pastor, at the first confirmation, already rejected the unorthodox catechism and declared that from now on he wanted to use the Lutheran one, this caused joy among many who still had a heart for their church and this little book, but annoyance among the others.

At the end of April 1874 the Lodge celebrated its annual feast. This offered a desirable opportunity to prove to the pastor what dominion it still held in the church. It succeeded in holding its celebration in the church. With great pomp, the abbreviated men entered the church. The dignitaries took their places on the chancel with their heads covered, and even encumbered the altar with their discarded cloaks, rapiers 2c.

The pastor, watching such an abomination, stepped forward and said, "Gentlemen, this is God's house, therefore it is fitting that one should uncover his head," and in an unbiased manner took chairs and cleared from the altar what did not belong there. In the meantime it seemed good to the speaker to ascend the pulpit, but the pastor stopped him with the declaration: "As long as I am pastor of this church, the pulpit belongs to me, and without my permission no one comes on it! This brave resistance and experienced humiliation was more than the free men of a

Therefore, from now on, they did not refrain from anything that could serve to make life difficult for the pastor and to make him give way. The majority of the congregation, however, along with the entire church council, stood faithfully by him. The main leaders of the Lodge, who from then on no longer attended any services, were expelled after an unsuccessful invitation.

The threatening circumstances, however, aroused the vigilance of the district's president, who ordered a commission to investigate on the spot, the result of which, of course, was nothing other than that the pastor had disturbed the peace and tranquility of the congregation in an unpleasant manner, and had thus caused great damage. - Soon the district president called upon him to resign from his office in Michigan City, saying that he should be helped back into office elsewhere. Since he completely ignored the demand, suspension from office and synod followed.

However, neither the pastor nor the congregation cared much about this presidential decree, for it had long since become clear to the former that he had blindly fallen into a "robber synod," and the latter did not pay any attention to the presumption of an unruly president other than by a rude reply by letter, because it was not under his tutelage, since the congregation did not even belong to the synod. Her application for admission was rejected precisely because she did not want to drop the name Lutheran. That four united preachers could subsequently appear in court and swear that the congregation belonged to the Synod, while the minutes of the congregation showed the opposite, and all members of the church council (including the delegate who had sent the application to the Synod at the time) unanimously testified to the opposite, the Synodal Constitution of the Uniate also forbids the admission of congregations with Lutheran names, and finally the name of the congregation could not be found in any list of names of its Synodal congregations: is once again proof of the experience often made that people who once give the truth of God away to lies, also take it exactly with purely human truth, even no longer with the oath.

What no rooting of the opponents and no authority of the president were able to do, namely to drive the pastor to give way, the arm of the court was now to force. But the court rejected the plaintiffs twice, despite the fact that the suit had been dragged from one county to another.

In August, on the occasion of the Synod of the Middle District held in La Porte, Dr. H. was admitted to our Synodal Association after a colloquium had been held. The completely untrue report in the Messenger of Peace of the Untouchables, as if the assembled Synod had first sent a committee to Michigan City to inspect the church property of the congregation, and as if Dr. H's resignation had only taken place after the committee had returned with favorable reports, is only mentioned here in passing.

On the occasion of Dr. H's accession to a Lutheran synod, the opponents again brought their complaint before the court, which essentially consisted of the following: The Constitution requires the appointment of an unirreligious preacher, and therefore the present one must be dismissed. Deliberately, the hearing was postponed to the last session of the court. The judge could now, because of the end of the court session, dismiss the-

He satisfied the plaintiffs for the time being by granting them an *injunction to the church* until the decision of the next *court*, a warm heart for their cause in everything, but who also showed according to which Dr. H. should be forbidden the use of the himself equally knowledgeable in both church and state church and school in the meantime. The initial joy of the matters. Mr. Körner conducted the case in court in a brilliant manner. After his two-hour speech, even the judge could not when the congregation appointed an assistant from the St. fail to show his respect for him by word and deed. Many of the Louis Seminary to preach on Sundays and teach confirmation. lawyers present testified afterwards that such a defense had The local pastor could administer his office apart from church never been conducted in these rooms before. and school. If such official acts were also desired in the church, That the judge nevertheless did not depart from the position such as copulations, then the Lutheran pastor of the nearest he had now taken, but upheld his *injunction* and extended it so surrounding area performed them. Thus, the temporary order to far that church property and church arts were to be used only abstain did not have any particularly disturbing consequences in the service of the unchurched church, was unexpected to all, for the cause of the congregation. even to the opponents.

An offer by the Lutherans to come to a peaceful settlement An appeal to the *Supreme Court* was immediately instituted. with the lodge brethren and the unconverted concerning the From now on the Lutheran service in the church ceased. The church property, in that they showed themselves willing either same was held by Dr. H. in a rented hall. to pay out \$7000 and thus remain in possession of the property, If the church council was now in all seriousness endeavoring or to take the same sum and renounce it, was not accepted. to bring the judicial decision, as long as it was valid, into

Although the main agitators had already been expelled from practice, then the opponents now perpetrated an impudent act the congregation in accordance with the constitution, they still of violence. By means of posters they called a meeting, which, knew at the annual meeting held on New Year's Day 1875, however, was attended only by their own; in it they had to agree under the sweetest prayers, that they were only concerned with to dismiss the existing church council and to proclaim a peaceful settlement, to listen to the Lutherans, to grant them themselves as the rightful congregation. Since they were access. But they soon revealed themselves in their true form. refused the delivery of the church books and keys, they made When their demand to revoke their exclusion was rejected by a their way into the church by breaking through the windows, valid majority, they broke up the assembly by their riotous, provided the doors with new locks, and left an Irishman behind tumultuous behavior. as a guard.

What people - those who want to be educated, I say - get Such an impudent church robbery was, however, more than into in their enmity against the Word, and what means they can the Lutheran-minded majority wanted to put up with, and it resort to in order to satisfy their revenge-thirsty hearts, these particularly inflamed the zeal and courage of the women to sinister people provided enough proof of. What must a wrest their church from the impudent intruders. Christian, no, a respectable man of the world judge of such A new trial was then initiated by the opponents. Mr. Körner opponents, whose leader traps the 65-year-old old man Dr. appeared again. This time, however, the plaintiffs had a Hardrat with punches as he walks through the city, who defend compromise offered immediately before the trial. The Lutherans their cause at night in front of the houses by throwing in windows showed themselves willing even now. It came to mutual and the grossest insolence, who not only threaten by countless negotiations, which ended with the plaintiffs paying out a sum anonymous letters to shoot down the pastor and the members of H5500.00 in Baar to ours, and accepting the accounts of the of the church council like mad dogs, but who actually also carry congregation as they stood on the last New Year's Day. out their murderous spirit in the following manner? If the opponents had insisted so tenaciously on retaining the

Mr. B., an influential member of the church council for many church property because they hoped to keep the largest years, comes home in the evening after closing his business. It number with them, their clever calculation soon proved to be a is his custom to take a drink of fresh water from the well before bitter deception. Of the 160 members of the old congregation he goes to bed; this time he drinks water from the well in the who were able to vote, 85 immediately left; these were later house, unaware of how God's good hand is guiding him. When followed by a large number. These, with the addition of an the housewife wants to draw water in the morning, she almost equal number of families who had not yet had the right discovers white powder in the well's pipe. An examination at the to vote in the old congregation, organized themselves into the pharmacy revealed that it was arsenic. Here was a diabolical "Lutheran congregation of St. Paul" while Körner was still attempt at poisoning, the discovery of which must have filled present.

every decent person with disgust at such a gang, but the For the time being, only the four basic paragraphs of a thwarting of which also became a cause of thanksgiving and constitution, which express the confession and membership in joyful strengthening of faith not only for the family in question, the usual way among us, were adopted. However, as but also for all Lutheran Christians who heard about it. experience had taught us, the clause was immediately added:

The two months of the granted temporary *injunction* had No one can become a member of this congregation who is a expired in the meantime and the court had assembled again. member of a secret society.

This time Mr. Körner, a lawyer from St. Louis, conducted the Immediately the new municipality selected itself a beautifully proceedings on behalf of the community. It was a real blessing convenient property, acquired it also initially for \$2000.00. for them to have a Thanks to the machinations of the opponents however, before it came to the safe conclusion,

\$500.00 more was requested. As soon as the spring weather of jubilation and thanksgiving, such as she had never received permitted the work to some extent, the work of the new church in her life, can well be imagined.

began. Under God's faithful help and the external direction of Our dear brethren understood the word of the Psalmist as the very capable architect and master builder Renkawitz there, never before: "The bird hath found a house, and the swallow a work was brought to completion in 150 working days without her nest, where they have young hedges, even thine altars, O the slightest accident, which has so far found the joy of every LORD of hosts, my King and my God." The neighboring La Lutheran Christian and the admiration of all. The church, built Porter congregation turned out quite numerous, according to of bricks - on all outer walls even with polished ones - in gothic the invitation extended to them. The congregation of St. style, measures 120 feet long with altar niche, 55 feet wide and Joseph, Mich. was represented by at least one delegation, has a height of 40 feet inside with vaulted ceiling. The slate-together with their pastor Georgii. The same was the case with roofed tower culminating in the sign of the cross is 170 feet high, Pastor Lange and his congregation from Valparaiso. Likewise, contains a striking clock and a bell weighing 2570 pounds. many were also present from the co-parochial branches of Otis

Also in the interior nothing has been spared. Especially the and Crismans. Add to this the local congregation, which altar with its so beautifully executed painting by painter Wehle - numbered 240 families on the day of the dedication, and such depicting the institution of the Holy Communion - has so far a large gathering of Lutherans could not fail to proclaim the been described by everyone as a magnificent work. (The sole faith-strengthening truth that the Lutheran Church is still "a cost of the altar is \$800.00.) All the windows are beautifully small force" even here.

painted and provided with suitable emblems, among which After a short farewell service in the school room and the especially the two located first to the altar contain a larger entrance into the church, Schreiber gave a speech in front of depiction, once of Christ the good shepherd, who carries the the altar on Ps. 118, 23. 24. in which he reminded the found sheep home on his armpit, and then of the disciple John, congregation of the miraculous ways of their God, which had the image of grateful love. The congregation wants to be now ended for them in so much love and blessing, and said the constantly reminded of the love of the Saviour through this consecration prayer. In his sermon, Pastor Georgii used the representation, so that he has led them out of their aberration lovely Advent Gospel to present to the congregation their into a false community of faith and brought them back to the Advent King, who is also coming to them today through Word Church of the pure Word and the unadulterated sacraments. and Sacraments. The morning service was concluded with the John's character, however, is not only to remind them of the one public introduction of 12 new church members.

word of his epistles, "Let us love him, for he first loved us" (1 After the service the hosts divided themselves into their John 4:19.), but also of the other, "Beloved, believe not every guests, whereby however a noticeable lack of the latter showed up to satisfy the desires of the former. In the evening service spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world." (1 John 4:1.) Pastor Lange edified the numerous audience with a sermon on

A well-made organ - built by Mr. Gieseke for \$2000.00 - is Gen. 28,17. also not missing. Young men and maidens showed their zeal in In both services, the La Porte Choral Society and the procuring magnificent chandeliers; and the women let their recently launched one of the local church competed to make courage flare up this time in procuring worthy altar and pulpit the glory of the Lord great. clothing, candlesticks, crucifixes and communion vessels.

The bright lower rooms of the church were converted into During these first services in the new church, 500 copies of the St. Louis Lutheran hymnal were introduced to the schools, confirmation rooms and a teacher's flat. Until then, the congregation held its services in the largest room. Now teacher congregation.

Hinze teaches a class of over a hundred children there. God will After all that the dear brethren in Michigan City have give grace that soon a multi-class school can be established. experienced and endured, and we have seen there, we cannot The whole building, including the interior furnishings (not but agree with them, "This is done of the Lord, and is a wonder counting the cost of the land), cost \$20,000. before our eyes!"

The fact that such a building could be constructed for such Human weaknesses and imperfections are, of course, still a sum can be explained partly by the cheap building materials inherent in the work. But we have no doubt that the more the and labour wages of the present time, and partly by the church is enriched in all doctrine and knowledge, the more its arrangement made, according to which no one received a cent growth in all things will be evident. The willingness to receive more in profit apart from the daily wage. With a daily wage of the word of God, and the earnestness to weigh and endure for \$4.00, the master builder not only overlooked and managed the its sake, have already been abundantly demonstrated by so whole thing in an excellent manner, but also worked like a many dear brethren there.

journeyman. Thus work and earnings remained mainly among May the Lord, who has hitherto so graciously helped, and the members of the community. whose grace is mighty to edify, increase, strengthen, and

On the first Advent everything was now arranged for the establish the work which he has begun by his grace, to the glory consecration. That after so many happily survived, gloomy of his glorious name, and to the salvation of his church. Amen. experiences for the congregation, this was a day

I. F. Niethammer.





(Sent from Hanover.)

**A word from the Hanoverian Regional Church to the dear members of the Evangelical Lutheran Free Church.**

If you, dear brethren, can but glance into the dreadful conditions of our (as of every) national church, you will praise and glorify God that He has left you pure Word and Sacrament, and right, scriptural church discipline in these last times of apostasy. For without all doubt the form of the church in which you live and have these goods - namely, the Free Church - is without all doubt the scriptural, God-ordained form of the church. Precisely because faith is not everyone's thing, precisely for that reason the national state church is a thing, a great untruth. For in it the Word of God does not rule, but worldly authorities, even unbelievers, Jews and fellow Jews. In the national church the boundaries of the civil community coincide with the boundaries of the church community; all who happen to live in one or other of the civil communities are thus also members of the church community in question: whether believers or unbelievers, whether fornicators, drunkards, adulterers, cursers - all the same: they are members of the community.

You can now think how it looks in a regional church, also how it looks in our regional church. In Lüneburg there are - mostly through Ludwig Harms' profound effectiveness, now through his writings - not a few church congregations, in which there are often deeply grounded Christians. However, the unbelievers in the congregation hang on their feet as a burden. - Now, however, in our unchurched regions, the Goettingen, the Harz, etc., pagan conditions are coming. Pagan conditions. There is, for example, a city of K. with 12,000 inhabitants (I will not mention the name here); all of them, of course, "evangelical" or even "evangelical-Lutheran". On Sundays only a few hundred of them come to church, often less than 100, sometimes less than 50. On the big festivals 1000 otherwise not often or never seen guests get lost in the church. In the whole year 5-600 adults (except confirmands) go to the holy communion. So from about 14 adults one. Thus the largest part of this city lives without Word and Sacrament, like the heathens. But they all belong to the church community, to the Christian community. - But with astonishment I heard with my own ears on New Year's Day how the first clergyman of that city - who is a high church regiment person - knew how to comfort this unchristian bunch. Instead of the necessary testimony Joh. 6, 53: Verily, verily, I say unto you: If ye eat not the flesh of the Son of man, and drink his blood, ye have no life in you; instead of the other testimony, Joh. 3:18, He that believeth not is already judged, because he believeth not the name of the only begotten Son of God. - Instead of such necessary testimony, the first preacher said, "So many persons have died. We have had to stand at many a grave where we knew not how to give comfort from God's Word. For a failed life strange from Christ lay before us. Now God is more merciful than we men, and we take comfort in that, etc.

A cursed comfort! a beautiful guide for the blind! a beautiful messenger of peace, calls peace ^peace! and yet is no peace. - The fullness of divine love and mercy lies in John 3:16,

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the fullness: but also the limit! If any man teach otherwise, he shall be accursed according to the word of St. Paul, Gal. 1:8: But if we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you.

Of course, it must be a sweet gospel to the unbelieving rabble high and low in this city: God is so merciful that you have only to die to be saved! -

Two hours from here is the small town of W., notorious for its unchurchliness. There is a capable, gifted, confessional preacher there. A few adults come to church; once there was no confirmed listener (except sexton and calcant), so the pastor went home. Nevertheless, the whole heathen crowd belongs, of course, to the church congregation W. - But to what are the children of these heathens baptized? to what are they confirmed? Is not all this one falsehood and lie?

See, dear Free Church brethren, this is how it looks in a national church. Once again: praise God and rejoice that you belong to the Free Church of pure confession. Be glad to support your synodal treasury and institutions. What do such small earthly sacrifices mean compared to the heavenly blessings which the pure Word and Sacrament bring you so abundantly? Therefore, remember Ps. 103:2: "Praise the Lord, my soul, and do not forget what he has done for you.

## **To the ecclesiastical chronicle.**

### **I. America.**

The Unirte Friedensbote, in its January 15 issue, makes some scornful remarks concerning what has been said about the Unirte in this year's preface. He is surprised that the "Lutheran" does not think better of the taste and digestive capacity of his readers by offering them the long spoiled food and the long stale cabbage of Unirte church politics, ambiguous idioms and confessional lasciviousness. Well, the dear messenger of peace will admit that the principle that tastes differ is correct. We Lutherans consider such a "cabbage" to be a very healthy and fortifying food, but we do not want to argue with those who have a greater taste for a handful of thistles. Fare thee well. The messenger of peace concludes with the words, "Well roared, lion!" I am glad that the messenger of peace declares our "Lutheran" to be a lion, whose voice he evidently fears; but I do not think that the peace-loving messenger will be angry if I am tempted to take him for the one who, according to the fable, once walked with the lion. Proverbs 26:5.

(A reader of The Lutheran.)

### **II. foreign countries.**

Politics in ecclesiastical papers used to be a peculiarity of America; Germany knew little of it. In more recent times this has changed. Few religious papers in Germany now keep away from politics, not even the so-called "Sunday papers"! In the Leipziger Allgemeine Kirchenzeitung of January 12, for example, we even read the following: "The barrier of the newspaper stamp, which otherwise closed the field of politics, has fallen; why does one erect a new one for oneself by saying: politics does not belong in a Sunday paper?" The writer does not consider that the chief barrier which separates a church paper from politics is not a newspaper stamp, but the word of the Lord, "My kingdom is not of this

world." It is true, however, that it is right for an ecclesiastical paper to raise its voice as soon as politicians act publicly against morality or religion; but this is not politicking; then the ecclesiastical paper remains entirely on the ground assigned to it. Thus, for example, it would not be at all contrary to the character of an ecclesiastical paper if it were to bear serious witness against the atrocities that are presently taking place in politics in our America; all the more so because even political papers that want to be Christian take a position that glosses over these atrocities and thus dull the moral feeling of their readers through politics. Such papers that want to be Christian then do more harm than the papers of the unbelievers, because the ignorant reader thinks that what such a so-called "Christian" paper approves of must also be right. The borderline between politics and religion is so easily crossed, by the way, and the sectarian papers with their unscrupulous and fanatical party politics are such a warning and deterrent example that the "Lutheran" has so far fearfully avoided even any pretense of dealing with politics, and has therefore so far perhaps done too little rather than too much in this respect.

[Walther]

### Death notice.

Again, God has called two young teachers away from work to give them the promised reward of grace.  
 1. Christian Nahrw old. He was educated in our seminary, and was last a teacher in the parish of the undersigned. Under great physical suffering he administered his office very faithfully until he completely collapsed. He then sought recovery by a journey to Germany; but death overtook him already during the voyage across the ocean. He died on 23 October 1876 at the age of 29 years and 23 days, leaving behind a grieving widow and a child.  
 2. Eduard Bartling. He was also trained in Addison for the school office, and after he had already worked for a year in the congregation of Pastor Duborg, he became the successor of the blessed Nahrwold. According to God's wonderful advice, he was soon to become his successor in death. After he had worked in his new office for just over four months, he succumbed to typhoid fever. He died in confession of faith in his Lord on February 8 at the age of 22 years and 25 days.  
 Chicago, Ill, Feb. 12, 1877.

H. Miracles.

### Inauguration.

Rev. I. Zimmermann was introduced by me to the "newly formed" congregation at Northfield on January 7, by order of the Reverend President Wunder, assisted by Rev. G. Löber. A. Detzer.  
 Address. Rsv. 3.

8outtt Hortdüslä, Oook Oo., III.

### Church dedications.

On December 17, 1876, the beautiful new brick church in DeS Plaines, Cook County, Illinois, was dedicated. Pastor Dödrlein preached in the morning, Pastor Röder in the evening and in the afternoon (in English) Prof. Selle. A. Detzer.  
 On the 4th Sunday of Advent, the Cross congregation in Milwaukee, Wis. also had the joy of dedicating their newly built church (40 feet wide, and 65, with sanctuary 70 feet long) to the service of God. Thanks be to the Lord!  
 [Walther]

On the third Sunday of Advent the newly built church of St. John's Lutheran congregation at Beaufort, Franklin County, Missouri, was dedicated. It is a handsome brick building 46 feet long and 30 feet wide. In the morning the undersigned preached, in the afternoon Mr. Pastor Catenhusen. Mr. Pastor Sandvoß offered the dedicatory prayer.

### Mission Feast.

On the Sunday of Septuagint, the Beiven Lutheran congregations at Pomeroy, Ohio, again held a mission feast, on which occasion Pastor W. L. Meyer and the undersigned preached. The collection, intended for Hermannsburg, amounted to \$20.18.

### The Protestant-Lutheran Secondary Citizen School and the associated Secondary Daughter School to St. Louis, Mo.

The friends and patrons of this institution are hereby notified that this year April 9 is the first regular date of admission. The instruction in this school includes the following subjects: Religion, German, English, Geography, World History, Natural History, Physics, Arithmetic and Geometry, Algebra, Bookkeeping, Writing, Drawing, Latin.- The purpose of the institution is to give such boys, who have already enjoyed the instruction in a community school, a further education and thus thoroughly prepare them to take up any profession in life. - In the teaching of English, geography, arithmetic, algebra, geometry, physics and bookkeeping, only English is spoken; in the other subjects the German language is the language of instruction.

The undersigned has been given ample opportunity to personally convince himself that there are teachers working at this institution who are well qualified to give successful instruction in the subjects mentioned, and who also attend to their duties with all fidelity and diligence, so that the students are given an excellent opportunity to acquire a rich treasure of knowledge which is necessary, useful and beneficial to them for the orientation of their later profession in life. Not only do the pupils receive an efficient general intellectual education, but special attention is also paid to ensuring that those who wish to become merchants, craftsmen, etc., can acquire the previous knowledge necessary for their later profession. -

Since it is a great grace of God that He has given us this institution and has preserved it until now, I would like to urge dear parents to send their children to this institution for further education and not to deprive them of the great blessing that they can have from attending this school with God's help. A good education is the best thing that parents can leave their children, and is of greater value to them than great treasures of money and other earthly goods. -

Latin is included among the subjects primarily for those boys who want to prepare themselves for entry into a Latin school, a Gymnasium; therefore other pupils can be exempted from this instruction if their parents so desire. Since it is often not known whether boys who are to attend a Gymnasium also have the necessary gifts for learning the old languages, this school can also serve as a trial school for such children. In this way, children who have too few gifts are spared the humiliation of being dismissed from a grammar school because of inability, and the more talented ones have not lost any time by staying in this institution, since experience has shown that boys who have gone through the course here have entered the grammar school immediately in the Quinta, or even in the Quarta. -

The subjects in which the girls receive instruction in the Höhere Töchterschule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing, and Female Handicrafts. The instruction in English is given by an American, and that in female work by a German teacher. -

The moral conduct of the inmates of both institutions is carefully supervised. and above all to awaken, maintain and strengthen a Christian sense in them.

The tuition for boys from the parishes contributing to the maintenance of the college is \$24.00 annually, for others \$32.00; for girls \$20.00.-

Foreign pupils can get board and lodging for about \$14.00 per month. For those who have no acquaintances here, Mr. A. C. Burgdorf, director

1921 8onOi 9tli 8t., 8t. Douib,

E. A. Brauer.

### Notice.

Since the summer of last year, Mr. Hrrm. Ruhland, a member of the local Lutheran parish, has opened a private school, the purpose of which is to give such young people who have already enjoyed instruction in a parish school and are confirmed, the opportunity to further educate themselves for their future professional life. The subjects taught are as follows: Commercial accounting, arithmetic, German and English correspondence, Schönschriben, German and English grammar, history and geography.

sThe conditions for exemption are as follows  
for students of the whole course (six hours a day, two on Saturdays) 45.00 per month;  
for students of the Day School Course (daily Pier hours, Saturdays two) 44.00 per month;  
for students of the full evening school course (ten hours per week) 43.00 per month;  
for students of the half evening school course (six hours per week) 42.00 per month, paid monthly in advance.  
Pupils coming from abroad find board and lodging in the families of the local community for moderate compensation.  
The undersigned can highly recommend this private school to all those parents who wish to give their children such an education (the number of pupils has already grown to 25). Your children will not only be taught with care and skill in the specified subjects, but they will also be under Christian supervision, as it will be Mr. Ruhland's serious endeavour to keep any immoral influence away from the pupils entrusted to him.  
Milwaukee, Feb. 15, 1877. h. Sprengeler, Rev.

Warning.

Since I have already been informed by various congregations that persons have applied to them for support who claim to have belonged to my congregation and to have been compelled by the locusts to leave this region, I feel compelled to warn publicly against such persons as swindlers.  
Hooper, Dodge County, Nebraska. E. I. Frese.

Books - Ad.

In stock at M. C. Barthel's in St. Louis:  
Timothy. A gift for the confirmirt youth. Edited after Hiller and published by the Lutheran Synod of Missouri, Ohio and others.  
As the time approaches when this year's catechumens will be confirmed in most of our congregations, we would like to call attention to the above delicious booklet. It is certainly only necessary to point out the rich, important content of this booklet in order to enable father and mother, godparents and guardians and others to pass it on to their dear children. It is divided into five main sections. The first deals with Holy Baptism, Confirmation, and Holy Communion; the second contains heartfelt exhortations to remain with Jesus, to diligence in Christianity, and to preserve what one has; the third warns against worldly love, against the sins of youth, especially impurity, against the aversions of the world, against falling away from the recognized truth to Pabstism, against the seduction of sects, e.g., Methodists, Unirians, and others. The fourth contains loving encouragements to seek mercy again quickly after unfaithfulness, to persevere in prayer and Bible reading, to bear Christ's disgrace willingly and to walk carefully; and finally the fifth contains an earnest reawakening to be ready for eternity.  
The booklet has already seen 9 editions and has already brought many blessings. May God continue to bless it! - Price: 30 cents.  
For those parents who want to give their children a prayer booklet in addition to the Bible or New Testament, the following are recommended:  
The little treasure of prayer. Excerpt from the larger treasure of prayers. - Price: 30 Cts, in Morocco with gold edging 41.00.  
Johann Gerhard's Tägliche Uebung der Gottseligkeit. Translated from the Latin. - Price: 20 Cts. G.

Ad for the Passion Season.

Choral songs to the liturgy for a Char Friday service, presented by F. Lochner, Lutheran pastor, are available from the undersigned, the hest at 10 cents, the dozen at 4100. The music presented here for the use of the liturgy of the Holy Friday published by the aforementioned is "a legacy of the time when truly ecclesiastical music was still created. L. Volkening.  
901 N. 4th St., St. Louis, Mo.

Incoming to the Coffee of the Western District:  
To the synodical treasury: From Past. Lentzsch in Dewitt, Nebr., 42.00. From Past. Köstering's congregation at Frohna, Mo., 462.00. By the same from Wittwe Schmidt at Altenburg, Mo., 45.00. From an unnamed person in the congregation at Lake Creek, Mo., 410.00. From Past. Holls' congregation in Columbia, Ill, 412.85. Past. Brown at Houston, Texas, 42.00. From H. 2 iarks at Monticrillo, Iowa, 410.00. Past. Wctzel near Glasgow, Mo., 44.00. By Past. Th. I. Hahn and sr. Congregation at Val-

lonia, Ind. by Fr. Gast of d. parish at Serbin, Tcxas, 50 Cts. By F. Klacunberg at East St. Louis, Ill, 42.00. Collecte by Past. Wille'S parish at Brownsville, Mo., 410.05. From Trinity District at St. Louis, 412.55. From Jmmanmls District there, 415.95. From Past. Thurner at Iowa City, Iowa, 42.00. Past. Hrin in St. Louis 4'2.00. Past. Tirmenstein's parish in New Orleans 464.00. Thanksgiving offering from A. Klein by Past. Maisch in Harris County, Texas, 410.00. By Bro. M. himself 41.90.  
To the Synodical Missionary Fund: Collecte from Past. Gräbner's congregation in St. Charles, Mo., 49.50. From the school children of Teacher Große in St. Louis 41.90. From G. Mertz in Des Peres, Mo., 50 Cts.  
For inner mission: Collecte from Past. Gräbner's parish in St. Charles, Mo., 42.00. From Past. Köstering's congregation in Frohna, Mo., 412.00.  
To the building fund: from Past. Lenk's parish in North St. Louis 410.00. Past. Lrntzsch's parish in Clatonia, Nebr. 43.70. By the same from H. Scève in Saline Connty 41.00.  
For the Emigrant - Mission in New York: A Theil of the Reformation Feast - Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 47.00.  
For the Hermannsburg Mission: By Past. Pfeiffer at Marysvtlle, Kansas, 4'6.00. By T. through Past. Scholz at Holt County, Mo., 43.00.  
For poor sick pastors: by C. Schoenrn- berger at Jonesborough, Ill, 45.00. On A. Pillack's infant baptism collected, by Rev. Birkmann in Lee County, Texas, 43.35.  
For the seminary in Springfield: A part of the Reformation Festival Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.  
For the College at Fort Wayne: A Theil of the Reformation Festival Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.  
For the Deaf and Dumb Institution: by Rev. Pfeiffer at Marysville, Kansas, 42.50.  
For poor students in St. Louis: a portion of the Reformation Festival Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.  
For the orphanage at Addison: by Past. Scholz in Holt County, Mo. of T. 41.50.  
For the Emigrant Mission in Baltimore: A Part of the Reformation Feast - Collecte in Past. Crämer's congregation at Fort Dodge, Iowa 44.00.  
For the Seminary at Addison: A Theil of the Reformation Feast - Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.  
St. Louis, Feb. 22, 1877. E. Roschke, Cassirian.  
Income to the Middle District coffers:  
To the synodical treasury: from Past. Zigel's congregation at Fort Wayne 420.25. Past. F. Zigel's congregation at Marysville 47.50. Past. Schwan's congregation at Cleveland 477.80. Rev. Brthke's at Arcadia 42.00. From quite a few members of Past. Stein- dach's congregation at Fairfield 48.85. Past. Böse's congregation at South Ridge 410.00. From Past. Jox's congregation at Logansport 413.00, from 2 members of sr. Church at Pulaski 43.00. from C. Engel at Delphi 41.00. past. Wichmann's congregation at Farmers Retxcat 412.15. From Past. Sauer's congregation at Dudleytown 439.41. Past. Seitz's congregation at Columbia City 45.14. Past. Seuel's congregation at Indianapolis 444.00. teacher Harbcck at Valparaiso 42.00. past. Husmann's congregation in Euclid 410.00. Past. SchlrsseImannS congregation in Reynolds 48.10. Past. Sitzmann's parish in Trrx Haute 46.25. Past. Jäbker's congregation in Adams County 461.65. Of Past. Stock's congregation bet Fort Wayne 435.00. Past. Wvnrken's congregation in Cinnrinnati 42.00. whose congregation 430.35. Past. Evrrs' congregation at Bingen 418.65. Past. Cämmerer's congregation at Decatur 410.02, by himself 41.00. Past. Bode's congregation at Fort Wayne 413.05. Rev. Krafft's St. John's - congregation in Erie County, N. A-, 43.75. Of Rev. Brackhage's congregation in Switzerland County 414.35. Past. Tramm's congregation in Vincrnns 413.17.  
To the building fund: From Past. Stubnatzv's parish in Fort Wayne 47.00. From F. Kruger in Erie County, N. I., 42.00. F. Brand there 43.00.  
For the proseminar in Steeden: From a parishioner of the Past. Sauer at Dudleytown 45.00. From Ch. Höwcner there 42.00. Past. Niethammer's parish at La Porte 416.50. Of Past. Bode's parish at Fort Wayne 47.35. Past. Krafft's township in Erie county, N. I., 43.75.  
For the emigrant mission in Baltimore: Don Past. Trams parish in Vincnnes 43.03.  
For the Emigrant Mission in New York: From Past. SchlrsseImannS congregation in Reynolds 45.00. Rev. Knief's cngregation in New DettclSau 44.25. Rev. Tramm's congregation in Vincennes 44.00.  
To the seminary household in Addison: by Rev. Niemann's congregation in Cleveland 437.05. By Rev. Anirf in Neu-Drttelsau 41.00.  
To the college - household in Fort Wayne: Don Past. Rupprecht's congregation in North Dover 413.27.  
For the Heathen Mission: From Past. Siegers congregation in Huntington 410.00. Mrs. Möller in La Porte 41.00. Mrs. Schneider in Liverpool 41.00. Past. Knief's congregation in Neu-Dettelsau 43.00. From Past. Zucker's congregation in Destance 45.05.  
On the Hermannsburg Mission: by F. Carls in Wapakonetta 41.00. F. Bushman there 41.00. Pastor Jäbker's congregation in Adams County 425.00.  
To the seminary household in Springfield: from Past. Niemann's congregation in Cleveland 437.05.  
For inner mission: From Past. Schwan's congregation in Cleveland 42.28. E. Rullmann in Farmers Netreat 45.00. H. Droge there 42.00. From Unnamed by Past. Sallmann in Newburgh 41.00. Dr. Sihler's congregation in Fort Wayne 428.08. Past. Steger's congregation in Huntington 410.00. Past. Evers' congregation in Dingen 45.00. Past. Bethke's congregation in Arcadia 75 Cts.  
(Conclusion follows.)



Castle Garden Missions - Box Office - Report.

Intake.	
Balance on January 1, 1876 .....	8274.27
Revenue during the year .....	1020.73
	81295.00
Edition 81438 .....	.97
Deficit on January 1, 1877 .....	143.97
	81438.97 81438.97
Commission S- Conto.	
Balance on 1 January 1876 8131 .....	.50
Revenue in 1876 .....	681.59
	8813.09
Edition in 1876 .....	8556.90
Balance on January 1 1877 8256 .....	19

Correction. The remuneration from the local emigrant committee to the assistant stationed in Hamburg, which was stated last year as a "salary" (see page 32 of the last issue of the "Lutheraner"), is not to be considered as such, but as a free gift from our committee. Mr. Sitzmann is salaried by the association in Hamburg. I. Birkner.

\* \* \*

On behalf of the Emigrants Committee, the undersigned takes the liberty of the following postscript to the foregoing report:

That our missionary Keyl has had sufficient work in the past year and has waited with his usual faithfulness and devotion in the love of Christ for his calling, is shown by the report; and also that God, according to His faithfulness, has abundantly crowned the diligent work with bodily and spiritual blessings. For this, glory and thanks be to Him, the Merciful!

Thanks also to the Lord of our hearts that He has made many hearts within the Synodal Conference willing to sacrifice for the Emigrant Mission during the past difficult year, so that we have been able to keep our heads above water and the deficit is not so great.

But, my brethren, we, the members of the Committee, would feel much easier and more joyful - we can assure you sincerely - if there were no deficit at all in the treasury. That would also be very conducive to our work.

If all members of the venerable Synodal Conference, and especially all pastors, make it a matter of the heart to strongly support the work of the emigrants Mission, which is so pleasing to God, the present debt will soon be cleared, and our treasurer will be able to report next year: Surplus in 6L88N so and so much.

The Lord will provide! Psalm 112:5-9.

New York in Feb. 77.

Fr. King,

d.Z. Chairman of the Emigrants Committee.

For poor students received through Rev. Jungck at Jackson, Mo. (already last year) from Mrs. Nothdurft 85.00; from "M." at Baltimore 85.00. C. F. W. Walther.

Received for the seminary household in Springfield: AuS Hrn. Past. BöltichrrS parish at Mount Pulaski, Ill, by: Geo. Schäffenacker, Joh. Heinen, Geo. Stoll, An. Danner, I. Heinen each 1 ham; Joh. Schahl, W. Rupp, Fr. Rentschler, Geo. Rentschler 1 side each; Chr. Brchmann 1 side and sausage; from Chr. Rupp and Geo. Weller flour; Chr. Lüdmeier 1 sack of flour; H. Henn jun. 2 p. flour; Peter Ophardt, Geo. Bruckrr, Hen. Bruckcr each 1 ham, 1 side; Mrs. Wittwe Richner, W. Schahl each. 1. Shoulder; Ph. Mareimer 1 side piece and flour; W. Lüdmeier 1 side piece, flour and beef; Bro. DittuS 1 ham and sausage; W. Uhle 2 hams and sausage; Joh. Maurer 1 ham, sausage and 1 side piece; H. Henn 1 ham, 2 pork gizzards and dried apples; Mrs. Wittwe Danner dried apples; E. Danner 2 pr. stockings; von Bötticher butter; I. Baumann 1 side piece and beef; Geo. Stoll 1 gallon of fat and 1 ham; I. Jenner 25 Cts.; Mrs. Drobisch 50 Cts.; Matth. Stoll 83.00. From Bro. Schäffenacker 1 side piece.

From Lincoln, Benton Co, Mo: by H. Hesse Z Brl. MolasseS; from Louis Kreußler the same.

Springfield, Ill, 16 Febr. 1877.

G. Pfau.

The following gifts of love have been received for the St. PaulS Lutheran congregation at Platteville, Wisconsin, which has been displaced from its property for the sake of faith: From the Pa- stians: Schlerf 81.00, Both 86.00, Ansorge 84.30, Zucker 87.42, Leemhuis 83.42, Strikter 82.00.

Warmly thanking the kind givers on behalf of the congregation and wishing them God's rich blessing

W C Hunter Pastor

### Changed addresses:

Rsv. 3rd U. LosppUa. lox 490th Dawrsnsburgü, Dearboi-n Oo., Inck.

3. 0. I'- Loek, 3<1 8t., 'Williamsdur^k, 'Wis.

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The "Luther" is published twice every month for the annual subscrip. tion premium of one dollar and five and twenty cent for the out-of-town subscribers, who have to pay the same in advance and send "da" postage, which amounts to 10 ltrs. eia. - In St. Louis each number is sold for ten cent.

Only letters containing information for the journal should be sent to the editorial office, but all letters containing business, orders, cancellations, money, etc. should be sent to the address: bl. 6. Lurtkol, Oor. ot öliami 8trvet L InrUnaL ^venue, 8t. Louis, Llo., anher, "send. - In Germany, this" sheet is z" obtainable through ZustuS Naumann'- Buchhandlung in Dretten.



Herausgegeben von der Deutschen Evangelisch-  
Zeitweilig redigirt von dem Lehrer: C

Year 33.

**Dr. Jacob Andreä,**

without doubt next to Chemnitz the most important contributor to the work of Concordia, was born March 25, 1528, at Waiblingen in Würtemberg, where his father Endris was a blacksmith, therefore he was also not seldom called Jacob Schmidlin by his opponents. On the advice of the mayor Sebastian Mader, the boy, who was already to be apprenticed to a carpenter, was designated for studies. The excellent General Superintendent Schnepf, who examined him and subsequently exercised the most decisive influence on his education, found that he was completely ignorant of Latin, but blamed the teacher, who now received a severe reprimand from the Waiblingen City Council for neglect of duty, but took revenge on the innocent student by chastising him. The support of the city made it possible that the boy was sent to the Latin school in Stuttgart. Jacob made such good progress that after two years, in 1541, he could be admitted to the scholarship monastery in Tübingen. Already in 1543 he became Baccalaureus and in 1545 Magister. In the following year, at the age of 18, he followed a call to become a deacon in Stuttgart. The call of his eloquence reached the ears of Duke Ulrich, who wished to hear him and had him preach at his castle. After the sermon was finished, the duke said to his advisors: "Wherever this young chicken may come from, it is certain that Schnepf hatched it.

When in the Schmalkaldic War Stuttgart was occupied by Spanish troops and the Lutheran preachers were expelled, Andreä remained alone at his post and instilled respect even in the (papist) victors. Thus he once performed the baptism of a child, which a higher imperial officer lifted out of the baptism. The latter presented him with six silver coins. Andreä did not want to accept them, because in his opinion they belonged to the child or the woman in childbed. But the officer showed him the gift intended for the latter in his left hand and added: "I thank God the Lord that I have seen and heard you baptized in the faith of the holy Catholic Church, and that I am grateful to you.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 15, 1877.

No. 6.

would report this to the emperor. Andrea replied that he could then to Frankfurt a. M. Here, at the request of the princes, he not baptize in any other way, and that no other way had ever was to preach in the main church of St. Bartholomew. been used in the Lutheran Church. Hereupon the officer immediately after the bell rang, a Roman priest ascended the declared: "Among the imperial people there is the firm pulpit. But the people did not want to hear him and sang: "Now conviction that you have completely thrown off all faith and all we ask the Holy Spirit" 2c. After the singing was finished, the religion. One is of the opinion that there are no sacraments in priest read the Gospel, during which the people remained you."

In 1548, he had to flee to Tübingen because he could not, they began to sing again, to wit: "Now rejoice, dear Christians accept the Interim and reveal the most precious teachings of our God" 2c. Since there was no end to the singing, the priest the Lutheran Church to the papists. Here, too, he was extremely climbed down from the pulpit in shame.

active. The lepers who were housed in front of the gate longed On one of his journeys he also came to Weißenstein, when for the word of God and he preached it to them joyfully with the Jew was about to be hanged. Andrea went to the place of doors closed. Once, when the house was open without his execution to see in what faith the wrongdoer would die. He was knowledge, the students and citizens streamed in or listened to hanging there with his hands tied behind his back, barked at him from afar to beyond the river on the meadow with rapt and mauled by two dogs. \*) The Catholic priests made their attention. From that time he always had a numerous audience attempts at conversion, but in vain. The pastor of Weissenstein, in the Hospital Church, and when it became too small he was who was seized with the Lutheran truth, but dared not confess permitted to preach in St. Jacob's Church. Soon after heit for fear of man, urged Andrea to take charge of the Jew. became catechist at the church of St. Georgii and Martini, and Andrea at first had misgivings because of the foreign territory in 1549 deacon at the collegiate church. As such, he sometimes and the foreign (Roman Catholic) religion, but at last he allowed had to preach nine sermons a week, baptize all the children and himself to be entreated by the bystanders. He addressed the visit the sick.

Duke Christoph, Ulrich's successor, who soon noticed and told him that Abraham, Isaac, and Jacob had called upon Andrea's high gifts, appointed him Superintendent of the one true God, but that this was an error, that he meant to Goeppingen in 1552 and had him become Doctor of Divinity at depart from the one true God when he believed in Jesus, his own expense. He offered his services for the reformation of Mary's son. For he is called Jehovah in the prophetic writings, the Liebenstein's village Jebenhausen, with the condition that e.g. Jer. 23:5, 6: "Behold, the days come, saith the Lord, that I he would not receive a penny for all his work. And so, for a long will raise up unto David a righteous seed, and he shall be a time, he walked from Goeppingen to Jebenhausen every day, that shall reign in judgment and righteousness in the Sunday and feast day after preaching the early morning earth. In that day shall Judah be saved. Judah shall be saved, sermon, preached and taught catechism, returned to and Israel shall dwell safely. And this shall be his name, that Goeppingen and preached the evening sermon here.

From this time began the innumerable theological journeys which he now undertook, without entirely withdrawing his services from his fatherland Würtemberg, for the settlement of disputes, for the establishment of the church system 2c. and of which almost his whole life was taken up.

In 1557 his duke took him with him as court preacher to the imperial diet in Regensburg and

they shall call him: HER (Jehovah), who is our righteousness."

\*The Jesuit Weislinger and others cite this as an example of how cruel Lutheran authorities were against the Jews. But consider that the place was a Catholic place, that Roman priests had to deal with the Jew, and that the pastor also still preached the doctrine of the pope.

From this it is clear that the Messiah is not only a true man from ambition than love of the cause. Probably no theologian has the seed of David, but also a true God, Jehovah, the Creator of gone through good rumors and bad rumors as he did. That he heaven and earth. Therefore, when he believed in Christ, he did had his faults cannot be denied; this he himself recognized and not believe in a new God of his own making, but in the true God confessed; but it is just as certain that what the enemies, of Abraham, Isaac, and Jacob, who had put all their trust in this papists, Calvinists, and others spouted about him was lies and Messiah as the true God. God had to be Christ in order to atone sinner. Since he made it his business to bring to harmony the for the sins of the whole world and to bear such a great Church, which after Luther's death had been torn asunder by punishment that no creature could have borne. This he sees in secret Calvinists, Flacians, Adiaphorists, Osiandrists, 2c., it is himself; he suffers his punishment not because of thenot to be wondered at that he was barked at from all sides. "It transgression of all the commandments, but only of one, and may well be," he writes to the Elector of Saxony, "that your not even of the whole commandment, but only of a part of it; he electoral graces may suppose, by all this, that I must have does not atone before God, but only before men; not for the especially sinned against the devil, because all his arrows are thefts which he commits in thought, but which, after all, are also sharply aimed at me in particular, by which he thinks to sin according to the law, Let not thyself be lusted after. How hinder this work." But his consolation was that he had a good much punishment therefore must he suffer for the transgression conscience. And all these blasphemies and revilings will one of the rest of the commandments in thought, word, and deed, day shine as precious pearls in his crown. A rich substitute for according to the word of Moses, Cursed is he that continueth all disparagements was given him already here in the not in all things which are written in the book of the law. The recognition which he found among the lovers of heavenly truth curse was taken upon Christ, who is Jehovah, the Lord, the true and in the honorable testimony which the pious princes, eternal God, and who took our flesh, in whom, with the highest especially Elector August of Saxony, who were zealous for the innocence, he satisfied the law by his obedience, and thus pure doctrine, gave him. Peter Glaser writes of his departure made atonement for the sin of the whole world. On him, as from Saxony: "Dr. Jacob was heard by our most gracious Lord Isaiah says, God has cast all our sin, and if he (the Jew) on Christmas Eve; he had to agree that he would continue to be believes in him, he shall know that he does not throw away the used in theological matters at His Electoral Grace's request; he religion of Abraham, Isaac, and Jacob, but follows it and is was dignified with graces and good reverence, accompanied by saved. The wretch listened to all this with the most strained two one-horse horsemen and otherwise three horses after the attention. Andreä went down the hill, but already about to mount carriage horses, which were also given to him together with the his horse, he was called back at the request of the delinquent carriage. He has had a very beautiful, large, wide credentzer "Ah, Lord! ah, Lord!" he cried, "grant that I may not die without handed over to him with Hanß Jentschen, with the bestowal of baptism." Andreä asked him if he believed what he held out to all graces, that he may show the same to those who claim that him from the writings of the prophets of Christ. "I believe," he he should have left him in disgrace." Even the German Emperor answered, "God knows." Andreä replied, "See that you do not Maximilian II, who was not averse to the Lutheran Church, had thus set yourself to keep your life." "I think not of that," replied given him words of encouragement and comfort in 1570.

the Jew; "thou seest how miserably I am mauled by the dogs. With great joy and heartfelt gratitude to God, he returned to Not earthly, but eternal life do I seek. Help that death may not Tübingen at the end of 1580. Here his dear wife died in 1583, seize me before I am baptized. I desire not to live, but to die, if with whom he had led a happy marriage for 37 years. After 1-only baptism be granted me." He was then comforted with 1/2 years he married a pious widow who had followed her first further prophetic sayings by Andreae, received baptism the husband, who had been expelled for pure doctrine, to Erll. same evening, and was then strangled.

Even in the last years of his life his services were called upon

In 1562 Andreä was appointed professor of theology, abroad. On his return from a journey, he fell ill near Tübingen, provost and chancellor at Tübingen and worked in great summoned the rector and the senate of the university, blessing through sermons, lectures and leading the confessed his faith, and received Holy Communion. Towards disputations. However, even here his work was interrupted by the end of the year 1589 he fell into his last illness. When he numerous ecclesiastical journeys. was no longer able to cough up due to heavy mucus pressure,

As large and far-reaching as his activity has been so far, his he bore his pain quietly and devotedly to God. On the feast of greatest and most important work was his collaboration on the Epiphany in 1590, he summoned the rector of the university, the Concordia formula. He has not only beside Chemnitz led the deans, a physician and several preachers, and made his pen most in it, but also probably undertaken the most journeys profession of faith before them. After he had referred to his last in it, both to promote the work itself, and afterwards its illness and the confession he had made, he continued: "Since I acceptance. Since 1576 he had taken his seat in Leipzig, where am now again afflicted by God Almighty with an illness that is at also his family remained during his wanderings under the care the same time burdensome, and since I do not know at what of the Elector August, the main promoter of the Concordia work. hour God will require me from you, I have again asked you to

He has had to suffer much ridicule and disgrace because of come to me, and this for the reason that I do not know what hour this. He was accused of wanting to put all sects into one sack, God will require me from you.

of mixing Christ and Belial, light and darkness; of letting the work be more about



I do not know what the Calvinists and Papists, along with other sects, will spread after my death, namely, as if God had claimed me with a terrible death, and thereby give the whole world to understand that he did not want to grant me any mercy, as if I were an apostate from the Catholic Church, and what the like are, of which I have had to experience much up to now, but especially because of the recent colloquy held at Margrave Baden, as if I had been aware of evil and a false doctrine. To avoid this, I will make my confession now and in your presence, and then receive Holy Communion as a testimony that I wish to remain with the same until my last end by the grace of God. Now you are all well aware of what my teaching in matters of faith has been, which I have carried out publicly, both in churches and schools, in foreign places and in this principality with preaching and writing, now into my 44th year in my preaching ministry. To the same I confess again, and will also die to the same, as the eternal truth, with divine help, when my God and Lord takes me out of this world, and on the last day before the judgment seat of Christ, with an undaunted heart, defend and answer for the same from his holy word, and now receive the true body and blood of Christ, my Redeemer, thereon, of which you will bear me witness before the whole world, and, in case blasphemous speeches were spread in my behalf, reject them with the present *act in Christendom*. After that I ask you with all my heart that you will faithfully take care of my dear faithful wife and obedient children, that you will protect and shield them. And because I myself am well aware that I am a poor, miserable, sinful man and no angel, and that I also have my faults and defects, I recognize them from the bottom of my heart, and since I have ever offended either one of you or others of the Senate or anyone else with words or deeds, I hereby ask you publicly and brotherly that you will forgive me such things and also report them to others in the Senate. For what I have said to you in the Senate, my God and my Lord know that I have done this in good faith and for the sake of the youth, so that they may be educated in discipline and respectability. For we well know that if a young student were to be corrupted, we could have prevented that we would then have to give a heavy account of him on that day, and we also ask that we will continue to be faithful to the youth. For my own part, I will gladly forgive and pardon everyone from the bottom of my heart." Thereupon he said confession, received absolution, and Holy Communion standing. After this he prayed: "I say to thee, my Lord Jesus Christ, from the bottom of my heart, everlasting praise and thanksgiving, that thou hast not only died for me, and bought and redeemed me with thy precious blood, but hast also confirmed and sealed to me such good deeds, and now in Holy Communion hast given me a mystery, which I do not understand with my reason, but yet firmly believe, namely, that under bread and wine I have received thy true body and blood by virtue of thy word; I commend my soul unto thee, that thou wouldest set it in the place where thou hast appointed it, and hast asked of thy heavenly Father to all the elect: Father, I desire that where I am, they also which thou gavest me may be with me.

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have. John 17: For all your good deeds, both temporal and eternal, give you eternal praise and thanks, and pray to the merciful God that all of us in this world may soon see one another again and live, rule and reign with Christ forever. Amen. Amen. Amen." The next morning he replied to the doctor, who asked him how he was, "Undivided by God." Under comforting assurances of the bystanders and after repeated confessions of his faith, he gently passed away on January 7, 1590. At his funeral on January 9, the Württemberg court preacher Luc. Osiander held the funeral oration about 2 Tim. 4,7. 8.

Andreä was a man of rich knowledge, of persevering diligence, of ravishing eloquence, of significant governmental gifts, of an engaging nature. No wonder that his presence was desired where such gifts were needed, that he was called to visit the churches, to cleanse them of papist, Zwinglian, Schwenkfeldtian, Flacian and other errors and to establish the church system, to settle disputes, that he was sent to imperial congresses, that he had to take part in religious discussions, conventions and synods at home and abroad.

No one will be able to deny him restless activity. Apart from his many writings (pamphlets against the Papists, Calvinists and others, interpretations, sermons 2c.) and apart from his activity in his homeland, he was constantly active from 1553 to 1589 for the restoration of ecclesiastical unity, and at the end of 126 longer or shorter journeys he covered many thousands of miles under great hardships and dangers and in daily work of the profession God had given him, and in doing so not only put his health at risk for the sake of the church, but also put aside all comforts of domestic life and all consideration for his sickly wife and his twelve children. "Nothing is lost," he wrote to Marbach, "that is used for the Lord." He did not abuse his gifts, his influence, for selfish ends, but was in earnest to use them for the glory of God and the good of his Church. As often as he had to do at the courts of princes, the air of the court did not corrupt him. He did not engage in church politics, nor did he interfere in state politics. Once he was to give his opinion on French affairs of state; but he refused to do so, because this was not a matter for theologians, but for lawyers. He was told that even in the Old Testament the priests were asked for advice by the Israelites. Andreä, however, said that in order to be able to compare himself with the high priest, he lacked one thing, namely, the badge of office (Ex. 28:15-30); it behooved him to say: Man, who has appointed me judge or hereditary judge over you?

The effectiveness of this man was a blessed one, especially since he associated with the incomparable Chemnitz. And so in this jubilee year we also remember him and praise God for what his grace has worked through him.

### **The four East Indian missionaries. \*)**

"If one member suffer, all the members suffer with it; and if one member be kept glorious, all the members rejoice with it." Let this word suffice to make the sender...

\*) From the "Mecklenburgische Kirchen- und Zeitblatt" of January 24, 1877.

He is not legitimizing himself because of his profession, if he they recognized how the fight for the pure doctrine and the right dares not speak up for the four missionaries who are so badly church position drove them in their confessional duty beyond the slandered for the sake of their testimony. And if I am not a borders of India, and what had to happen, happened. The member equal to others in any other way, even the least of Handmann matter is from then on to be regarded as abandoned, them, should I not therefore be a member of the body? and the whole matter enters a new and significant stage.

First of all, I cannot refrain from expressing my heartfelt joy But now the new reproach is made to them that they would and agreement that the missionaries mentioned have found a have appeared in public at once if they had not had a profession. defender in this paper, at least to a certain extent, for the sake How so then? They published the well-known statement against of truth. Since the latter is the case, I could of course remain a publication in the "Allgemeine ev.-lutherische Kirchenzeitung", silent if I were not in a position to extend my defense by a statement in which there was no mention at all of their position significant amount further than it has been done in No. 22, and within the mission. To be sure, Pastor Brunn accompanied this if I did not feel prompted and urged by the repeated attacks statement with remarks of his own, but that was merely his affair, against the missionaries to express my conviction. I, too, want for which reason only he had to answer; as indeed he did. But it to refrain from all secondary points, some of which are highly must appear to a Lutheran Christian as something quite unheard petty, and ask you to direct your attention in this matter, which of that Herr Konsistorialrat<sup>^</sup> Professor Dr. Luthardt in his paper, a paper which is destined to be read is so important after all, to the main points around which in all Lutheran circles, not only of Germany, but of the whole everything really revolves. world, it

One of the main accusations made against the missionaries, and which is also repeated by the editor, is that from the outset, especially in their action against Handmann, they had completely lost sight of the Scriptural method of discipline and brotherly love. On the other hand, in possession of private letters from one of these missionaries, I can simply state that this is not the case. For the latter will not dare to deny that private discussions or lengthy written arguments took place, especially between the same Kahl, then Zorn and Zucker on the one hand, and Handmann on the other. \*) If, however, they did not bring the matter before the Missionary Church Council, the reason is simply that they did not yet want to use the public discipline procedure, precisely because of their gentle love and patience, but wanted to take the path of the greatest possible leniency. They have expressly declared that their step is not directed against fellowship with him, but only against his position in the seminary. Is or is it not to be understood that they later declared that for the sake of the damage present in India itself they did not yet want to proceed to the extreme, but would gladly bear and lend an ameliorating hand? Would it not have been conceivable, then, †) that by a shift in the offices their request might have been fulfilled and at the same time a possibility given that they might all have come to greater unity with one another and in such "unity of spirit and of faith and of doctrine" have further served in the mission? But of course this was not to be thought of, because the root of the trouble lay in the home circumstances and in the missionary college itself, from which they then still hoped in childlike trust for the best. The latter is a proof of how much they at that time regarded India itself as the place of work and struggle assigned to them by God. But then it happened that before the answer to their request could arrive, their eyes were fully opened to the fact that

The Lutheran missionaries were not allowed to dare to issue public vituperations and warnings against a right-believing Lutheran church community, not because of real heresies or "quirks" (for who would not have the right to do so?), but because of their faithful confession of the Lutheran faith\*) and thus to publicly deny the Lutheran truth, and that Lutheran missionaries should not have the right to a counter-testimony. Who, then, has any right or profession to write or contribute to church papers, and who has not? Or should ANYONE think that physical distance prohibits them from doing so? If we have a right and duty to concern ourselves with missions in distant heathen lands, they have no less a right to concern themselves with conditions in the mother church. Or do we imagine missionaries to be people who, like monks, have nothing to do with the outside world? How if a member of any German national church had published that declaration? And we must confess that this testimony of the East Indian missionaries should have shamed us here in Germany, who have allowed ourselves to be offered so much by that "Allgemeine ev.-luth. Kirchenzeitung" without opening our mouths against it.

To those accusations on the part of Mr. Missionary Ihlefeld, which are factual and therefore require a refutation, the editor has already replied. I will therefore not go into it any further here; however, I may still be permitted to refute the main reason why the Leipzig report emphasizes against the missionaries. It says there, p. 237, quite correctly: "The main question, which is the subject of the submission just communicated, is that of the missionaries.

finally alone is concerned, is that whether the description of the state of our mission which it gives is correct and just, or incorrect and unjust." Further on, however, it is said (we pass over, as I have said, the subsidiary matters, though there, too, there would be much to reply to): "Completely unproven and groundless is also the assertion that the authors of the petition, and in them the Lutheran faith and the Lutheran confession, are constricted, repressed, and condemned to a sham life in our country on all sides and in principle"? But put yourself in the place of the missio-

\*Note by the editor of the Mecklenburgische Blattes. By this "fact", not known to us so far, the judgement expressed in No. 22 of the previous volume is modified in a not insignificant point.

†) It is assumed here that really Handmann lacked the absolutely necessary clarity in teaching (mild expression!), which was generally known in India and also in Leipzig to some extent. and what they could have proved further if necessary. and had proven.

\*) Even the Leipzig Report cannot help referring to the doctrines in question as "symbolic doctrines" in a note.

nare, by judging the following. My friend writes to me: "When we thought otherwise, he spoke the following words, among say that we are 'principally' constrained, we mean by this that, others, at the General Lutheran Conference in Leipzig. If even if we are allowed in detail, the fundamental position of our doctrine is only a matter for theologians, if it has no meaning mission hinders us at all ends. My position toward the Reformed for the life of the church and the guidance of souls, if I do best missionaries serves as an example of this. Against them I was to leave my theology at home when I climb into the pulpit or go commissioned and obligated to assert the Lutheran confession to the bedside of the sick, then even today I give up teaching in all its severity - but in doing so I was punished by my the doctrine of the church; for to occupy oneself with things that conscience, which told me that I recognized and tolerated just are only a play of the mind, life is too serious and its time too as bad or even worse deviations from divine truth than those of short for that." Not true, he spoke rightly then? Not true, and in the reformed missionaries. When I rejected a Reformed this, too, the "Allgem. ev.-luth. Kirchenzeitung" was right when missionary's offer to preach once in his village chapel, so that it accused the Protestant Association of "false coinage" the heathen would see that we were united in the main matter, because the same retains in church practice the scriptural and and explained to him in further conversation that I considered ecclesiastical language, the contents of which it dissolves by the Lutheran Church to be the right church because it believed theological speculation? And now? - But what shall we say in the law, He told me that he had known Lutherans who were further of this? Whoever can see, can see how, with reference not at all like that, and I could not reply that I did not recognize to the present letter, the report "covers and disguises" precisely such Lutherans as true Lutherans, for I knew only too well that that which should be covered and disguised in order to avoid I actually recognized many such Lutherans - in India as well as the purifying "fire": the position of Prof. Luthardt in the College in Germany. This is a fundamental restriction, which takes away of Missions, against which the petition of the missionaries was all joy, because the confidence is shaken that God's blessing directed in unequivocal words, since it was precisely he who, rests on the work."

by his paper and his heresies, had given rise to that declaration

The actual main point is addressed in the Leipzig Report, p. and thus to the whole catastrophe that followed. H.

238. There it says: "Finally, however, as far as the fundamental position of the Missionary College on the Confession is concerned, we may refer back to the detailed discussion of our Director in the above-mentioned letter of reply of Dec. 9 of last year. Year before." Well, read the letter. An excellent letter, any unbiased reader will say, and we agree. But, mind you, the second part of the letter, which makes a lively Lutheran confession, and even rejects the "open question theory," does not come into consideration here, for it is "a more personal word at the end," i.e., a word by Hardeland, a word which the Missionary College as a whole would not sign without a public retraction by Prof. Luthardt. Luthardt, indeed, which actually testifies in favor of the missionaries, for, even if not in the Handmann matter, in the matter at issue here, "it was no longer a matter of weaknesses that should be spared, but of an obvious contradiction against the truth, which should be opposed with all vigor." In the first part of the present letter, however, the position of the missionary college with respect to the confession is to be set forth? There we read: "As far as the general confessional foundation of our mission is concerned,

----- it goes without saying that we to know ourselves perfectly at one with you." It was just this here *quaestio facti* which is called "self-evident." Is this a proof? Then, on p. 227, it says: "Whatever else one may think about the value or unvalue of the so-called newer theology and its scientific method: for the need of mission, at any rate, not it, but the simple language and manner of the catechism will have to be our model." Is this a Lutheran confession, where one thus speaks out about the apostate "newer theology"? But, they say, this should just take a back seat in the practical missionary calling. Against this we ask: How is that possible?! In the year 1870, when Prof. Luthardt was probably still

(Submitted.)

## Mohamed and Muhamedanism.

Under this heading the *Lutheran and*

*Missionary* of 22 February of this year, among other things, the following can be read: "The teachings which Muhamed then proclaimed" (when "he felt that he was a prophet to proclaim the will of God"), "would have turned Arabia around. Why not? They are essentially the same as Moses proclaimed to the carnal and depraved Jews he led out of Egypt. When Muhamed undertook to express to his country the idea of a supreme God, he was neither a fanatic nor a hypocrite. He was a good man. At the age of forty, Muhamed began to preach that there was only one God. Very few, however, believed him. He worked diligently for three years and converted only about thirteen people. His relatives urged him to be silent; why quarrel with self-interest and destroy his popularity? He replied: if the sun were on his right hand and the moon on his left and commanded him to be silent, he would still proclaim that there is only one God, - a speech which only Luther made at the Diet of Worms. Truth is greater to a great man than life or death; he cannot keep silent. People demanded miracles from Muhamed, but he had no miracles to proclaim, only those truths which are a continuing miracle. So at last hostilities began, and in the fifty-third year of his life he fled to Medina. During the thirteen years he spent in Medina, he probably wrote the Qur'an, that book without beginning and without end. Before he came to Medina, he was sincere in his faith, but his brain was deafened by dreams and visions; but when he came to Meding, a change took place. His



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great ideas remained the same, only he struck a new path to spread them" 2c.

Without a doubt, Dr. Seiß, the editor of the *Lutheran and Missionary*, bears a great and heavy responsibility for praising Muhamed, this unbaptized blind heathen, of whom nothing was ever read that there had ever been a shred of faith in his heart, this lying mouth and false prophet, through whom the devil has spoken, so highly in his paper. One can hardly believe one's eyes when one reads such an article, which is in fact quite ungodly, in a church paper that wants to be Lutheran. When in several numbers of the *Lutheran and Missionary* the great Jewish marches to Palestine are reported with hearty sympathy and great pleasure, and large passages from Jewish newspapers are printed about these Jewish marches, one reads about it, knowing that the editor of the paper is devoted to chiliasm and groans to it; one already knows where this belongs; but where does that of Muhamed and Muhamedanism belong? It is outrageous in the highest degree that this should have appeared in a church paper bearing the Lutheran name. And what a disparagement of Luther does not lie in the fact that he is put together with the devil's prophet! Every Lutheran seriously resents such honor. But do not think that the editor was not concerned with praising Muhammad. No, he is indeed quite serious about it. Since he assumes that not every reader of his paper would be familiar with Luther's splendid testimony at the Diet of Worms and would immediately understand and appreciate the above invective, another article follows in his paper immediately after Muhamed's, with the heading: "Luther's Speech at the Diet of Worms. In this article the concluding words of Luther's speech are quoted, among others: "Here I stand, I can do no other. God help me. Amen." So far, then, has it come that Luther must be dragged by the hair by false Lutherans, that great praise may be given to Muhamed, and thus to his devil's book "without beginning and without end." Abominable!

By the way, Luther writes the following about Muhamed: "For when he (the devil) saw that he could no longer defend the multitude of idolatry, nor ward off the Gospel and the Holy Scriptures, which were spread throughout the world, he thought to deceive the world with a fictitious faith, which would be like a middle way between Moses and the Gospel. For this he needed a man, yes, a devil, named Mahomet, who was an idolatrous man, and poor, yet haughty, and famous in the black arts; (the devil) would much rather have taken a better name of man, if it had been permitted him; just as he would rather have taken another animal, than the serpent, to deceive man, under which his wickedness would have been more beautifully concealed. But divine wisdom would not have permitted it otherwise than that he should take such a beast, and now also attack the world by such a man: that the world might easily understand what kind of law it would be that would be given by such a master. Now when Heraclius the Persian had slain king Cosroe, and had brought the holy cross to Jerusalem with great triumph, anno six hundred and twenty after the birth of Christ, and anno five toes Heraclii 2c.



before Mahomet, an Arabian, who had become rich through a widow whom he had married. After this he became a captain of the roadside, and came into such high estate that he thought to be king in Arabia. But because he was of low estate and reputation, they did not accept him. Then he pretended to be a prophet, and after he had the falling sickness or the falling pestilence, and always fell down, so that no one believed that he had such a "plague," he said, "An angel spoke to him. And after that he said some sayings, which he heard, as he said, as a bell sounding in his ears. But when he was an unlearned layman, the devil gave him right companions, some apostate Jews, and some perverted Christians, the heretics.... And at that time Mahomet set up something as a law by his fellows, taking something out of the Old Testament, something out of the New Testament." (Brother Richard's Relocation of the Alcoran, Anno 1300 written 2c. XX, 2813. f.) "In the time of the Emperor Heraclii there arose a man, yea, a devil, and a firstborn child of Satan against the truth, and against the Christian Church, who was drowned in carnal fornication, and dealt in black arts, named Mahomet. By the inspiration and help of him who is a liar and the father of all lies, John 8:44, he issued a law full of lies and injustice, but with the appearance that it was spoken from the mouth of God: he called it Alkoran, which is a summa or assembly, namely, the divine commandments." (Ibid. p. 2773. f.)

That's all that's missing, that our apostate Lutherans become Turks too! K.B.

### **A word of sympathy from the Pastoral Conference of the Norwegian Synod, prompted by the death of the Rev. F. Wyneken.**

Since it has pleased God in our past Synodical year to call to Himself the dear father and brother in Christ, Rev. F. Wyneken, our Synod has commissioned the Pastoral Conference to speak out on this occasion.

As is well known, the deceased was one of the first Lutheran pastors of the present Missouri Synod who came over from Germany and began to work among his Lutheran compatriots. With untiring zeal and rare ability and efficiency he united true evangelical doctrine and practice. While as a pastor he is remembered with affection and gratitude for his pithy and moving sermon as well as for his conscientious pastoral care in his congregations, he also exerted a great influence on preachers and congregations of the Missouri Synod through his many years of work as its president, when he unfolded his rich experience, his deep gaze and his heartfelt warmth, combined with a clear evangelical insight, in meetings and visitations or in writing and speaking. Also within our Synod he has been a fatherly friend and counselor for many of our pastors, who will always remember with respect and gratitude his heartfelt and powerful instruction and exhortation to diligence and faithfulness.

While we therefore gladly wish to testify to the dear Missouri Synod our heartfelt sympathy in its great loss through the passing away of this faithful servant, we must also confess that the

loss is also ours, nay, because of its extensive efficacy and beneficial influence all around, also a loss to the whole American Lutheran Church.

It is a comfort to us, then, to have heard from those who stood at his deathbed that the dear venerable old man, by virtue of God's mercy, comforted himself with the gospel in the distress of death, with the same courage of faith with which he had always testified of its power to save all who believe in it.

We give thanks to God, who has given to his Church in this land this zealous worker, and given him strength for so many years to so blessed a work among us, and at last, we hope to God's mercy, ushered him into his rest.

And in asking God to comfort his sorrowful wife and children, as they were otherwise closest to him, we beseech the Lord to bless the rich sowing he has done through this dear departed one. May He continue to raise up faithful servants to continue the same work in the same spirit.

May the Lord give His Church many such teaching fathers, may He bless their work and make their output like His! Amen!  
Decorah, Iowa, June 1876.

For the Pastoral Conference of the Norw. Synod:  
Jacob Aall Ottesen, Secr.

## To the ecclesiastical chronicle.

### I. America.

On the evening of 15 February this year, the barn belonging to our orphanage in Boston, with over twenty tons of hay (almost our entire last year's harvest), fell victim to the flames. We do not know how the fire started, but it is assumed that it was started by a nefarious hand. This loss hits us all the harder because our financial situation is very bad and because neither the barn nor its contents were insured, i.e. in one of the many fire insurance companies that exist in this country. But we know of a better insurance company, in which this barn was also insured; that is the community of our faith comrades, whose faith is active through love.

The Lutheran and Missionary binds his Le  
We are told that 390 of the congregations served by our pastors belong to one synod, and that half of the rest are connected with other bodies and not with the Missouri Synod. The tale is already finding its way into other papers.

The Baptists are so fanatically zealous for immersion that they even ascribe Christianity to the Unitarians in Poland (250 years ago\*) because they taught that baptism must be by immersion. The "Sendbote," organ of the German Baptists, writes in the No. of Feb. 14, that their Prof. Rabbi Joseph Wales Bückland, in his historical researches, found "that real Christian life was to be found among them, and that they clearly recognized and taught that baptism must be by immersion."

Perfect sanctification. Even the dumbest mind can see that he who boasts of perfect sanctification must really be quite perfect, that not the least thing is lacking in his holiness.

\*These denied the mystery of the Holy Trinity. Trinity, the deity of Christ 2c.

may. But since the Word of God teaches so clearly that a Christian cannot attain perfection in this life, those who think they are perfect are in no small perplexity. They must therefore think of all kinds of ways out. It cannot be otherwise than that they must pervert the dear Word of God in a most horrible manner, and blaspheme God's majesty. Thus a Methodist writes in the "Merry Messenger": "Too much is asked of professors of complete redemption when they also demand the perfect manhood of Christ. It is asking too much to demand of those who are fully saved also complete roundness of character, complete freedom from error, complete freedom from mistakes." In other words, too much is expected of Methodists, who want to be perfectly holy, when they demand to be perfectly holy. But as terrible as this nonsense is, so terrible is the blasphemy to which they resort in the process. Their people, who have doubts whether their perfection is really perfect, point them to the example of Jesus Christ, and ask them: "Was Jesus continually full of joy? Was JESUS completely free from trials, temptations? Did JESUS triumph over his enemies every time?" - What lover of Christ and His heavenly truth would not burn with holy wrath at such blasphemy against the Lord Christ?  
G.

### II. foreign countries.

Our jubilee celebration this year. In the "Kirchliche Mittheilungen aus, über und für Nord-America" of Neuendettelsau, No. 1 of this year, the decision of our Synodal Conference is also commemorated to celebrate May 29 of this year in remembrance of the completion of the Concordia work 300 years ago on that day. The editor, Missions-Inspector Deinzer, makes the following remark: "Indeed, when we look at the conditions of the Lutheran Church on this side and on the other side of the ocean, we find little cause for jubilation, but all the more cause for repentance and for prayer that God the Lord will repair the damage of Joseph, i.e., the wretchedness of the turmoil. i.e., the misery of the disunity that so miserably divides us, and that the brethren who stand on one ground of faith and confession may once again dwell together in the house of the Lord. It seems to us, with all cause for thanksgiving for the noble gift of peace of the Concordia formula, that a day of penance and prayer is a more fitting commemoration of May 29, 1577, than a jubilee celebration." One sees from this that chiliastic-unionist spirits, such as the Neuendettelsauer are, are admittedly incapable of jubilating with us. There is, after all, no confession which punishes them more than the Concordia formula. For this was not a blind cry: "You who are at war, lay down your arms and make peace," as the Unionists of Neuendettelsau want; rather, it was the founding document of a peace based on agreement in divine truth. What the Concordia formula sought and, by God's grace, obtained, is an abomination to such spirits. In the same number of the "Mittheilungen" our faithful adherence to the teaching of the Concordia Formula and the other confessions is blasphemed as "Lutheran Talmudism"! It is true that the paper seeks to silence its evil conscience at such a blasphemy of faithfulness to the Confession, and to cover up its bitter enmity against the doctrine of the Lutheran Reformation by adding the other blasphemy that Missouri "makes a Pharisaic law out of the Confession; But with such unscrupulous slander the paper only weighs down its conscience still more, and thereby makes it all the more obvious to all who are not in the same hatred of Luther's pure doctrine. If, however, the paper thinks that it is thereby giving us our jubilant

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If he wants to spoil the joy, he will not succeed in doing so, God In this speech he said, among other things, the following: willing, any more than the Jesuits did two hundred years ago, "There came the man from Mecca (Muhammed), the champion when they also advised the Lutherans that they would rather of God's majesty, who had been violated by the idolatry of have a day of repentance than a day of jubilee. Incidentally, we Christ (!) and the worship of saints, by the worship of images would only be pleased if the gentlemen of Neuendettelsau and and gods, the prophet of the one spiritual God, of the judgment their spiritual comrades sincerely celebrated a Day of Penance of retribution and of the bliss of paradise, the proclaimer of the and Prayer on May 29 of this year instead of a Jubilee. They one great duty to submit oneself and the world to the one God certainly have a great need of it! But they should not, in a in unconditional devotion to faith. - At the same time that in Pharisaic way, let their repentance consist only in crying out Bulgaria the Turks were committing the horrible atrocities over those who, without inner agreement in doctrine, do not against the Christians, at the Berlin College a professor of want to enter into an outward sham peace. Their repentance Protestant theology sings the praises of Islam in this manner, should rather consist in repentantly returning from their new and represents Muhammed as the saviour of the true worship of human feet to the faithlessly abandoned and denied old truth. God to Christianity, puts the worship of Christ on a level with We readily admit to them that we, too, have cause enough to idolatry and the worship of saints! Can there be a greater denial repent; but let God preserve us to repent of the fact that, of the deity of Christ? And in such a school are the future through God's grace and strengthening, we remain with the old preachers of the gospel formed! - One has not heard that any Christianity even in this time of general apostasy, even if we ecclesiastical authority has even protested against it. thereby become an abomination and an abomination to all men. F. R. T.

By the way: everything in its time! A day of repentance shall not be a day of rejoicing, and a day of jubilee shall not be a day of repentance, even though it be our due to give all glory to God alone and all shame to ourselves on every day of jubilee. W.

[Walther]

Saxony. Recently the church council of St. Jacobi in Chemnitz had elected a certain G. H. Graue in Jena as head pastor, a ghoulish rationalist. Thereupon the Landesconsistorium inquired of him whether he could also sign the new formula of obligation, and since he answered this question in the affirmative, the Landesconsistorium now ordered the introduction, obligation and state confirmation of the same. In the meantime the farewell sermon appeared, which Mr. Graue had held in Jena and in which he had rejected the doctrine of the Holy Trinity and of justification by faith. The consequence of this was that the Superintendent introduced this denial of God and Christ, but did not commit him and confirmed him by the state! After the introduction had taken place, however, the Consistory had Mr. Graue asked whether he recognized the "essential content of faith" of the first and fourth articles of the Augsburg Confession as being in accordance with Scripture and whether he wanted to teach substantiation of the same from God's Word, as well as its accordingly; and when he had now also answered this in the affirmative, the obligation and confirmation took place. Instead of such preachers as Sulze becoming fewer in the Saxon regional church, they become more and more, for the regional consistory only presents such ambiguous questions to such false prophets, which they affirm with pleasure in their sense, whereupon the consistory is always glad to have brought to an end so nicely to the satisfaction of both sides. Of the course, the "believing" pastors are not a little dismayed by this shameful game with the saint and with the poor souls; but which unfortunately they still do not want to realize that a church which accepted and signed this confession, obviously entrusts its congregations to unbelievers for pastoral care cannot possibly be a Lutheran church. The "Pilgrim from Saxony" writes: "If, of course, the church government should understand and respond to the Synod's resolution that it will not be deprived of the public, ecclesiastical celebration of that day tolerate attacks against Scriptural teachings, but will always oppose them with full seriousness (?), as it almost seems to do, in such a way that, instead of laying waste to our sanctuary or coercing him to recant, it would rather let in still more foxes into the vineyard entrusted to it, then there might soon be other things to report than the foregoing!" We believe what there will soon be to report will be this, that the "pilgrim" has calmed down. W.

On May 29th of this year, 300 years have passed since the first signing of the Concordia Formula, this glorious confession of our church, a day on which God did great things for our dear Lutheran church, a day on which Lutheran Zion should therefore not remain silent, but should appear before the Lord in holy adornment with thanksgiving and joy. This confession, with its "masterly presentations of doctrine and convincing and thorough refutations of the false doctrines that have arisen in the church with great pretense and of such preachers as Sulze becoming fewer in the Saxon regional church, they become more and more, for the regional consistory only presents such ambiguous questions to such false prophets, which they affirm with pleasure in their sense, whereupon the consistory is always glad to have brought to an end so nicely to the satisfaction of both sides. Of the course, the "believing" pastors are not a little dismayed by this shameful game with the saint and with the poor souls; but which unfortunately they still do not want to realize that a church which accepted and signed this confession, obviously entrusts its congregations to unbelievers for pastoral care cannot possibly be a Lutheran church. The "Pilgrim from Saxony" writes: "If, of course, the church government should understand and respond to the Synod's resolution that it will not be deprived of the public, ecclesiastical celebration of that day tolerate attacks against Scriptural teachings, but will always oppose them with full seriousness (?), as it almost seems to do, in such a way that, instead of laying waste to our sanctuary or coercing him to recant, it would rather let in still more foxes into the vineyard entrusted to it, then there might soon be other things to report than the foregoing!" We believe what there will soon be to report will be this, that the "pilgrim" has calmed down. W.

But, since this year's sessions of our Synod are from May 24 to May 30, we and all the congregations of our district would understand and respond to the Synod's resolution that it will not be deprived of the public, ecclesiastical celebration of that day tolerate attacks against Scriptural teachings, but will always oppose them with full seriousness (?), as it almost seems to do, in such a way that, instead of laying waste to our sanctuary or coercing him to recant, it would rather let in still more foxes into the vineyard entrusted to it, then there might soon be other things to report than the foregoing!" We believe what there will soon be to report will be this, that the "pilgrim" has calmed down. W.

Freedom of teaching in the unit-evangelical church. The Berlin "Reichsbote" of January 28 shows to what degree the freedom of teaching in the Protestant Church has progressed. He says: "Professor Dillmann at the local theological faculty held a lecture in the

## A request to the Synodical members of the Western District of our Synod.

On May 29th of this year, 300 years have passed since the first signing of the Concordia Formula, this glorious confession of our church, a day on which God did great things for our dear Lutheran church, a day on which Lutheran Zion should therefore not remain silent, but should appear before the Lord in holy adornment with thanksgiving and joy. This confession, with its "masterly presentations of doctrine and convincing and thorough refutations of the false doctrines that have arisen in the church with great pretense and of such preachers as Sulze becoming fewer in the Saxon regional church, they become more and more, for the regional consistory only presents such ambiguous questions to such false prophets, which they affirm with pleasure in their sense, whereupon the consistory is always glad to have brought to an end so nicely to the satisfaction of both sides. Of the course, the "believing" pastors are not a little dismayed by this shameful game with the saint and with the poor souls; but which unfortunately they still do not want to realize that a church which accepted and signed this confession, obviously entrusts its congregations to unbelievers for pastoral care cannot possibly be a Lutheran church. The "Pilgrim from Saxony" writes: "If, of course, the church government should understand and respond to the Synod's resolution that it will not be deprived of the public, ecclesiastical celebration of that day tolerate attacks against Scriptural teachings, but will always oppose them with full seriousness (?), as it almost seems to do, in such a way that, instead of laying waste to our sanctuary or coercing him to recant, it would rather let in still more foxes into the vineyard entrusted to it, then there might soon be other things to report than the foregoing!" We believe what there will soon be to report will be this, that the "pilgrim" has calmed down. W.

By order of the same

E. A. Brauer.



## "Be ye angry, and sin not." -

King Louis of France, surnamed the Saint, had, among other virtues, that of not allowing himself to be overcome by anger, however much he was provoked to it. When once one of his servants, through gross negligence, dropped a burning wax-light on his foot, he only said to the clumsy person, "Surely you should remember that my grandfather would have chased you away for much lesser causes." Thus a mighty king acted; how many a lowly person immediately roars up in unmeasured wrath against his servant or against his maid, when they are guilty of even a little oversight! Is this the Christian way?

### Inaugurations.

On Sunday Reminiscere, Pastor S. Süß was inducted into his new office by order of the Presiding Western District, assisted by Pastors Stiemke and Proft.

E. L. Geyer.

**Address:** Rav. 8. 8uvss,

^inollssts, bassoon oo., laxas.

On the Sunday of Septuagesima, Rev. G. Naumann was installed in his new office at St. John's parish, New Orleans, Louisiana. M. Tirmenstein.

**Address:** Rsv. O. Lauwarm,

Oor. ok Drisur L Oustomiousa 8ts., New Orleans, La.

On Sunday Invocavit, February 18, the Rev. H. Gümmer was installed by the undersigned, assisted by the Rev. Grupe, in the Hanover congregation in Cape Girardeau County, Missouri.

G. Po lack.

**Address:** Rsv. H Ouerninor.

Lox 36.

Oups Oirarävau, Alo.

### Request for assistance.

It is probably remembered by all readers of this newspaper how urgently Mr. Walther, the General Praeses, called in No. 9 of the last volume for support of the now emeritus Pastor Ruf in St. Clair, Michigan, and how gifts of love have been steered together to help him. But the undersigned dare once again to ask in the circle of our Synod for the sick brother, so that the small property, which he has acquired for the operation of a gardener in St. Clair, and by which he intends to support himself and his numerous family, may be freed from the debt which still weighs upon it. Should the now very weak and needy brother ever be able to repay the support offered to him by the Synod, he will make such an effort.

In addition, it should be brought to the attention of our dear brothers and sisters in the faith that the former Pastor Iske at Ida near Monroe, Michigan, has also sacrificed his health in the exercise of his preaching ministry. For more than half a year he had been compelled to resign his office, after having had an assistant preacher for a long time. Although his wife earned something by sewing, he soon became impoverished and is now, himself completely destitute, dependent on the helping love of the brethren, especially since his wife is now also sick of the breast and has become very weak. Consider, dear Christians, what a heavy cross it is for a sick householder to have no home, no bread for himself, his wife and his children! The sick brother's doctor declares it absolutely necessary that he and his family be removed from the harsh climate of Michigan if there is to be any hope of recovery, and accordingly demands his immediate removal to Florida. How gladly he would move there and, if the Lord restored him to health, remain there as a traveling preacher! But the journey there is far and expensive, and where will the means come from? So asks the dear brother, and with his question he comes before the heavenly council chamber of Him who said, "I will not leave thee nor forsake thee!" But this dear faithful God points him to us, his brothers. Yes, through us, through our gifts of love, God wants to help us to try whether we are still in the faith or whether we prefer taking to giving.

May we speak again? A third of our laborers in the vineyard of the Lord has consumed his health in the ministry, namely, Mr. Hops, the school teacher in the same St. Clair County, Michigan, where our brother Ruf also lies down. Mr. Hops has already had to resign his office as a school teacher in the Synodal congregation there, and is also praying to God for his health.



Preserving and providing for his small family. (He has a wife and a child).

Dear brethren, the Lord Jesus stands at our door and knocks. Oh, do not overhear His knocking and let your gifts, like abundant fountains on the gaff, flow mildly! When you send them to the respective district treasurers, be assured that they will be used conscientiously only to meet the need. Any surpluses will be used for the benefit of other needy people from the preachers' and teachers' circle.

Isaiah 58:7. r "Break thy bread to the hungry, and bring into the house them that are in misery: if thou plead with one naked, ' clothe him, and shalt not shun thy flesh." F. Sievers,

Vicepräses p. t., of the Northern District, at the same time in the name of Mr. District-

President O. Fürbringer.

## The Eastern District

of the Lutheran Synod of Missouri, Ohio, &c. States assemblies, s. G. w., May 1, at the congregation of the Rev. C. I. Weisel at Williamsburgh, New York.

Items of discussion are:

1) The difference between the Law and the Gospel, with special attention to the 5th article of the Formula of Concord;

2) the answer to the question: "What is to be done to awaken the interest of the congregations in the schools and to increase the right understanding of the great importance of Christian schools?"

The Pastoral Conference, which will take place the day after the Synod, has as its object of discussion: The conduct of orthodox preachers against those who stand in statu oonkssgionig. -

Each pastor of the district must submit a complete parochial report. The minutes of the district conventions are also to be submitted to the synod for evaluation.

F. Dreyer.

\* \* \*

All Synod members who intend to attend the Synod of the Eastern District, which begins on May 1, are hereby requested to notify the Synod by April 15. If this is not done, lodging cannot be promised.

Since Pastor Weisel is ill, all registrations are to be addressed to the undersigned. Upon arrival, please report to the basement of the church (Vornor o5 ^vs. <L Isn 8t.) or to the home of the undersigned.

Williamsburgh, N. I.,  
26 Feb 1877.

F. Sugar.  
175 Ion 8tr.

## Concordia - College at Fort Wahne, Ind.

It is hereby announced that new pupils will be admitted to the institution after Easter. Since the school year does not end until the month of July, new entrants will not only generally benefit significantly from the longer schooling period, but will also have the opportunity to qualify for the Quinta of the following year if their previous knowledge is good. Applications should be made to the undersigned as soon as possible. The boys are to arrive at the institution on Saturday, April 7.

C. I. Otto Hanser, Director.

## To my dear friends.

Since I only maintain the support fund for poor students, those who send me other gifts of love should not be surprised if they do not find a receipt from me in the "Lutheraner". I hand over such gifts of love to the local Mr. District Cassier, who receives a receipt for them in due time.

C. F. W. Walther.

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## Conferenz - Ads.

Cleveland Conference held April 10th to 12th in Cleveland (west side).  
Ph. Schmidt.

The Fort Wayne Preachers' and Teachers' Conference will meet, s. G. w., from the 3d to the 6th of April, at Fort Wayne, Ind.  
H. W. Querl.

The Cincinnati Pastoral and Teaching Conference will gather in Columbus, Indiana, April 10-12.  
M. Mertz.

The mixed conference of Milwaukee and vicinity will meet, s. G. w., on Wednesday, the 18th, and Thursday, the 19th of April, within the congregation of Mr. Pastor Sprengeler at Milwaukee. On Wednesday - evening there will be service with communion. G. Kühle.

The New York Teachers' Conference will meet at WilliamSburgh on the 23rd and 24th of March.

F. Schaefer.

The Winnebago Teachcr Conference will meet March 27 at the schoolhouse of Teacher Meier in Oshkosh.

I. L. Grüber.

To the message.

The writing, titled:

The

Core and Star.

With a historical introduction and brief explanatory notes. The Lutheran Christian people by order of the Reverend Lutheran Church.

Synodal Conference of North America presented by C. F. W. Walther,

will, I hope, leave the press with the next number of the "Lutheran," and bound copies will be available soon after. The booklet, small octavo, bound in cloth, will cost about 45 cents.

Those who wish to have copies are requested to send in their orders as soon as possible.

M. C. Barthel.

Confirmations - Notes.

The Orphanage Society of North Illinois has had its Exchange and Confirmation Certificates newly produced and improved for the benefit of its orphanage. The same will soon be available in oil colour printing. They have been sold by Messrs. Hewes, Brauns Co. of 39 Market Street, Chicago, Illinois.

Incoming into the Kaffe deS Illinois - Districts:

For the synodal treasury: By Past. Bartling of his own congregation in Chicago 420.50. Chicago congregation 420.50. By Ch. G. Hartmann of Effingham congregation 45.00. By C. Hä'nsgen of Past. Mennicke's congregation in Rock Island 414.75. By Past. Engelbrecht from Mrs. Wagner in Chicago 42.00. By Past. Strikter in Proviso from F. Balgemann, Sr. 411.00 and by the congregation, Collecte at Christmas and New Year's, 430.60. Contributed by C. F. Hartmann 42.00. By I. F. Sirving from Past. AchenbachS congregation in Venedy 425.40 nnd (for the salaries of the professors) 411.40. Contribution by teacher Ch. Lücke 42.00. By Past. Achenbach in Venedy by H. Biermann 45.00 and by himself 42.00. By Past. Riedcl's congregation in Blooming- ton 410.90. By Rev. Flachsbart, communion - Collecte sr. Congregation in Dorsey, 46.00. Contribution by Teacher Johnson 42.00. By Past. Bruegmann's congregation in Rodenberg 47.50. Pastor Reifinger's congregation in Tanvillr 414.00. (Summa 4172.05.)

For the building fund: Through W. Völker of the Bethlehem congregation, 4th mission, 411.00.

For the inner mission: Through Past. Wagner by Mrs. K. in Cbicago 50 Cts. By Past. Günther from St. Johannis-Gcmeinde in Geneseo 46.50. By I. F. Sie- ving from the congregation in Venedy 47.20 and by Past. Achenbach of H. Brockschmidt there 41.00. (Summa 415.20.)

For the heathen mission: By Past. M. Große of Adolphinr Ämling in Hartem 41.00.

For the seminary budget in Addison: From the congregation in Homcwood 432.75.

For musik. Instruments in Addison: From the community in Addison 45.25.

For poor students in St. Louis: From Past. Wagner's congregation in Chicago for Stud. Looks 415.00.

For poor students in Springfield: by the congregation in Addison for F. Düver 410.00. By Rev. Lange in Chicago, collected at F. Törpc's wedding, for Joh. Hoyer, 42.25.

For poor college students in Fort Wayne: By Past. Engelbrech^ in Chicago for L. Bendin 45.00. By the Woman's Club in Past. succops Parish for M. Große 410.00. By the Young Men's and Maidens' Vcrein in Past. Succops Gemeinde for Lewerenz 415.00. (Summa 430.00.)

For poor 'seminarians in Addison: from W. Grotc in Addison 411.85 and from the congregation in Addison 410.00. From D. Dammcyer there 43.00. By Past. Wagner in Chicago from the gray in his. Congregation 414.00. By the congregation in Addison for C. Appel 410.00. By the women in Past. Wunders congregation in Chicago for A. Schäffer 45.55 and 45.00. From Past. Lange's congregation in Chicago for Wm. Gicrke 425.00. By Past. Succop in Chicago from the Women's Association in his. Gemeinde for A. Beeskow 420.00. Collected at Jak. Gcrlach's wedding in Havanah for W. Th. C. Apprit 42.50. Collected by Past. Engelbrecht in Cbicago from the Young Men's and Maidens' Association in his. Parish for Jul. Trapp 410.00. (Summa 4116.85.)

For the emigrant mission in Baltimore: by Past. C. F. Hartmann at Woodworth, Collecte at Karl Schulz's wedding, 42.20.

For the emigrant mission in New York: From Past. Döderleinö Church in Chicago 4'12.50. H. Richter in Homewood 41.00.

For the congregation in Lawrenceburgh, Ind: From Past. Töderlein in Chicago 41.00.

For Past. Multanowski: By Past. Wagner by Mrs. Beduhn in Chicago 41.00.

For poor and sick pastors: By H. Richter in Homewood 41.00. For the deaf and dumb in Norris, Michigan: by Ch. G. Hartmann in Effingham from members of the Con- cardia Association 43.60 and from little Tbeodor Lunow 41.00.

For the Orphanage at St. LouiS: By Past. Bergen in Prairie Town, Collecte on Christmas Eve, 47.00. Addison, Ill, Feb. 28, 1877. H. Bartling, Cassirian.

Incoming to the Middle District Coffee: (Conclusion.)

For poor students in St. Louis: From the Woman's Club in Past. Stock's parish near Fort Wayne, for I. Borth, 432.00. From E. Lcutner in Aurora 41.00.

For poor students in Springfield: from Past. Wichmann's congregation in Farmers Netreat 49.97. G. Bosse there 41.00.

For the Deaf and Dumb Institution: From Past. Fischer's congregation in Seymour 415.25. Past. Jäbker's congregation in Adams County 415.00.

For the orphanage at St. LouiS: From C. Schreiber in Newburgh 45.00. Through Past. Weyel in Darmstadt from several members of his congregation. 46.00. By Rev. Schlesselmann's congregation at Reynolds 45.70. From his congregation at Monticello and Goodland 44.30.

For the orphanage in Boston: By Pastor Weyel in Darmstadt 46.00. By Past. Cämmerer's school children 43.00.

For the orphanage in Addison: From C. Schreiber in Newburgh 45.00. By Past. Weyel in Darmstadt 46.00. By W. M. and his children in New Boston 43.00. Past. Jäbker's congregation in Adams County 417.35. Mrs. Pastor Krafft in Erie County, thank offering, 43.00. E. Leutncr in Aurora 41.00.

For widow's fund: from C. Schreiber in New- burgh 410.00. Past. Zschoche'ö church in Marion Township 410.10. Past. SchvilebergS congregation in La Fayette 422.00. Past. Steinbach's congregation at Fairfield 410.00. Past. Böse's Township at South Nidge 49.25. I. Höhne's Township at LoganSport 65 Cts. Past. Niethammer's parish at La Porte 48.20. C. Herpolsheimer at Carlisle 41.00. Mrs. Monk at Terre Haute 45.00. Past. Sitzmann there 42.00. Rev. Hiebr'r's congregation in Defiance County 43.30. Past. Schäfer's congregation in New Boston 42.15. Of Past. Jäbker's congregation in Adams County 420.00. by Past. Stock's congregation near Fort Wayne 415.00. By Past. Weyel at Darmstadt 41.00. By Mrs. Pastor Krasst at Erie County, thank offering, 44.00.

For the orphanage in Mount Vernon: Through Past. Weyel in Darmstadt 46.00.

For you congregation in Hudson, New York: from Past. Steinbach's congregation in Fairfield 45.00. Past. Brack- hage's congregation in Switzerland County 48.00.

For the Lawrenceburgh congregation: from Past. Steinbach's congregation in Fairfield 45.00.

For the congregation in Paducah, Kentucky: from Past. Steinbach's congregation in Fairfield 45.00. Past. Evcrs' congregation in Bingen 48.00.

For the congregation in Topeka, Kansas: from Past. Steinbach's congregation in Fairfield 45.00.

For Pastor Multanowski: From Mrs. Schneider in Liverpool 42.00. Fort Wayne, Jan. 31, 1877, C. Grah!l, Cassirian.

Entered the coffee of the Northwestern District:

For poor college students inFortWayne: By C. H. Sprcngelrx in Elysian 41.00.

For sick preachers and teachers: From Karl Caesar in Milwaukee 41.00. From Past. Wambsganß' congregation 46.15.

On the orphanage near St. Louis: by Past. A. E. Winter's congregation at Logansville 4'10-14.

For Springfield Seminary: From Past. L. Schütz's congregation 420.00. Past. Nohrlack's congregation 44.50. Past. Winter's congregation 46.00. Past. Barth's congregation in Pella 41.92. Its branch in Herman 60 CtS.

For Past. Brunn's institution: From Past. Schütz's congregation, 410.00. E. Schumann's congregation in Oshkosh, 42.00. Past. G. Barth's congregation in Pella, 2 collections, 45.75. Past. Schulze'S congregation in Courtland 45.00.

For Negro Mission: By Past. A. E. Winter 41.00.

For the Emigrant Mission in New York: From Past. Schütz's congregation 45.00. From H. Vogel at Shrrills Mount 41.00. Past. Rohrlack's congregation 45.55. From Past. Stecher's congregation 41.40. Past. W. Friedrich's parish 47.45.

For the heathen mission: From Past. Rohrlack's congregation 45.71. Past. Aulich's congregation 42.20.

For the deaf st u in men's institution in Norris: From Rev. E. Rolf's congregation in St. Paul 45.50. From Pastor Damm and sr. Th. Wetzle! in Freistadt 43.00. I. Pipkorn there 4'1.00.

For the orphanage at Addison: From H. Gabc's children 41.00. Past. A. E. Winter's children 41.00. From Teacher Grothmann's pupils in Grafton 46.60. From Past. A. Käsclitz's parish 46-00. Of the pupils of St. Stephen's parish in Milwaukee: Wildc's class 42.15, Pritzlaff's Klaffe 41.75, Ruge'S class 41.30, R0' class 4'2.30, of the schulvorstchern 50 Cts. H. Vogel in Shcrrills Mount 41.00. thank offering for happy delivery of Mrs. H. Käthe 45.00. from Mrs. Rammann 42.50. Past. E. Rolf's parish in St. Paul 45.50. From Ottilie Georgas in Sheboygan 41.5'. Hcrm. Meyer at Claremont 41.00. Mrs. Bro. Gross at Hancock, Mich. 43.00. Of the pupils of Teacher Hartmann at Jmmanuels Parish in Milwaukee 43.70. From d. school of the Rev. Ebcr! 41.20. From E. Bollmann at Allouc! 41.00.

For poor students in Springfield: From

Chr. Schmidt in Logansville \$1.00. Past. Schütz' Parish \$7.00. C. H. Sprengeler in Elvsian \$1.00. Received for poor students: By Mr. Pastor Wangerin of his. Parish at Bethlehem \$21.25 and from that at Altamont \$2.80 for angels. Through To the widow's fund: From Ehr. Schmidt in Logansville \$1.00. Mr. Past. A. Brauer of the Young Men's Association of his congregation Wedding - Collecte by W. Witte in Howards Grove \$3.00. By Dan. \$3.00 for angels. Parish \$3.00 for Aron. By Mr. Past. H. Walker from Wüning in Lebanon \$1.00. From Past. Chr. Maurer's parish at Belvidere some members of the congregation \$10.30 for P. Schwankovsky. By Mr. \$4.15, at Town Ehester \$1.58, by school children \$1.80. Past. Rohrlack's Past. Voigt from sr. Congregation \$5.50 for Schulze. By Mr. Past. Hoyer, congregation \$4.50. Past. Keller's Trinity congregation \$5.73, St. John's collected at F. Müller's wedding, \$10.00 for proseminarian Hoyer. By Mr. congregation \$2.27. E. Schumann in OShkosh \$2.00. Past. I. v. Brandt's Past. I. Schmidt from the Michigan" support fund \$12.00 for poet. By Mrs. congregation in Blue Earth City \$2.08. Past. Stecher's parish \$2.15. Of B. Schramm from the Dreieinigk.-Distr. in St. Louis 12 undershirts. By Past. C. Seurl'S upper JmmanuelS congregation \$16.25, of lower \$7.50. Mr. Past. L. Geyer, collected at I. Wagner's wedding, \$7.50. By Mr. Past. Wedding - Collecte at H. Krause \$7.00. Of Past. E. Grothe'S Daib from the Wisconsin support caffe \$6.00 for Dubberstein. By Mr. congregation in Lo- well \$9.00. From Past. Landeck's congregation at Past. Th. Siek from his. Parish \$6.10, from himself \$4.00. From the Norwood \$12.00. Of Past. E. Aulich's congregation \$3.00. Past. Young Men's Association of St. Louis Jmmanuels-Distr. \$25.00 for Schulze's congregation in Courtland \$5.00. Past. HildS Parish in Sondhaus. By Mr. Past. M. Hahn \$3.50 for Wilder. By the parish of Cedarburgh \$9.86. Wedding - Collecte by Past. Käselitz \$7.25. by Mrs. Amelith \$6.00 and by that of Jacksonville \$14.25 for Däschlein. By Mr. W. Meyer \$1.00, Mrs. F. Bück \$1.00. by Revs: I. Diehl \$2.00, K. Mende Past. Sandvoß from Mrs. W. of Port Hudson \$2.00 for Besel. By Mr. Past. \$2.00, H. Kretzschmar \$1.00, A. Rohrlack, F. Keller each \$4.00, G. Barth Hügli of the Women's Association of his. Gemeinde \$5.00, by C. Bieth \$2.00, W. Hudtloff, F. Streckfuß, E. Änlich each \$4.00, Präger \$1.00, G. \$1.00 for Kaiser. By Mr. Past. Hertrich, collected at C. Wendt's wedding, A. Jeustel \$4.00, I. Schlerf \$1.25, A. E. Winter \$3.86. Of the teachers: F. \$3.25 for Grabarkewitz. By Mr. Werth and Mr. Lorenz of West Lincoln Bodemer \$2.00, Pritzlaff, Rir each \$4.00. \$20.00 for Mecske. From Mr. Past. Wangerin's congregation \$7.00 for To the building fund: from Past. E. G. C. Markworth's congregation in Engel. By Mr. Rev. F. Lochner, Collecte of the Jacksonville congregation, Caledonia \$2.97, to Council River \$1.63, to Wolf River 70 Cts, in \$6.23. By Mr. Past. Succop of Mr. Wilh. Rodcmann \$10.00 for Steffen. Manteufrl \$1.50, to Fremont Road \$1.40, to Schröders Cornrr \$1.00. By Mr. Past. Jungck of his. Gemeinde \$4.70, by himself \$2.00 for from N. N. to Wolf River \$1.00. pastor Clöter's congregation \$10.32. past. Sondhaus. By Mr. G. A. Kilian, Collecte of the congregation in Serbin, C. StrasenS Parish \$50.00. Past. FeustelS Parish \$4.00. \$27.00 for Urban. By Mr. Past. Hartmann of his. Parish \$11.35 for Falke. To the Synodal Cassc: By Past. L. Schütz'S congregation \$20.00. By Mr. Past. Schwartz \$4.00 for Kaiser. By Mr. Past. Lochner here, part Past. Roesch'S congregation at Granville \$3.60. Teacher Bodemer of the collection in missionary hours, \$8.70. By Mr. Past. Schaaf, Collecte \$2.00. Past. C. StrasenS Parish at Watertown \$32.66. N. N. at Wolf Riversr. Parish, \$30.00 for treasure. By Mr. Past. Huge of his congregation in \$2.00. Past. I. Friedrich's congregation \$33.50. Of Jmmanuels Bremen, \$6.16. Gemeinde in Bremen \$6.16, from that in Plymouth \$3.67 congregation at Milwaukee \$16.37. Drrieinigk. congregation therefor W. Koch. By Mr. President Biltz of the Young Men's Association of his \$35.06. St. Stephen's congregation there \$30.00. Cross - congregation congregation \$6.00. Gemeinde \$6.00. By Mr. Past. Hörnicke \$5.00 for there \$7 00. Past. Kretzschmar's congregation in Albert Lea \$8.50. Of Adam. By Mr. Niemann of the congregation in Pittsburg \$8.13 and, the pastors: A. Rohrlack, F. Keller, H. Ralhjen, G. Schaaf, I. Schlerf. E. collected at Hm. Nientker's wedding, \$4.21 for Kaiser; likewise from the Aulich each \$2.00, G. A. Feustel \$4.00, I. G. A. Hild \$2.00, I. Horst \$3.00. congregation \$12.00 for A. Schwankovski. By Mrs. Pastor Wüstemann Of Past. Keller's Trinity - congregation \$4.47, St. John's - congregation of the CollinSville Women's Association \$10.00 for A. Müller. \$1.62. Past. I. L. Daib and congregation in OshkoSh \$11.56. Past. G. For the seminary budget: By Mr. Past. Schliepsiek from the church at Schaafr's congregation in Lewiston \$13.00. Past. Stecher's congregation Chenoa \$12.00. \$3.45. Of Rev. Zorn's TrinityS congregation in OshkoSh \$120.00. of Hinz Springfield, February, 1877. A. Craemer. \$2.00. Kehl 25 Cts. Mrs. Kort 65 cts. Köhn \$1.00. Miss Ballmann \$2.00. Otilie Georgas \$1.50. Teacher G. Bär- lin \$2.00. Past. Wambsganl' Cash - Report parish in Adell \$21.09. Of Past. Seuel's upper Jmmanuels congregation Of the Missions - Committee of St. Paul's Parish at Fort Dodge, Iowa, \$11.35. Don its lower Jmm..congregation \$7.50. Past. B. Lange's from January 1, 1876 - 1877. congregation in Dearborn \$7.10. Past. W. Hudtloff \$1.00. Don whose congregation in Wausau \$5.15. Past. C. Damms' congregation in Bloomsteld \$6.35. Past. I. I. Walker \$2.00. Whose township at New Receipt. By Kassirer Meier \$100.00. By Past. Mattfeld by Joh. Lübke \$3.70, at Bear Creek \$2.10, at MuSquito Hill \$1.58, at Maple \$1.00. Remainder of locust - cash by W. Schulze \$15.00. By Past. Grove 94 Ets. Past. W. Friedrich's township at Wa- conia \$11.80, at Watertown \$2.50. Past. Präger's township at Granville \$3.57, at Town \$1.00. Brammer's congregation, Christmas Collecte, \$8.00. By Past. Haar \$2.37. Past. H. Meyer's congregation at Cedar Creek \$3.66. \$1.10. By Past. Mattfeld \$3.20. By Past. Maüon, Christmas Collect, \$12.00. By Rev. EndreS of his township \$5.00, of his country parish \$5.00. Past. Schumann's township at Freistadt \$14.63. Of Past. Allwardt's of his congregation \$4.00. Christmas Collecte of the same congregation congregation at Lebanon \$25.00. Past. Clöter's parish \$5.64. Past. I. and by Past. H. himself \$5.00. By the same congregation, subsequently, \$3 00. By Rev. Kanning and some members of his congregation \$10.00. Fackler's congregation \$6.00. Past. SippelS congregation in Elysian Parish \$10.00. By Rev. Seßler's congregation \$7.50. Past. Franke's congregation, \$4.00. By Rev. Fackler's congregation \$7.00. Of Rev. \$6.50. Don C. H. Sprengeler \$1.00. By Rev. Haar of his township \$1.85. Bon Past. Schürmann's parish \$6.00. By Past. Studt of his parish \$5.25. Gemeinde \$5.25. By Past. \$3.25. Collected at the local mission festival \$41.75. By Past. \$2.00. Oetjcn's congregation \$10.00. By Rev. Schürmann's congregation \$4.25. Communion - Collecte of local congregation \$10.00. By Pastor Herrmann of his congregation \$4.00. Christmas Collecte of the same congregation \$12.00. By Rev. EndreS of his township \$5.00, of his country parish \$5.00. \$3 00. By Rev. Kanning and some members of his congregation \$10.00. Parish \$10.00. By Rev. Seßler's congregation \$7.50. Past. Franke's congregation, \$4.00. By Rev. Fackler's congregation \$7.00. Of Rev. \$2.00. By Past. HornS parish \$6.25. Past. MattfeldS Parish \$3.12. Summa \$310.83. \$85.72; Per 1876 \$211.21. For a rain- clothes for Past. Mertens \$5.25. For a cart-load of hay \$3.00. Bill for treatment of a sick horse \$5.00. Postal expenses 75 CtS. Total \$310.93. Mr. Past. Mertens' income from the entire mission field in the last year amounts to \$14747. Of this, \$67.92 was spent on wagons and saddler work, leaving an annual salary of \$79.55. F. L. Weiß, Treasurer. As of January 12, I have received the following gifts to support my church in Hudson: From the Messrs. Pastors: I. Schlerf, C. H. Rohe each \$1.00, S. Hertrich (thank offering) \$2.00, A. Käselitz \$5.00. From the congregations of the following Messrs. Pa-ioren: P. F. Germann \$5.00, B. Sievers \$5.00, I. v. Brandt \$1.10, F. G. Walther \$5.00, L. Lochner \$3.75, I. Rupprecht \$6.00, I. H. Dörmann \$6.00, F. Schumann \$6.00, I. Lchner \$7.75, G. M. Zucker \$10.00, Wm. A. Frey \$20.13, I. Trautmann \$5.00, F. W. Franke \$2.00, F. König \$16.00, G. Markworth \$2.00, A. G. Döhler \$1.25, G. Bernthal \$2.81, F. Nützet \$3.00, I. M. Hahn \$5.00, Th. Brauer \$5.70, I. F. Ruff \$6.25, I. Nachtigall \$7.55, G. Heintz \$2.00, H. BartelS \$4.00, E. M. Bürger \$2.50, I. F. Bünger \$27.25, I. A. F. W. Müller (from a member of sr. Gemeinde tn Ehester) \$7.00, E. Grothe \$5.00, H. G. Crämer \$5.83; I. Bernreuthers Gern, in Olean \$2.25, Gern, in Allegany \$1.50; A. Bäpler \$3.00, I. L. Daib \$5.00, G. A. Schieferdecker \$2.00. By Wm. Dornfrctd of Past. Kolbe's parish \$6.00, by Wittwe Sack 50 cts, Wm. Wendt 50 cts, Wm. Jehrmann 25 EtS., Mrs. Wm. Dornfrld 25 Cts. By Past. F. Leyhe: by himself 50 Cts, by his. Town Sigel congregation 90 Cts. By Past. A. Brömer by C. Weiß \$2.00, Mrs. Zuber \$1.00, Lehn- bäuser \$1.00, Miss. Olt \$2.00, Gustav Hrnng \$1.00, Friedel \$1.00, Gottlieb Hiller \$1.00, G. Körber 50 Cts, Miss. Kathar. Wolf 50 Cts., Karl Bergmann 50 CtS. By Past. I. M. Hahn by Chr. Fritz \$2.00. By Past. I. G. Kunz by Felix Buschmann \$5.00. By Past. Th. BuSzin by Friedrich Frinke For poor students received by Mr. H. Diersen, school teacher, from the worthy women's association of St. Paul's parish in Lowcll, St. Louis Co., Mo., \$15.00. By Pastor Crämer from the Reformation Festival College of his parish in Fort Dodge, Iowa, \$5.00. By Pastor Hahn in Staunton, Ill, By Rev. Hafner at Prairie City, Mo., collected at the wedding of Mr. W. Aring S, \$2.00. By Rev. Bur-mcstri at Tawas, Mich. collected at the wedding of Mr. Shevc'S, \$1.68 and by the same from Mrs. Pauline Blschoff \$1.00. C. F. W. Walther.



H1.50. By Past. F. I. Biltz of the laudable women's association in his. Gemeinde L5.00. By the Messrs. Kassirer: H. Bartling H13.13 and W.41, C. Eißfeldt H2.41 and P16.72, I. Birkner M7.62 and P57.48, Roschke P5.M.

To all dear brethren and congregations who have done mercy to us, may the Lord Himself be a rich recompense! E. I. Renz, Pastor.

Received for the Lutheran congregation at Lawrenceburgh, Ind. with hearty thanks: From Past. W. Brackhage's congregation H5.00. Past. I. Strafen 1.00. Past. F. Hilmen 1.00. Past. I. I. Fackler 50 CtS. Past. C. Schrader 1.00, from sr. Gemeinde 30 Cts. Past. Ph. Bechtel 2.00. Past. G. Runkels Gemeinde 3.00. Past. I. A. Thorsen 2.00. Past. I. Strikter 2.00. By Past. G. E. AhnrrS Parish, part of a Collecte, 2.00. By Past. E. DöringS congregation 1.00. Past. I. P. Beyer 1.00. Past. Sauer's congregation at Leeds, Wis. 2.00. Past. I. L. Daib 1.00. to an unnamed person in St. Louis (?). From Past. A. Ernst, from the people's paper treasury, 3.00. Past. I. Fackler 2.00. By Past. S. Haffold by W. Schaper 1.00. By Past. F. I. Biltz's congregation 3.60. Past. M. Claus 1.25. By Rev. Th. Bus- zin from 2 members of his. Gemeinde 1.50. By Past. G. Heintz 2.00. Past. I. Gram 1.00. By Past. I. Feiertags St. Pauls Gemeinde 2.00.

May God bestow many blessings on the dear givers!

In the name of the e".- luth. St. Johannis - congregation

Th. H. Hunter, Rev.

For the Lutheran Orphanage and Institution for the Deaf and Dumb at Norris Station, Wayne County, Michigan, received from Past. Bensen's congregation at Davnrport, Iowa, P8.35. Past. John's congregation at Pekin, Ill, P14.20. Past. Burfeind's congregation at El Paso, Ill, P18.50. Past. Weber's congregation at Benson, Ill., 20.95. Past. Meyer's congregation at Lincoln, Ill, 21.50. Past. Knoll's congregation at BeardStown, Ill., 31.25. Past. Girseke's congregation at Secor, Ill., 32.50. Rev. Hirschmann's congregation at Arenzville, Ill., 34.10. Rev. Gerken's congregation in Havana, Ill., 37.15. Past. Sicving's congregation at Manito, Ill., 37.85. Past. Warnke's Gemcinde in Bethel, Ill., 43.95. Past. Hrid's parish at Peoria, Ill., 48.00. Past. Buszin's congregation at Indian Creek, Ill., 50.00. Past. Nirdel's congregation at Bloomington, Ill., 83.00. Past. Dageförde's congregation at Nebraska, Ill., 55.52. Past. Mennicke's parish at Rock Island, Ill., 101.25. Past. Traub's congregation at Trete, Ill., 3.75.

Wishing God's blessing on the dear givers

Detroit, Mich., 357 Dubois St. C. H. Aerger.

Received for the congregation at North Amherst, O., with hearty thanks: By Mr. Schuricht in St. Louis K58.00. By P.st. C. Lembke at Liverpool, O-, 5.00. By Rev. Ph. Schmidt at Liverpool, O., first dispatch 25.00, 2nd dispatch 10.00. By Past. C. Schmidt by Past. F. König in New York 1.00. By Past. Eh. Hochstetter in Indianapolis 24.35. By Past. H. E. Schwan from Mr. Eißfeldt in Milwaukee 6.52. By Past. C. "Schmidt at Elyria, O., 34.00, and by N. N. of his congregation 15.00. By Past. E. Schmidt from Past. I. L. Daib in Oshkosb, Wis. 5.00. by Past. I. Rupprecht at North Dover, O., 23.65. By Past. H. Niemann at Cleveland, O., 1.35. - God forbid!

L. Dammann, Pastor.

Received for the seminary household in St. Louis: From Mr. C. Schönenberger at JonrSborough, Ills, H15.00. To Mr. C. Burgdorf at Red Bud, Ill, 30 lbs. of fresh beef. From Mr. Sticgemricr in St. Louis, 1 barrel of vinegar. From Mr. Joh. Dittmers in Jcfferson county, Mo. a hog of 162 pounds. From some members of the congregation of Mr. Rev. Ehr. Bock 1Z peck of beans, 3 hams, Z ppl. want yarn and 50 CtS. cash. Hrn. L. Fatzhold 1 wagon load of cabbage and turnips. From Mr. Past. Claus' parish 15 pounds of butter. From Messrs. Haas L Schenkel in St. Louis 2 boxes of soap. From Mr. Waltke there 2 sacks of ditto. From Mr. Pastor Achenbach's parish in Venrdy, Ill, 34 sacks of flour. From Mr. Past. Meier's parish in Last St. Louis, Ill: from Mr. Joh. Krümel 1 sack of grain, pickled cucumbers & beans; from Berte! 1 p. potatoes and 3 dozen eggs; from Nieburg 1Z Bu. Potatoes; H. Hüsemann 1 Bush. Potatoes, 1 T. Bush. Grain, 1Z Bush. Oats; F. Klauenberg 1 ham.

St. LouiS, March 8, 1877.

H. lungkuntz.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received H18.50 from his congregation in Diffen and H8-00 from his branch in Suttheim as support for my sick husband through Mr. Pastor O. F. Voigt.

Marie Harmcning.

With hearty thanks against God and the bountiful givers, the undersigned certifies to have received O3.50 through Rev. Grothe, of Rreseville, Wis. for the building of the church at St. Paul's parish, Town Grant, Wis. I. Diehl.

With thanks, the undersigned certifies to have received from the Michaelmas Lutheran congregation in Allegheny, Pa., K10.00 for deaf-mute pupil A. Orth.

Norris, Wayne Co, Mich, Feb. 20, '77, G. Speckhard.

## Changed address:

Rcv. I?. Sugar. 175 Den 8t. Lroolrl^n L. D., 2s. D.

The "Lutheran" is published twice every month for the annual sudscrip. tion-vrei" of one dollar and five and twenty crop- for the out-of-town signers, who are required to pay the same in advance and send in da" poft money, which" amounts to ten Lt". - At St. Lout" each individual number is moored for ten Lentr.

Only letters containing information for "da" newspaper are to be sent to the editorial office, all others, however, which contain "business". Orders, cancellations, are to be sent to the address: Ll. O. Lurtdvt, Oor. ok LliEt Street <L Inelinuu ^..voinie, 8t. Louis, blo., to be sent here. - In German, land iß this" sheet to be obtained through JuftuS Naumanu'S Buchhaudlimi in Drerden.



Herausgegeben von der Deutschen Evangelisch:  
Zeitweilig redigirt von dem Lehrer: G

Year 33.

## The Church of the Reformation.

Blessed art thou, O Lord Jesus, that thou hast given us thy  
word in pure teaching by grace.

This is a treasure so great in value, That all the treasures of  
this earth are as nothing beside it.

Therefore, Lord!

Warranty

This one thing to us, that our soul alone may choose this  
jewel.

In the papacy, my lord, - how must thy word give way Many  
hundred years on and on To vile error!

They preached only man's stuff, Which Satan invented  
through the pope, Like indulgences and the like.

There is,

Lord Christ,

Wounded is the conscience of thy children, Of sinners in  
need of consolation.

The pope pretended to be the God, Who leads all the world  
all alone into heaven. Instead, he has without shame, after  
Satan's manner, his hell stuff for her money angwuschmeret.

Yea, Lord, how much hath this sinner deceived and lied to  
thy dear purchased children!

And what was the greatest pity - He had also forbidden even  
to strive for truth.

He who has desired your word, O Lord, has already been  
declared a heretic and is no longer allowed to live.

Oh, there

Are yes

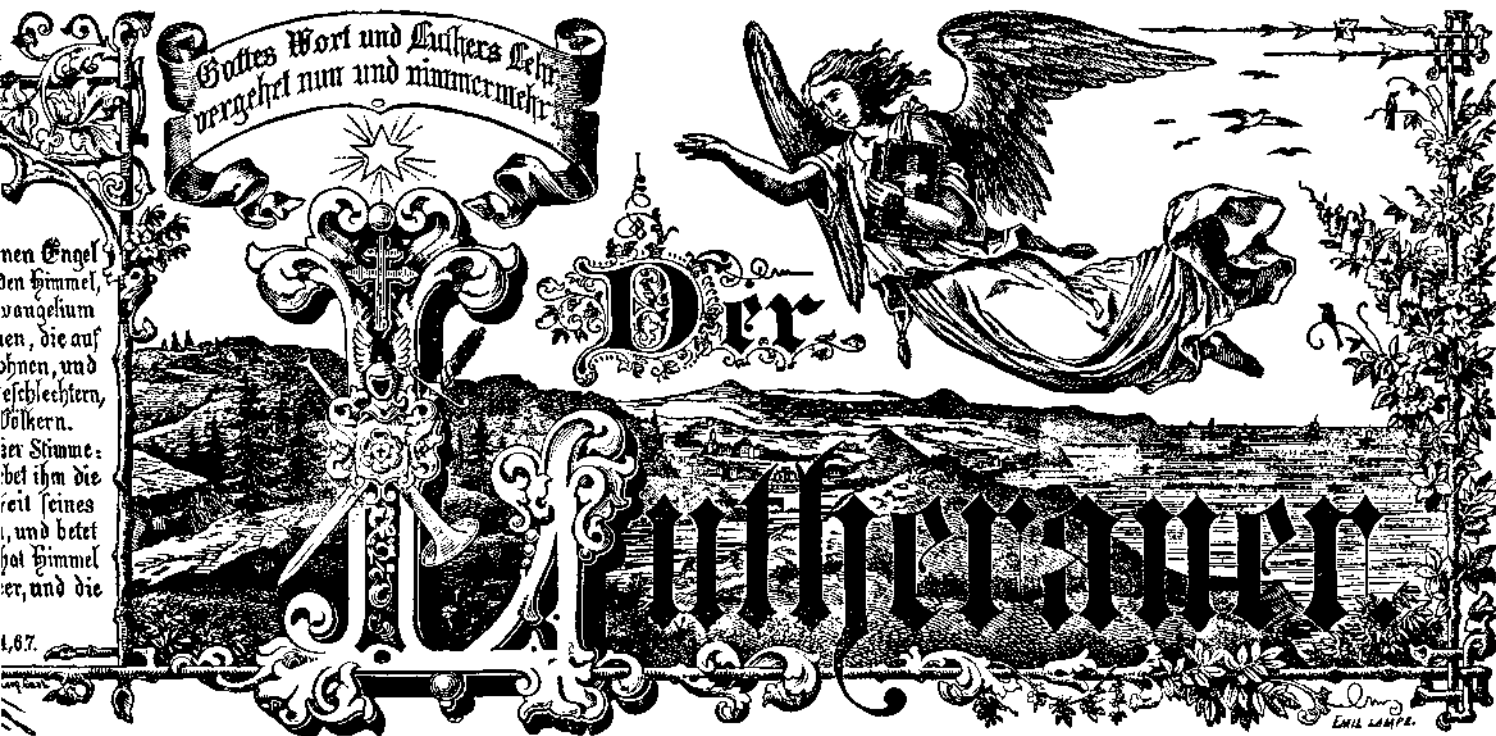
Many pious perished who had to give their lives for the truth.

But, O Lord, thou hast broken the way for the word,  
Therefore it is now again on the plan And is no longer  
darkened.

Thou hast brought it out of the dark night by Luther into the  
light, That it now sparkles bright.

\*) This song has recently been sent to us for the "Lutheran". Although  
the author of it is unknown to us, we are happy to share it with Loch,  
since the work praises the master.

D. R.



gegeben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 1, 1877. No. 7.

Indeed,  
Very clear, heart uplifting, life giving are the teachings of  
Your Word that we hear.

Now are the lies exposed, Wherewith the pope so long  
deceived the whole world.  
All the abominations that he hath devised, Are now by the  
word clearly discovered And brought to light.  
His lie  
And deception,  
That he hath written is destroyed, that in disgrace He hath  
since stood there.

At the same time he is revealed to the world as Antichrist, as  
a man of sin full of deceit and cunning.  
He is judged by the word  
And will, as God's enemy.  
Spared for the Day of Wrath.  
Now soon  
Sound off  
Woe to him! That is, "Go, you cursed one! For thou wouldst  
be a wicked one."

And he that will not be cast out of God's kingdom at the  
same time with him, let him turn back quickly;  
He shall not rest until he willingly turns body and soul to the  
word of truth. He who does not see this light  
Will attain and receive, he will have to pay for it eternally.

Come, then, if thou art in want, Seize this noble light, and  
thou shalt find life.  
Let go" of the Antichrist's delusion;  
The truth is made known to you, You must base yourself on  
it. Swear off Swear in  
Pabst and Pfaffen, these let, which teach you, you - not to  
hear God's word.

Only God's word gives blessedness, Therefore do not soften  
a finger from it, Confess it also with joy, Even then, when  
Satan, pope and world And who holds to this guild, Do not  
want to suffer such.

Soft not, be not silent, Not before friends, not before foes, If  
they refuse to teach God's truth aright.

But thou, O Lord JEsu Christ,  
Even curb the enemy's power and cunning, Who desecrates  
thy truth, Go forth and ward off the popery, Put an end also to  
the lying of the enthusiasts, so deluded.  
Steure,  
Weirs  
To them all; let them fall, and on the other hand Give victory  
and blessing to the truth.

Yea, O Lord, we beseech thee most earnestly: Preserve thy  
word in pure doctrine, For us for ever in grace;  
For if this noble light shines upon us, We fall not into error,  
and take no harm.  
For that  
Shall you  
Then in honor ohn cease from us all Eternal praise and  
thanks resound.

Nicolaus Selnecker,

the third among the theologians who were involved in the adoption of the Concordia Formula, was born on December 6, 1530, at Hersbruck near Nuremberg. He received his first school education in Nuremberg, where his father, a good friend of Veit Dietrich, was protonotary. Already early the young Nicolaus showed a desire for music. As a pupil, 12 years old, he played the organ in the castle chapel and enjoyed a benefit of eight Thalers and two loads of wood. By playing the organ artificially, he attracted the attention of the King, later Emperor, Ferdinand, who was often in Nuremberg at that time. Once, by order of the king, he had to play the entire Magnificat in his presence during Vespers, taking turns with the royal musicians. The king was so pleased with his musical performances and his charming manner that he gave orders to his men to kidnap him secretly. But God had chosen him for the service of his church. Therefore, he directed the heart of the innkeeper, with whom the king was lodging, that he should warn the father of the danger in which his son would be placed.

who then kept him in the house until the king had departed. I was afflicted with dangerous thoughts and fear of death, and

Another incident from his youth shows how God's eye this did not diminish, but increased daily, so that I was almost watched over him. One day he was walking with two students, no longer fit before any man, and my face was gone from me, A shot was fired. A villain by the name of Schlappenauer, who and I lost all courage and heart, and could scarcely preach, nor had been expelled from the city of Nuremberg for his frivolous otherwise perform my office; then I was led into the school, and dealings, had hidden in the ditch and aimed at Selnecker. The learned: *Nil sum* (I am nothing), and although such a cross did shot was in the abdomen. Selnecker was pronounced dead and me great harm to my health and life, yet I thank God with all my everyone doubted his recovery. But God blessed the efforts of heart that he thus humbled me and brought me out of my youth the surgeons that he was restored in a few weeks. The culprit NB. I am, however, quite content if I can only wait a little while escaped, and Georg Ernst, Count of Henneberg, to whom he for my ministry, even though it makes me sour, and now, praise had fled, did not want to hand him over to Nuremberg. Later, be to God, I have the pure Word of God, which I hold to with when Selnecker was Prince Augustus' court preacher at other believers, against all temptations of the devil, death, Dresden, he would have had the opportunity to prosecute him. heretics and the world. These things I am not afraid to confess." The count sent Schlappenauer with a recommendation to the In 1557 the Elector August requested that the University of Elector. The latter asked Selnecker if he knew him, since he was Wittenberg propose to him a pious and learned man who could from Nuremberg. Selnecker replied that he did, indeed, know take over the instruction of Prince Alexander and also be him; for he was the one who had wounded him mortally by a employed as court preacher. Selnecker was proposed by shot in his youth. Of course the Elector could not use such a Melanchthon. He also received the appointment, took up his man. He dismissed him with a gift and Selnecker also let him go office in the name of God, and administered it with all diligence. in peace. Once the Elector asked him how his prince studied, and when

In 1549 he went to the University of Wittenberg. Here he he answered, "As great lords are wont to study," the Elector became not only Melanchthon's student, but also his smiled and said, "I want him to become a doctor of catechism." housemate. Since Melanchthon showed him much love, it was Selnecker therefore made a special effort to give the prince not surprising that he became a great admirer of Melanchthon. thorough religious instruction, for which the prince kept him in But later, as he became more and more aware of Melanchthon's grateful remembrance until the end of his life (1565). In 1558 he doctrinal deviations, he openly expressed his disagreement. married the daughter of the Dresden superintendent Dan. Thus, for example, in a second edition, he revoked the Greser. Of 15 children 10 preceded him into eternity. tremendous praise he had given Melanchthon in the dedication He fearlessly punished the sins of the court. Also against the of a treatise in 1569, and the attack he had made on activities of the crypto-Calvinists (secret Calvinists), who at that Melanchthon's opponents in that treatise. time sought to displace the Lutheran doctrine in Saxony and to

After he became a master in 1554, he began to give lectures. introduce the Calvinist doctrine, he bore witness. About this he The crowds were so great that he had two rooms full of listeners had to suffer much hostility. The sincere Elector and his wife each time. He later thought of his heart's position at this time loved Selnecker very much, but the crypto-Calvinist theologians with real melancholy. In his reflections on Ps. 119:69 he writes: also knew how to deceive him, and so he agreed to Selnecker's "Before I was humbled, I was misled; but now I keep your word. dismissal, since they gave him no peace. At his farewell he Oh, that only all would take heed of it, and be wise in the harm composed a song, the final verses of which read thus:

of others! O dear little verse, we think that there is much reason, wisdom, art, and piety in us; but when we get a strong cross, have anguish of heart, spiritual sadness, and melancholy, we see that we have erred far, and that there is nothing in us by which we can counsel and help ourselves, if the Holy Spirit does not assist and help us through the word of God. I for my wretched person must freely confess that it is so. Since I was still free and without office, nothing seemed too difficult to me that I would not have wanted to speak and argue in the divine word. So I resolved to become a knight soon in the highest disputes, and all other teachers' opinions did not seem to me to be as good as mine, since I was young and a student. I also undertook to write from hour to hour in the holy scriptures and to read publicly (to give public lectures on) the history of the apostles, the Matthaum, Johannem, Danielelem, etc. There it was delicious thing, there I was *magister magistrorum* (master over all masters) and had written everything on a little nail and drank it up. But when I was called to preach, and I was not only afflicted with bodily sicknesses and with

God preserve you from false doctrine, That ye be not secretly mocked, From heresy in the sacrament Take heed, it is done gently.  
  
Such teachers are all overthrown, who always applaud them;  
  
Then shall they also hear my teaching, That they have sought Christ's honour.  
  
Remember me, and keep my word, That you have heard here always, God be with you and be with me. Together again we may come.

Selnecker now (1565) turned to Jena and worked here at the university as a professor. In 1568 he was again appointed by the Elector August as professor in Leipzig. He declined a call from Duke Julius of Brunswick-Lüneburg to visit the churches of his country and to help establish the church system because of great physical weakness, as well as a call from Emperor Maximilian II to reform the churches of Austria according to the Augsburg Confession. In 1570 he became Doctor of the Holy Scriptures in Wittenberg. The resolute Lutherans liked



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this, and it is certainly also a proof that Selnecker at that time had not yet seen through the tricks of the cryptocalvinists as he did later.

In the same year, Duke Julius made another attempt to win Selnecker over. Since he succeeded in persuading Elector August to agree, Selnecker finally decided to take over the work in the name of God. In July he traveled to Wolfenbüttel and took over the office assigned to him. He was assisted by the excellent theologian Dr. Timotheus Kirchner. Not long after, the Duke sent him to the Elector August to draw his attention to the suspicious teachings of the Wittenberg theologians and to warn him. The Elector sent him to Wittenberg to discuss the questionable teachings with the theologians there. This he did. They gave him a report on the challenged theses to the Elector, in which they masterfully concealed their opinion and boasted of a perfect agreement with Luther's teachings, from which they had deviated in many respects. Selnecker, as much as he had opposed the crypto-Calvinists, had not discovered their tricks, he had been deceived by them, he had allowed himself to be fobbed off with nice phrases.

His enemies left him no peace even at a distance, but pursued him with their invective. With the duke they did not succeed in suspecting him. The same rather comforted him and wrote to him among other things: "We therefore graciously request that you do not take it amiss, nor grieve too much over it, but rather take comfort in your Christian, rightly godly, peace-loving good opinion and good, clear conscience, and command the rest to God Almighty in meek patience, and do not move you to write anything back at this time, but leave it until the occasion arises, as perhaps God Almighty will do. We do not doubt that God Almighty, in order to save the truth and your innocence, which, without this, is sufficiently evident and clearly visible, will send good and suitable means and ways to this end, so that your spiteful enemies will stand ashamed in the end and will have to become dumb dogs in your eyes.

After the visitation was finished, the Duke demanded that on the holy Christmas feast "in or after all sermons a public heartfelt thanksgiving be given to God Almighty in his congregation, and the people thereby be admonished that they may call upon the eternal divine omnipotence, the holy unconciliated Trinity, the Creator, Redeemer and Sanctifier of us all, God the Father in the name of his only beloved Son, our Lord Jesus Christ, for grace, help and assistance of the Holy Spirit, with right fiery devotion and from the bottom of their hearts, and ask that the eternal, gracious, kind God may continue and carry out such a work well begun for the glory of his name, the edification of the Christian community and the salvation and blessedness of us all." In this letter he again announced that the Doctors Selnecker and Kirchner as Generalissimi Superintendents would continue to supervise the churches and schools in their assigned districts.

In 1573 Count Johannes von Oldenburg turned to Duke Julius and asked him to let Dr. Selnecker go, in order to be able to work in his churches.

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and schools in good order. After hesitating for some time, the Duke finally agreed. In a letter to the Count, he urgently recommended him to him: "Since we are very interested in this dear man, we hereby graciously command him to you, with the gracious request that you follow him in the arrangement of your churches and schools.... And since the aforementioned Dr. Selnecker is of a weak and stupid nature, and will have no small amount of work, you want him to be in your highest command, so that he may have good and proper maintenance and endure the great work, and also protect, shield and defend him from unlawful violence and robbery, so that the highly necessary Christian work may be carried out with the first, so that he may find his way back to us the sooner; for we can very badly deprive him of our churches and schools for a long time."

The visitation in Oldenburg was not yet quite finished when he received orders from Elector August to come to Dresden to hear the Elector's command. After finishing his work, he traveled there, since the Elector told him that his term of service in Duke Julius' lands was now long over and that he should resume his service in Leipzig. He went to Leipzig still in the month of January (1574) and devoted himself here with diligence and zeal to his office at the university. In addition to his professorship, he also received the superintendency in 1576. As the crypto-Calvinists came forth more and more openly with their false doctrine, the Elector's eyes had opened more and more that he realized how he had been deceived by his theologians. Selnecker had contributed not a little to this. With Dr. Jacob Andrea, who had introduced Selnecker to his new office and who had the unification of the torn church at heart, and with other theologians, he now worked diligently and eagerly for the coming about of the Concordia formula, attended conventions, led the pen 2c.

After the death of Prince Augustus in 1588, the cryptocalvinists raised their heads again. They had caught his successor, Christian I, completely in their nets. In Bible editions and catechisms they scattered the poison of false doctrine. They obtained a princely order that the preachers should not even mention the Calvinists in their sermons. Selnecker opposed them to the best of his ability, orally and in writing. Among other things, he published a paper in which he gave 14 reasons "why faithful Lutheran preachers cannot refrain from warning by name against the Zwinglian errors." Naturally, the crypto-Calvinists were quite bitter about this and they did not rest until he was removed from office by Churfürst Christian I. On Ascension Day 1589 he preached his farewell sermon, left the superintendency and moved into his own house. But the cryptocalvinists were not yet satisfied with this; they obtained an order that he should also abstain from writing, nay, go out of the country. They also intended to throw him into prison. Thus his friends urged him to leave, since he was not allowed to administer his offices. Also on his son, M. Georg Selnecker, Superintendent at Delitzsch, and on his son-in-law, Al. Jac. Lindner, Rector at Schulpforta, they vented their rage by chasing them away.

Selnecker first went to Halle and because he did not believe himself safe here, he went to Magdeburg accompanied by the Superintendent of Halle, Dr. Joh. Olearius, the elder. And the Lord visibly took care of his faithful witness. The laudable prince

Joachim Friedrich of Brandenburg and his wife, the council of Augsburg and many noble godly gentlemen and women sent him about 400 gold coins. Emperor Rudolph II sent him greetings and offered him quarters, protection and sustenance in his lands.

In 1590 he was appointed superintendent in Hildesheim. From here he had to undertake several ecclesiastical journeys, including one to East Frisia, where he drafted a church order at the urgent request of Count Erzardus and his wife, but not without fierce opposition from a preacher in Emden, D. B. Eilshemius, whom the crypto-Calvinist Christoph Pezel in Bremen incited against him. For the latter wrote to Urban Pierius that he had emphatically admonished the brethren at Emden to oppose Selnecker mightily; if the said Selnecker should pass through Bremen on his return journey, he had decided to have him arrested by the magistrate.

From a journey he had to make in August to Augsburg in aConcord, he rendered outstanding services to the entire church church matter at the suggestion of Emperor Nudolph II, hethrough many writings and treatises on important doctrines, the returned home sick in December. His illness lasted through theinterpretation of biblical books, pamphlets in defense of pure whole winter. On his bed of pain he once said to his colleaguedoctrine, especially against the Sacramentarians, sermons 2c. Kl. G. Schröter: "No one among us should be afraid of death,With Chemnitz and Kirchner he published in 1583 a protective because we know that we are going to the Father. The Fatherpamphlet of the Concordia formula against its enemies. He was wants this, the Son says it, the Holy Spirit confirms it in ouralso concerned with the improvement of church singing. He hearts. What shall we do?" himself wrote many hymns, some of which found their way into

In 1592 he was called back to Saxony by the administratorthe hymnals during his lifetime. In 1587 he published a hymnal Frederick William, who ruled after the death of Christian I under the title: "Festive Psalms, Songs and Church Hymns." Chursachsen, by two handwritten letters. He was to assist in theWell known are the hymns, "Ach, bleib bei uns, HErr JESu visitation of the church and the elimination of the crypto-Christ" 2c., "Laß mich dein sein und bleiben" 2c. G. Calvinism that had crept in, and also to resume his former position in Leipzig. This was his sixth vocation. He accepted it, in spite of great weakness of his body, and on that occasion made the verse:

The seventh place shall give me The citizenship in that life.

(Submitted.)

## Report on the emigrant mission in Baltimore.

All friends who have shown a warm heart and an open hand for the blessed continuation of the Emigrant Mission will not be unwelcome to receive a short report on the work done in the

He was glad to see his dear old parishioners again, who had past year. I therefore give an overview of the most important dismissed him so unhappily when he had to leave. On the way, things that I have accomplished since my last report.

his sickness was getting the better of him. His friends exhorted The number of passengers who landed here is 5458; so him to rest for a while, but he would not be persuaded, but while it may not be as many as in previous years, the number asked that he should not be kept, but brought to Leipzig, where is large enough to do much good by God's help.

he wished to die and be buried. He arrived in Leipzig quite The number of Parthians who were received and weak on May 20. On the 24th the visitation was to begin. When transported by me upon their arrival last year amounts to 119, the theologians Aeg. Hunnius, Martin Mirus and Georg Mylius, 46 of whom were referred to me by their relatives here, the who were also to take part in the visitation, heard of his great others by Mr. Hellmering in Bremen and from various other weakness, they hurried to his deathbed to raise him up with parts of Germany. Several groups of Lutherans from Russia comfort from God's Word. To their question: whether he have also arrived here, with whom I have been in contact.

wanted to die on the doctrine he had so fervently confessed for 2. 95 letters with orders of all kinds from Germany and so many years, - he answered not only with an inclination of America; I wrote 83, 8 of them to Germany.

the head, but also with a broken "yes". He died the same 3. the monies sent to me for expected immigrants have been morning and thus was not able to take up his office. He was properly delivered to them. I have also made advances to buried on May 26. Dr. G. Mylius preached the funeral sermon several persons, all of which have been repaid except \$5.00. I for him in St. Thomas Church. In the same he said, among would like to say that almost no steamship arrives here with other things: "Dr. Selnecker was neither a weathercock nor a passengers that are not in need of assistance. I usually bring turncoat, who today would have accepted, approved or the plight of the poor immigrants to the attention of the agent of subscribed to this, soon tomorrow to another in the doctrine of the German company, as well as the railroad agent, and, if at Christian religion. He did not think of himself as a reed which all possible, they render assistance. In my apartment, I have the wind blows to and fro, nor as a man in soft clothes who, for also given several families and individual

the sake of favor, temporal enjoyment, and worldly honors, would have allowed himself to be moved and enabled to make all unjust undertakings and changes in matters of religion, but rather, in once recognized and approved, he was a man of the faith.

I gave my card to them when they arrived, and they came to see and make hearts ever more willing to serve him in love and me afterwards. Even those who had arrived in New York sought faithfulness and to please him. May this work also be humbly me out. commanded to him in the future. Wilhelm Sallmann.

4. ship's certificates I procured only a few in 1876, only 9^ 166 D. krall 8lr., Baltimore, Uä.  
pieces. These have a commission

Fee of \$19.00 for our emigrant fund. Everyone who travels to Germany from our Synodal Union should buy his ship's ticket from the emigrant missionary. On behalf of the Emigrants Commission, the undersigned also informs us that the agent's salary, although it was only half

In order to give the reader a small idea of the work that has been done here, I will share only one case. of what it used to be in the past year, has nevertheless fallen far short of being collected, and that there is therefore a

In 1874 an old mother of 74 years, named R. G., arrived here. She was directed to me to convey her on to her children. Last year she came back to Baltimore. The woman immediately sought me out and brought up her request, namely that she wanted to go back to Germany, but had no money. She also said that she was Lutheran by birth. What was to be done now? I set out and collected, and the Lord gave his blessing. I sent the woman back to Germany at the beginning of May and also gave her a penny for the journey. Now, beloved reader, you will significant vacuum, in German an empty space, in the treasury that is crying out to be filled. Since we are solely dependent on voluntary contributions for the maintenance of this mission, and since there is no treasury from which any debts could be covered, the Synod will probably see itself forced to abandon this work when such contributions no longer flow; for it cannot burden itself with debts, and even now it requires very serious efforts to pay off the existing ones.

probably say: why did the old woman, who is now 76 years old, not stay with her children? Answer: As I said, she, the mother, was Lutheran; but her children had become Catholic here in America, and she was now to become Catholic too. So the woman reported. But she would rather beg for her piece of bread at the door in Germany than have good food here in America with her children and be in danger of breaking the sacred oath she had taken at Confirmation. With tears of gratitude she took leave and thanked God that he had helped her so quickly and that she could again hope to reach her German fatherland. We therefore bring this situation to the attention of all, so that the dear brethren may act according to their own judgment; if no more is received in the future than in the past year, we must drop the work; but if it is to continue longer, it is absolutely necessary that the brethren let their contributions flow more abundantly again. Without wishing to anticipate the judgment of the Synod, we would, however, like to point out that, according to the above report of the agent, there is still a great need for such a man, although for the moment immigration has decreased greatly, for he alone has received 95 letters with orders and written 83, how great, therefore, would be the embarrassment for so many; Not only for the

Although immigration is weak at present, we should not let this dampen our courage, for if we show even a few souls the way to the pure church and doctrine, our work will be richly rewarded. We should not let the little that has now been built up collapse again. It is true that we cannot show any great deeds or successes, but nevertheless it must not be denied that through our mission here many good things have already happened to many foreigners in body and soul, for time and eternity. Often, of course, only an admonishing word, a tract, a good counsel could be given, or a small walk could be done for them; but even this, under certain circumstances, has been a great service and has taken a burden off many a heart. Often, however, help had to be given in the form of money and food. immigrants, who would have to do without his advice, his care and his help, but also for so many brethren in our congregations, who have all kinds of questions and orders to make in the interest of their dear relatives who want to immigrate. We pastors, however, who live here, cannot possibly concern ourselves with such matters, for our time is already completely occupied elsewhere; for this very reason we have also taken care that an agent has been employed. But, as I said, we do not want to press anyone with this, we only show how things stand here, because in comparison with other institutions and tasks of our Synod, also in comparison with the Emigrant Mission in New York, the work here can only be regarded as secondary, and must therefore not be maintained at the expense or with damage to the latter.

God's word shows us that the counseling, care and protection of the strangers (and immigrants are strangers) is his holy good pleasure, for Deut. 10 says: "The Lord loves the strangers, to give them food and clothing, therefore you also should love the strangers, for you were also strangers. True love will not and cannot say, "What do the immigrants matter to me? let them see how they get by, just as I had to help myself as best I could in my time. Rather, she thinks of the word Matt. 25:40, where it is written, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Lord, who hath so far helped, help ye in mercy... On behalf of the Emigrant Commission  
Hugo Hanser, Secr. p. t.

(Submitted.)

Why I didn't stay with the Texas Synod.

The Teras Synod was formed 25 years ago by missionaries from Switzerland. It was formerly part of the General Synod and is now with the *General Council*. It claims to be Lutheran, but in fact it is far from being so. It is well known how much has been testified against the un-Lutheran nature of the *General Council*, and how many a synod has been forced, out of love for God and His Word, to distance itself from the-



The same is true of the lovers of divine truth, who are at present very uneasy in this union and wish to get out of this embarrassing uncertainty. But how the greatest indifference prevails in the Texas Synod, shall be shown from the proceedings of its last session. How the Synod has always agreed in a few sentences as resolutions at its meetings, so also this year, but is not at all of one mind, is shown by the proceedings on the communion of the Lord's Supper. The president of the synod declared that to admit people from other church fellowships to the table of the Lord in the Lutheran church was a crime against the Lutheran church. Immediately another of the most outstanding members stood up and declared with effusive verbiage that he would give the Lord's Supper even to those who did not believe the words of Christ, if only they were believers in Christ. After all, he had served a congregation whose greater half was reformed. Therefore he was not afraid to call it a practice that professed reformers who wanted to persist in their false doctrine of the sacraments were denied the Lord's Supper. In spite of such opposing opinions, each was left in his own mind, and no further debate arose. In a quite unionistic manner a resolution was passed that communion with those of other faiths should be rejected. At the same time it was decided to serve the sacraments to the members who had left the Salem congregation, while they had long since allowed themselves to be served by the Methodists, and did not want to leave the Reformed doctrine under any condition.

The discussion concerning chiliasm was similar, although no one actually supported the Lutheran doctrine drawn from Scripture, since most of the people paid homage to the really crude chiliasm or, at best, wanted to leave it an open question. A resolution was passed to reject the chiliasm mentioned in the Augsburg Confession, and even about this some still expressed doubts, and in order that, through the coaxing of the president, they, as Lutherans, might not reject the 17th article of the Augsburg Confession, the resolution was finally adopted; of course, without even one changing his mind.

The licensing system is still going on in the Texas Synod, considered by some members as a necessary and good work, even laid down in their constitution; yes, according to their opinion it is also founded in the Bible, namely in that: Let no man lay his hands soon. To conclude from the practice of the Texas Synod, the hands of the synodals (i.e. pastors) are holier than God's word. For God's word and the holy sacraments command them to the candidates, and a congregation, bought at a high price by Christ's blood, entrusts them to handle and rehearse them, and after a probationary period of two, three, or seven years, and a license renewed just as often, it finally believes that it may lay on the hands and perform the ordination, and is of the opinion that it has acted wisely and carefully according to God's word. Oh, that one would come to understand how, through liceyship, the divinity of the preaching office (or profession) is denied for a certain time and the congregations are deprived of their rights.

Nor does the Synod punish or prevent the mutual dismissal of the preacher and the congregation, with the indication of a definite period of time, whereby the divine calling becomes a human contract and the servant a human contract.

Christ is made a manservant and hireling.

Now a few sentences from the hierarchical constitution of the Texas Synod, which wants to be Lutheran, may follow. It begins exactly as follows: "We, the pastors and candidates of the Lutheran Church in the State of Texas, confess Jesus Christ as the sole head of the Church, and the Scriptures of the Old and New Testament as the only infallible guide (norm) of our faith and life. As a bond of union we accept the unchanged symbolic Scriptures as they are found in the Book of Concord, and pledge ourselves to accept the same as the right interpretation of the divine Word and to teach and preach according to the same, and trusting in the Almighty's assistance and the guidance of the Holy Spirit, we, the Convention assembled this 10th day of November, 1851, decree and confirm the following Constitution for the government of our Synod." Now, let it not be forgotten who the assembled convention is, namely, the above-named pastors and candidates of the Lutheran Church in the State of Texas. Now this is the confession paragraph, and is terribly Lutheran, for as the bond of union they have adopted the unaltered symbolical scriptures. But even here is nothing less than unanimity of mind; for quite a number of the pastors and candidates are at variance with the little Lutheran catechism. They like the Reformed division of the commandments better, and so also the Reformed doctrine of baptism and the Lord's Supper. Through such pastors and candidates, however, the synod deceives the congregations; because the synod calls itself Lutheran, the people believe that their pastor is also Lutheran, while they have a false teacher in him.

Another. Section 7. says: "Synod shall investigate all charges against pastors and candidates, except those of heterodoxy (false doctrine), which belong before the ministry."

Now the saddest thing of all is that the Synod seeks to avoid all public doctrinal discussion. A letter sent to the president with eight requests for the abolition of un-Lutheran doctrine and practice in the Texas Synod should not even be presented to the synod, but at most referred to the ministerial meeting.

From this, to which, of course, much could still be added, a faithful Lutheran, to whom the preservation of the Word flowing from God's mouth is a matter of conscience, will be able to see that I could not remain a Lutheran. And anyone who wants to judge without prejudice must say that in the Texas Synod the most frightening indifference prevails in regard to the most sacred treasures entrusted by God to His Church. For this reason I should not have asked for dismissal, but should have declared my resignation.

And as far as the Salem congregation is concerned, as the synodal report of the Texas Synod itself testifies, it did not leave the synod immediately, but only after many years of negotiations. First of all, she no longer wants to be with the Texas Synod because she was not treated fairly by it, and secondly, she has become more and more convinced of the Synod's wrong position. Some of the members of the congregation were able to hear three years ago that the Texas Synod was thoroughly unchurched, if not reformed.

I. Kaspar.

## Thesis.

**On the difference between the Law and the Gospel according to the 5th article of the Epitome of the Formula of Concord.**

Presented to the Synod of Missouri 2c. eastern district for its proceedings in 1877.

Thesis I. The law is the divine doctrine, which teaches what is right and pleasing to God, therefore everything that punishes sin is preaching the law and belongs to it. (See: Affirmatives 2 and 3.) Gal. 3:12. Rom. 3:20. 7:7. 2 Cor. 3:6. 9.

Thesis II: The gospel is such a doctrine as teaches what a man ought to believe who has not kept the law and is condemned by it, namely, that he should believe in Christ and the promises of grace in Christ. (See: Affirmative 4.) Mark. 1, 15. Rom. 1, 16. 1 Cor. 15, 1. Rom. 10, 15. (see original text!) Luk. 2, 10. (also) Eph. 2, 17. Gal. 1, 6. 7. 8. 9. 11. Rom. 3, 27. Joh. 1, 17.

Thesis III. The word gospel is sometimes in the holy Scriptures not only called law, but, like the word repentance, is also taken in a broad sense, in which it comprehends the whole doctrine of Christ, and therefore also the law. (See: Affirmative 5.) Joh. 2, 3. Mich. 4, 2. Rom. 8, 2. 3, 27. - Mark. 1, 1. 4. 16. 15. comp. Luk. 24, 46. (Luk. 13, 3. 5. 15, 7. Matth. 3, 2. 2 Petr. 3, 9. Rom. 2, 4. comp. Mark. 1, 15. Apost. 20, 21. Luk. 24, 46. f.)

Thesis IV. The gospel in the proper or narrower sense is not a sermon on repentance. (See: Affirmative 6.) Joh. 5, 45. Apost. 20, 24. Isa. 61, 1. 2.

Thesis V. The law without the gospel either makes presumptuous hypocrites, or works despair. (Affirmative 7.) 2 Cor. 3:14-16. Rom. 8:3. Gal. 3:2.

Thesis VI. Inasmuch as the preaching of Christ's suffering reveals the greatness of man's sin, it too is only preaching the law. (Affirmative 8.) Rom. 1:18. John 16:8, 9.

Thesis VII. The doctrine of the difference of the law and the gospel is a glorious light. (Affirmative 1.) 2Tim. 2:15. Luk. 12:42.

Thesis VIII. The mingling of the law and gospel corrupts and falsifies both. (Negative.) Rom. 11:6.

to get the necessary opening. The baptized knelt in the water and the preacher immersed them three times. With the first few, the dunking went off properly, but when a woman stepped into the river, the current swept her over and the pastor with her. Both would have found their death under the ice, had they not been caught and pulled out by the rushing brothers. (Luth. Zeitschr.)

**Secret Societies.** In a paper written for secret societies, "Deutsche Eiche" ("German Oak"), there is a poem with the heading: "Die Loge ein Gotteshaus" ("The Lodge a House of God"), from which we take the following atrocious, blasphemous verse:

The Lodge is a house of God, Triune our faith;  
And this the world shall not rob us Of,  
nor even a God. For friendship, love,  
humanity is our trinity.

**Secret Societies.** Not long ago it happened in Charleston, S. C., that a Lutheran pastor was trying to gather an English Lutheran congregation there. The thing was going slowly. Then a gentleman came to him and said he had some good advice for him. - What was it? he asked. Join the Odd Fellows, was the answer, and you will not lack members. The pastor knew nothing about the lodge, and thought that if he achieved his purpose, it would be a good thing. He enlisted, was promised free admission, and became a member of an Odd Fellows lodge. Not long after, he was elected Chaplain. Now he was to pray at the opening of the Lodge, and he prayed: "Dear Heavenly Father, in the name of your dear Son JEsu Christ", - Stop! they suddenly said, in the name of JEsu Christ it is not allowed to pray here! - How, in the name of JEsu Christ may I not pray here?" he asked. "No!" was the reply. 'Well,' he replied, 'if I may not pray in the name of JEsu, I cannot pray at all.' Took his hat and went home. - But he had to pay. From his mouth I have learned it, and when he reads this, he will certainly testify to me that it is the truth. (Herald.)

"Help what may help." The Jesuit principle: "The end justifies the means" has many friends in this world - also among the "Protestants" of our time. How often it happens now that for the support of church buildings, charitable, ecclesiastical institutions and the like, the most ambiguous, indeed often quite sinful, means are used, such as fairs, banquets, theatrical performances, balls, and so forth. No matter how wildly and unchristianly this may be, it is overlooked at the cash register, which thereby becomes full for a good purpose. Unfortunately, this happens very often now. A proof of the above we find in an English Sunday paper lying before us. - It is reported how in Indianapolis a certain Pastor Ray refused to accept K50 for the support of the poor in his congregation when this money was handed to him as the profit of a theatrical performance. This performance took place under the supervision of "eminent" citizens of the town. The behavior of Pastor Ray in this matter seemed all the more serious to the "liberal" Christians of the city of Indianapolis. He was attacked from all sides as a "Pharisee" and an over-strained man. Even from the pulpits anathemas flew against him, proving so well how popular among many church communities is the principle, "Help what may." - For instance, the next Sunday, an eminent clergyman of the Presbyterians in Indianapolis, in his attack against Rev. Ray's proceedings, said this, "I would, without the least hesitation, accept gifts for a good and churchly purpose from the most disreputable gamblers and swindlers, as well as from the inhabitants of the worst houses

## To the ecclesiastical chronicle.

### I. America.

The Tunkers (an Anabaptist sect) recently held a conference to settle an extremely important and difficult question. The question was no less than this: Whether, in going around the love-cuff, it was best to begin at the right hand, with the men, or at the left hand, with the women. After much deliberation, it was decided that it was best to begin at the right hand, with the men, but that if this did not suit, there was no harm in beginning first at the left hand, with the women, and that if this also did not suit, one might begin on either side!

G.

Anabaptists. On Sunday, January 24, a Tunker minister baptized five people in the Schuylkill near Philadelphia. The thick ice had to be chopped up first.

of the city, -yea, I would accept without argument a contribution in which the pastors first assure that they will at least protect to the building of a Presbyterian: church, if it would also bring their congregations from the invading false teachers, and me Satan himself still smoking like brimstone out of hell!" This secondly, that they do not want to "acknowledge a real church speech is brazen and frightful, but is quite in harmony with the fellowship with them. But the people do not consider that with use of all sorts of diabolical means to accomplish "heavenly" these three declarations nothing is accomplished. In the first ends.

(Columbus Church Gazette.)

"At Quebec," as reported by the "Montreal Star," "a new method has been discovered of replenishing the ever-empty coffers of the pope by contributions; and as the enterprise is approved by the archbishop, it is likely to flourish greatly. The manner is very simple. A defeat has been erected, and all the 'faithful' are directed to deliver thither all old paper, old books and shreds of all kinds, rags, and whatever else can be used for papermaking, that it may be sold and the proceeds sent to Rome." A shabby end justifies shabby means. Bro. L.

## II. foreign countries.

The Saxon Lutheran Free Church. From a supplement to No. 5 of the newspaper "Evang.-Luth. Freikirche" we see that it assembled "to control the conduct of the Consistory. But who has already undergone a review. Pastor Große in Chemnitz has in all the world should have the profession to remind the church not only resigned from his office, but is now doing what he can, rulers in Saxony of their duty and, where necessary, to punish in conjunction with the two apostate school teachers Dalmer and Mayer, to discredit and destroy the Saxon Lutheran Church. For this purpose he publishes a leaflet under the title "Behold the ministry which thou hast received in the Lord, that "Chemnitzer Lutheraner", in which he calls himself "Pastor thou mayest discharge the same"? (Col. 4:17.)

außer Diensten", although he has become a student of medicine. As saddening as all this is on the one hand, for the sake of Mr. Große and his allies, it is gratifying that the separation of foreign elements from the Free Church, which is in such a difficult situation, occurred so soon, before the evil had Holy Communion served to him in the Lutheran manner by leaven could leaven entire congregations. The church of the Reformation once had to go through the same experience when Luther withdrew to Wartburg Castle in 1521 and Carlstadt hereafter turned the lowest to the highest in Wittenberg. Some thought that now the Reformation was finished; but the opposite was the case. This was only a salutary sighting. The same consequence will also result from the tumult that has been caused in the Saxon Free Church. The saddest thing about the matter is that even Pastor A. Wagner in Kleinlinden has taken the side of the student Große and has now appeared as an enemy of the Saxon Free Church. We remember here those words of Luther "on the spirit of the Anabaptists": "Let the spirits burst and meet one another. If, however, some are seduced, well, then it will be according to the right course of war; where there is a quarrel and a battle, some must fall and be wounded; but he who fights honestly will be crowned." There will be trouble enough even in this strife; but let those who have caused the strife be responsible for it. "Woe to the world because of trouble! Trouble must come; but woe to the man by whom trouble comes!" (Match. 18:7.)

[Walther]

Saxon Regional Church. As reported in the "Pilgrim from Saxony" of March 4, on February 20 those gathered in Chemnitz who had petitioned the previous year's synod to intervene against the false teacher Sulze. Since this petition was not only completely unsuccessful, but the Consistory even put an open blasphemer by the name of Graue into office again soon after, the assembly wanted to discuss what should be done now. About a hundred, but more laymen than pastors, had gathered. The result of their deliberations, however, was a most miserable one. Finally, they signed a "declaration" in which they "solemnly protested" against what had happened, and

place, a protest in words, which is contradicted by action, is nothing but an air-strike. Secondly, pastors do not protect their congregations from invading false teachers if they remain with them in a church in which the church government places false teachers in the congregations. If such preachers are called away or die, their congregations are given up to the wolves through their fault. Thirdly, it is downright ridiculous if pastors do not want to acknowledge real church fellowship with false teachers, with whom they are in fact in church fellowship. Or would it not be ridiculous if the inhabitant of a house, in which others still live, did not want to acknowledge them for the members of his house? Some of the present proposed the drafting and signing of a letter of complaint to and against the Consistory. The proposal was, however, voted down, and this

W. [Walther]

Waldeck. In Bringhausen there is a pastor named Thiele, a native of Brunswick, who, as it seems, felt homesick for the Lutheran church to which he originally belonged, and therefore had Holy Communion served to him in the Lutheran manner by a neighboring brother minister. When his Unirt superintendent learned of this, he chastised him for it in a letter. Pastor Thiele wrote to the superintendent again, invoking his good right according to the Holy Scriptures. Thereupon the superintendent fined him 10 marks; and when the pastor objected to this, the Unirte Consistorium sentenced him to a fine of 30 marks for unauthorized celebration of the Lord's Supper, with the threat that he would have to pay a fine of 150 marks if he were to celebrate the Lord's Supper again. This is the tyrannical way of proceeding in the unchurched church, which hypocritically claims to be the church of love and toleration. But what is one to think of Pastor Thiele, if even such experiences do not open his eyes to the fact that whoever wants to be a Lutheran cannot possibly be and officiate in the unchurched church. W. [Walther]

What sacrifice can accomplish can be seen in the following example. In the parish of Lahnsattel, parish of Mitterbach in Austria, eighteen Lutheran lumberjacks built their own school a few years ago and still maintain it. And here a large wealthy congregation often thinks that it cannot afford a school, and therefore burdens its pastor so much with school maintenance that he is more of a school teacher than a pastor, and can neither administer the parish office nor the school office, as would be necessary. W. [Walther]

Catholic Tolerance. In its most recent October issue, the "Centralblatt" for the Prussian educational system brings a letter of November 9, 1876, from the Minister of Culture, Falk, to the dean of the city of Münster, Kappen, who had complained in a petition that several reading books of Protestant schools contained reading material that seriously offended Catholics, and requested that they be "immediately" removed from use. The minister directed the dean to give more particulars of his charge, and in the orderly course to make his complaint. "Already,





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concluded the Minister, I do not want to withhold from you how I consider a sentence in a reading book intended for Protestant schools, such as the one emphasized under No. 9: that Luther's work of reformation has brought salvation and blessing over Germany, to be fully justified and do not recognize a reprehensible violation of other co-religionists found by you in it under any circumstances." So impudently do the Catholics show themselves in the midst of a country where they do not have the regiment; what would they do if they got the regiment into their hands? Woe to America if ever bloodthirsty Rome should come to rule here!

W. [Walther]

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## Death notice.

On 23 February this year, after a long and severe illness, Pastor Hans Heinrich Christian Harmening passed away blessedly in the Lord. He was born on November 28, 1836 in Linnhorst, Principality of Schaumburg-Lippe. After he had come to the knowledge of God and his salvation in Christ, the desire was awakened in him to serve the Lord, whom he had known in faith, in the holy ministry. In the 27th year of his age he therefore went to Hermannsburg to prepare himself for the preaching ministry in the institution there. In this institution he stayed four years, and after passing his exams he was sent to America. He then accepted a call from the congregation in Matteson, Ill, but had to give up this position after two years, because the doctor had advised him to move further south because of his illness. He therefore accepted a call to the congregation at Dissen, Mo. His illness (lung disease) seemed to improve at first, but it did not last, he became weaker and weaker. He continued to administer his office in Dissen for four years, though with great exertion. Even after a year of rest, during which he had allowed himself to be represented, his condition did not improve. So in the autumn of 1872 he resigned from his office altogether, although the congregation, as well as the president, would have liked him to continue the pastoral care of the congregation. He moved to my parish in Paitzdorf, Perry Co, Mo. The rest did him good at first; but the more violent then came the sickness, so that it was not thought he would survive the winter. With the beginning of spring there seemed to be an improvement; but only for a short time. Other ailments came on top of it, and finally a stomach ailment. He became weaker and weaker. When I visited him 16 days before his end, I found him very weak, but joyful and confident; for he longed for his soon dissolution. I handed him Holy Communion; and when I took leave of him, he said we might not speak again till he was in heaven; for he believed his end was near. When I visited him again, he was still very joyful, as he almost always was in his sickness; for I never heard him complain, he only complained how he often wanted to become weak and discouraged. After a return from the branch parish I heard that he was not only lying without consciousness, but also talking strange things. I hurried to him and found him so, but already much calmer than he had been before. But it soon changed completely, so that although he became weaker and weaker, he remained constant to the end, not only in complete consciousness, but also in joyful faith and heartfelt desire for a speedy and blessed dissolution. On Sunday Reminiscere afternoon he was buried to his rest. Pastor Voigt spoke at the grave on Job 19; for these were his last words. In the church I preached the funeral sermon on 2 Cor. 5, 19. He had chosen this text himself, since I asked him about it. For, he said, he especially had to praise God, who brought him to this beatific knowledge, that he could take comfort in his Saviour, and be forgiven for his sins.




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Therefore he could now be confident and joyful in the face of death. "We may therefore say of him also the words of Paul, 2 Tim. 4:7, 8: I have fought a good fight; I have finished the race; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but also to all them that love his appearing." May the gracious God also grant us all such an end; may he also take care of the, bereaved widow with her four uneducated orphans, as he has promised.

A. W. Bergt.

### **To absolution.**

Superintendent H. W. Scharff tells his congregation: "In the year 1681, as I was introduced as your preacher on July 31st, and afterwards" was also to perform my office in the confessional, I asked an old aged man who had saved him? He answered me, "That would have been done by him who was before me," at which I was frightened; and on inquiring I found that he neither knew Christ, nor of his sinful state. How could I, or how would I dare before God, to lay hands on such a man? Oh nevermore! He departed from this church afterward, and as I doubt not, he will have received Holy Communion, though not for his good, elsewhere, alas!" - Still occurs today.

A. W.

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### **To the Synodical Members of the Western District.**

We cannot but raise our voice against the postponement of the time of the sessions of our Synod this year. If the sessions are not to begin until the 6th of June, it is very probable that the harvest will begin here while the sessions are still in progress, ^which would have no small inconvenience to the congregations and Synod members. - At least it would have been good if we had been consulted before publicly proposing to postpone the meeting; we would not then have been put in the necessity of publicly raising our voice against it, which we do only most unwillingly.

Altenburg and Frohna.

F. Köstering.

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### **Explanation.**

In response to various inquiries, the undersigned states that it was not he, but Mr. Pastor King of Yonkers (> lied of the New York Ministry) who officiated at the church dedication at Mount Vernon reported in the "Lutheran Herald" No. 261.1.

New York, March 14, 1877.

F r. King.

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### **The Eastern District**

of the Lutheran Synod of Missouri, Ohio, &c. States assembles, s. G. w., May 1, at the congregation of the Rev. C. I. Weisel at Williamsburgh, New York.

Items of discussion are:

1) The difference between the Law and the Gospel, with special attention to the 5th article of the Formula of Concord;

2) the answer to the question: "What is to be done to awaken the interest of the congregations in the schools and to increase the right understanding of the great importance of Christian schools?"

The pastoral conference, which will take place on the day after the synod, has as its object of discussion: The conduct of orthodox preachers against those who stand in statu oontessionis. -

Each pastor of the district must submit a complete parochial report. The minutes of the district conferences are also to be submitted to the synod for evaluation.

F. Dreyer.

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All Synod members who intend to attend the Synod of the Eastern District, which begins on May 1, are hereby requested to notify the Synod by April 15. If this is not done, lodging cannot be promised.

Since Pastor Weisel is ill, all registrations are to be addressed to the undersigned. Upon arrival, please report to the church basrment (Oornsr ok Oi-aksm ^.vs. <L 7'sn 8t.) or to the home of the undersigned.

Williamsburgh, N. I.,

F. Sugar.

26 Feb 1877.

175 Den Ltr.

The Concordia formula core and star.

With a historical introduction and brief explanatory notes. The Lutheran Christian people by order of the Reverend Lutheran Church. Synodal Conference of North America presented by C. F. W. Walther.

On May 29, our congregations will celebrate the jubilee in heart and sung by school children, the price has been set so low that commemoration of the completion of the glorious final confession of our even the poorest child can purchase it. Twelve copies are to be sold for church, the Concordia Formula. If the joy of this feast is to be a great, 10 cents, 100 copies for 75 cents! The layout of the four-sheet pamphlet heartfelt one, it is necessary that we know the object of our joy. Everyone is dainty. We hereby call the attention of all our congregations, and should therefore read this confession and be familiar with its glorious especially of the school teachers, to this beautiful gift. W. content and also be somewhat acquainted with its history, since this is [Walther] not only extremely necessary for a better understanding of the articles, but also shows from what great misery, from what great danger our dear church has been saved by this confession. Since there is no separate copy of the Formula of Concord with the necessary introductions and notes, which could be given to the people for the right preparation for the feast, our dear Prof. Walther has taken care of the publication of such a book and our congregations will certainly know how to thank him for this laborious work. When this number will be in the hands of our readers, to the 25th of April, at Mr. Past. F. Hilpert at Kohlsville, Washington Co, Wis. W. Schimpf.

In addition to a preface, in which, among other things, the manner in which it should be read and studied, and the great benefit of such study is shown, and in addition to a valuable index, it contains two main parts. The first part gives the **historical introduction** in ten chapters: 1. Luther's prophecies about what would happen after his death. 2. 2) What great concerns Luther's death once aroused among the Lutherans. 3) Mrle, Mo., \$16.00. Collecte of Past. Frese's parish at West Point, Nbr., How, soon after Luther's death, a war broke out that was most \$3.50, by himself \$2.00. By the same from A. Lambrecht \$5.00, from H. Brockmann, C. Neumann, A. Stark each \$1.00. By the Trinity Dstrect at St. Louis \$15.15. By Past. Lenks Parish there \$10.00. Past. Bremer in Benton County, Mo. \$2.00. Rev. Oetjen in Monticello, Iowa \$2.00. Rev. 1548 as a result of the so-called Interim and over the Middle Matters. (5) Maisch in Harris County, Texas, \$1.00. Past. Stiemke's congregation in Serbin, Texas, \$12.50. Of the Jmmanuels District in St. Louis \$14.00. For inner mission: from F. Beckemirr through Past. Tiemeier in Toledo, Iowa, \$5.00. To the Synod "I Missionary Fund: by Past. Ma- tuschka's congregation in New - Mellc, Mo., \$7.25. N. N. by Past. Frese at West Point, Nebr. \$2.00. From the school children of the Rev. Oetjen at Monticello, Iowa, \$5.50. To the building fund: from Past. Lenks Parish in St. Louis \$80.00. For Rev. Brunn's Institution: by E. M. K. in Dwight, Ill, \$10.00. For poor sick pastors: from N. N. through Rev. Wille at Brownsville, Mo., \$1.00. N. N. at St. Louis \$2.00. St. Louis, March 22, 1877. E. Roschke, Cassirian.

The second part contains **the Concordia formula** itself, namely the summary concept of it, with the necessary explanatory notes. Wherever this book is read diligently and eagerly in the coming weeks, there will be no lack of stimulation and enticement to rejoice. It will say, "Come, let us rejoice in the Lord, and shout for joy to the stronghold of our salvation; let us come before him with thanksgiving, and shout for joy with psalms. Ps. 95:1, 2. But the book should not only prepare for the celebration of the Jubilee; it has a lasting value. After all, it contains a confession of our church and such an excellent guide to the right understanding of it. And yet it is precisely this confession that is of the greatest importance for our \$12.10 and \$11.40. from Past. BeyerS parish in Pittsburg \$30.00. From parish in North East \$4.60 for Springfield. For the proseminar in Steeden: From Mrs. Emilie Rothe \$4.00. To the building fund: from Past. Beyer's church in Pittsburg \$66.00. G. Pfeiffer \$1.00. For poor students in St. Louis: From the Women's Club in Port Richmond \$10.00 for Pechthold. For poor students in Springfield: from Williamsburgh Township \$8.75 for Schramm. For poor students at Fort Wayner From the community in Marilla \$1.00 for Rehwaldt. For Past. Multanowsktr By C. Schindel 50 Cts. G. Pfeiffer 25 Cts. N. 25 Cts. For the building of a church in Paducah: From the congregation in Port Richmond \$10.00. For church building in Lawrenceburgh: From d. Parish in Port Richmond \$10.00. Parish in WolcottS- burgh \$4.05. On the orphanage near Boston: Bon d. Gemeinde in North East \$4.60. On the building of the church at Braver Dam: By Pastor Ebendick \$1.00.

Thus the book should not be missing in any Lutheran family. May Christian generosity see to it that it also comes into the hands of those who, because of their "great" poverty, cannot afford even the small price, so that they too can rejoice in our joy over the heavenly treasure of pure doctrine.

The book contains 172 pages bound in canvas. The copy costs 40 centsS. postage paid. G.

Jubellied. A commemorative publication for the 300th anniversary of the Concordia formula on 29 May 1877. by E. W. Kähler.

A song of 19 verses, to the tune: "Salvation has come to us", has just appeared in print under this title. It is really a delicious festive gift. It reproduces the content of all 12 articles of the Concordia formula in one verse each in a noble folk tone, with introductory and concluding verses corresponding to the feast. Since it is excellently suited to be learned by

Conferenz - Ads.

Grand Rapids Specialconfexence on April 17 in Grand Haven. T. L. Wuggazer.

The Dodge-Washington Conference will meet, s. G. w., from the 23rd to the 25th of April, at Mr. Past. F. Hilpert at Kohlsville, Washington Co, Wis. W. Schimpf.

Income to the Western District coffers: To the synodical treasury: Collecte of Past. Bäpler's congregation in Cole Camp, Mo., \$2.55, from himself \$5.00. Collecte from Past. Wille's congregation in Brownsvillc, Mo., \$3.40. from Teacher Hafemeister in Lafayette County, Mo., \$2.00. Past. Matuschka's congregation at New - Mrle, Mo., \$16.00. Collecte of Past. Frese's parish at West Point, Nbr., \$3.50, by himself \$2.00. By the same from A. Lambrecht \$5.00, from H. Brockmann, C. Neumann, A. Stark each \$1.00. By the Trinity Dstrect at St. Louis \$15.15. By Past. Lenks Parish there \$10.00. Past. Bremer in Benton County, Mo. \$2.00. Rev. Oetjen in Monticello, Iowa \$2.00. Rev. Maisch in Harris County, Texas, \$1.00. Past. Stiemke's congregation in Serbin, Texas, \$12.50. Of the Jmmanuels District in St. Louis \$14.00. For inner mission: from F. Beckemirr through Past. Tiemeier in Toledo, Iowa, \$5.00. To the Synod "I Missionary Fund: by Past. Ma- tuschka's congregation in New - Mellc, Mo., \$7.25. N. N. by Past. Frese at West Point, Nebr. \$2.00. From the school children of the Rev. Oetjen at Monticello, Iowa, \$5.50. To the building fund: from Past. Lenks Parish in St. Louis \$80.00. For Rev. Brunn's Institution: by E. M. K. in Dwight, Ill, \$10.00. For poor sick pastors: from N. N. through Rev. Wille at Brownsville, Mo., \$1.00. N. N. at St. Louis \$2.00. St. Louis, March 22, 1877. E. Roschke, Cassirian.

Proceeds to the coffers of the Eastern District:

To the synodical treasury: Bon of the Richmond congregation \$5.00. Of Geo. Schmidt \$1.00. from the congregation at Wil" liamSburgh \$15.75. from Teacher Feiertag \$2.00. from the congregation at North East \$4.60. congregation at Town EllicottSville \$3.00. from Past. Kanold \$1.00. Of parish in Pater- son \$6.91. To the widow's fund: from the women's club in Richmond \$5.00. For internal mission: from the Richmond congregation \$3.50. For the Heathen Mission: From the congregation at Port Richmond \$10.00. To the college maintenance fund: from d. Township in New York \$12.10 and \$11.40. from Past. BeyerS parish in Pittsburg \$30.00. From parish in North East \$4.60 for Springfield. For the proseminar in Steeden: From Mrs. Emilie Rothe \$4.00. To the building fund: from Past. Beyer's church in Pittsburg \$66.00. G. Pfeiffer \$1.00. For poor students in St. Louis: From the Women's Club in Port Richmond \$10.00 for Pechthold. For poor students in Springfield: from Williamsburgh Township \$8.75 for Schramm. For poor students at Fort Wayner From the community in Marilla \$1.00 for Rehwaldt. For Past. Multanowsktr By C. Schindel 50 Cts. G. Pfeiffer 25 Cts. N. 25 Cts. For the building of a church in Paducah: From the congregation in Port Richmond \$10.00. For church building in Lawrenceburgh: From d. Parish in Port Richmond \$10.00. Parish in WolcottS- burgh \$4.05. On the orphanage near Boston: Bon d. Gemeinde in North East \$4.60. On the building of the church at Braver Dam: By Pastor Ebendick \$1.00.

Correction.

In No. 4, page 32 of this volume of the "Lutheran" read in the receipt "For the orphanage near Boston" instead of "Parish in Wolcottsville \$8.83. From an unnamed person there \$5.00": Parish in Wellsville 83 Cts. From an unnamed person there \$5.00. New York, March 15, 1877. I. Birkner, Kasstrer.

For poor students received from Rev. I. Nützet in West Ely \$4.00. M. Guenther.

Kür the Lutheran orphanage "zum Kindlein JEs" near St. Louis Received since Jan. 10: From Mrs. Welfle \$1.00. From St. Paul's parish in Des Pcores, Mo., 19.25. By Rev. Beyer in Pittsburgh 25.00. By Rev. 10.00. Ph. Franke in Mobile, Ala., 3.00. Collecte on Christmas " evening Vetter 4.65. By Rev. I. Körner tn White Water, Wis. by his school youth in the community at Prairietown, Ill, 7.00. From Mr. Geo. Beckmann in 2.00. By Rev. A. Sievers, Collecte at the Children's Service on Wed. Zions - District at St. Louis 7.00. Wittwe Kath. Welker in Nru-Mrlle, Mo., Evening, 5.75. By Mrs. Bruning at Bremen, Mo. 5.00. Mrs. Breistadt at 5.00. From Häuschens orphan box 2.00. Thank offering from Danville, Triune Dist. in St. Louis 5.00. Benj. Hänichen there 3.00. From Ill., 2.00. From Mrs. Elisr Aßhof 32 hats for boys and girls. From an Jmmanuels-Distr. there by Collector Wilhardt 2.90. Wedding - Collecte unnamed woman in Halen, Ill, 1 package of clothing. From the at Mr. A. Trlle in West Point, Nebr., 3.75. By Teacher Pfeiffer there of his "Dreieinigk." Distr. in St. Louis by Chr. Brockmeyer 5.25. From Past. school children 2.25. By Teacher Just in Neu - Bielefeld, Mo, by his Graves' parish in Saint Charles, Mo. 50 cts. From Past. Matuschka's school children, 2.00. By W. Schütze in the Jmm.Distr. at St. Louis, 1.00. congregation in Neu-Melle, Mo., 14.00. From Past. Lenk's parish in St. By Teacher Geyer at Macon City, Mo. collected at the Christmastide, LouiS: 1 sack of flour from Mr. Ebmeyer and 1 sack of flour together with 4.20. By Rev. Besel at Gutttenbrng, Iowa, collected from his school 1 ham from Heinr. Sepmeyer. From Estel L Weinhvld, Wittenberg, Mo. 3 children and other benefactors, 9.60. From Zions - District at St. Louis, barrels of flour. From St. George Nähverrin in the Trinity - District, St. Collecte on Christ - eve, 40.78. By Rev. L. Pfeiffer at Marysville, Kansas, LouiS, 9 aprons, 5 dresses, 3 pairs of stockings and 9 boys jackets. From 2.50. By Rev. Brandt at Baden, Mo. collecte on Christ - day, 2.80. By Mr. Past. Holst, Troy, JUs., \$5.00. By Past. F. Nütze! from his Rev. Sticgemryer at Dubuque, Iowa, by s. school children, 2.50. By Rev. congregation in West Ely \$6.00. From Bro. Ruemler, Cascyville, Ills, 1 Kleist at Washington, Mo. by Wittwe N.N. 2.00, by WillieOtto 1.00. nice boy's suit together with 1 shirt. From Bro. Schwartz, St. Louis, 1 Collecte at Kindcrg service at Past. A. Fresr's church at West Point, barrel of flour. From the women's club of the parish of the Rev. Gräbner, Nebr. 3.75. From Mrs. Clise Kaiser in the Jmm. district at St. Louis 48 St. Charles, Mo. 10 girls' dresses, 6 boys' shirts, 4 bodices, 10 aprons, Id. Calico and 6 ShawlS. Mrs. Marie Bummelmann there a very 2 woolen petticoats, 9 girls' shirts, 4 pairs of woolen socks, 6 sheets, 7 handsome quilt. Joh. K. Körner there 7 girls' hats. From Fräulein Otilie pairs of underpants.

Pietschmann daselbst 10 girls' hats. Mrs. Kath. Döker there 21 woolen shawls and 3 caps. From the Dreieinigk. - Distr. in St. Louis: by Collector Ahner 1.50, by Eoll. Brockmeyer 4.30. From the Kreuz-Distr. in St. Louis by Collector Körner 4.25. From the worthy women's association in Past. Hansen's parish in Geneseo, Ill, 6 pillow cases. From Past. Mattfeld in Pocahontas, Iowa, 1.00. By Past. F. I. Biltz in Concordia, Mo.: from Bro. EhlerS 2.00, H. Wolters 1.00, Emma Schule 1.00, Christian Stünkel 1.00, Minna Niermann 10 cts. From Mrs. Wilhelmine Schramm in St. Louis 12 new quilts. From some women in Past. Chr. Bock's parish in Antonia, Mo. 13 id. Calico, 1 shoulder, 2 skeins of woolen thread, 1 pair of stockings, 2 Id. Muslin, 1 shirt, and \$1.00 cash. From Past. Heinemann's parish in Neu" Bielefeld, Mo., 8.75. from the piggy bank of the children of Mr. Louis Lange in St. Louis 3.25. through Mr. Past. Braun in Houston, TeraS, 13.00. By Rev. I. G. Kunz at Julietta, Ind. 11.00. Wedding Collect at the home of Mr. Ludw. Grting at Lollinsvtlle, Ill. 4.20. From the Zion congregation at New Orleans by Rev. Tirmenstein 60.00. By F. W. Ude from Mrs. N. N. 1.00, From the Bruges 1.00. Collecte on Christmas Eve from Past. Flachsbart's congregation in Dorsey, Ill, 5.35. From the Cross District in St. Louis by Collector Körner 2.25. From the Dreieinigk. - Distr. there by Coll. Schuberth 2.00, by Coll. Heinig 2.00. From Mrs. Karoiine Höhne 1.00. From the piggy bank of the children of Mr. Häckel 4.00. From the JmmanuelS - Dipr. in St. Louis: by Coll. Wilhardt 2.00, by Coll. Günther 6.45, by Coll. Rudloff 19.73, by Mrs. Franz. Schmidt collectirt 4.50, Hochzeits-Collecte bei Hrn. Heinr. Meyer 6.50. By the pupils of the Bethlehem School in North St. Louis 9.30. By Ludwig, Julius and Sophie Krome 5.00. By the congregation of Hrn. Past. Cießler in New Washington, O., 4.00. From Mrs. Schütz there 2.00. N. N. in Troy by Rev. Holst 5.00. Don the school children of Teacher Messerschmidt in Saint Louis County Court, Mo., 3.60. Of the school children dcs Teacher Gayer in Macon, Mo., 1.00. Of F. Klaurnberg in East St. Louis, Ill., 1.00. From the knitting school in Bethlehem parish in North - St. Louis 6.00. From Mr. Deichler in Zions - Distr. in St. Louis 33 suspenders, 6 girls caps, 3 pairs of stockings, 2 pairs of gloves. Bon N. N. there a parthie of slates and writing books. From Mrs. Clamann in St. Louis County 2 new dresses, 5 aprons, 1 underskirt, 1 shirt. From Pekin, Ill, 3 girls' clciders, 3 shirts, 2 pairs of pants, 1 apron, 1 jacket, 7 pr. stockings 2c. From Past. Vetter's pupils 1 sack of nuts. From his women's club (first shipment) 2 blankets, several pairs of stockings and a parth of worn stuff; (2nd shipment) 3 sheets, towels, aprons, 3 pr. shoes 2c. From Chr. Burtmann 1 box of soap. Bon H. Reese 193 pr. stockings, caps, shawls and shirts. From Rev. Richter's parish at Clisville, Mo.: from his son's sausages and baked goods for Christmas; from Wagner, Jr. 1 sack of potatoes; L. Wagner 2 gal. Fat; H. T. R. 1 p. potatoes; Mr. Viehage 2 pfv. Butter and beans; Hrn. Landvatter potatoes; Hrn. Bockemcyer 1 sack of potatoes, 2 sides of bacon and sausages; Hrn. Oppermann 3 lbs. butter, 1 ham ; F. Niere 1 Bush. Potatoes, Z Bush. Turnips; Mr. Bombach a parthie of sausages; Mr. Weber a parthie of stuff and 6 pr. of shoes, werth \$20.00; Mr. H. Kleinsorge 1 p. of potato cln; Mrs. M. 1 pack of clothes; Mr. Watteastein 1 shoulder and beans; by L. Vesper 1 side and beans; D. Reinck 2 lbs. of butter and beef. Further, received by F. W. Ude: From H. Hoffmann, 4 lbs. of butter; from Hauelsen L Lang, in Saint Louis, 1 barrel of apples; H. Niere, 1 p. of potatoes, 1 p. of turnips; Mrs. Ott, in Bremen - St. Louis, 22 pairs of stockings and yarn; to Mr. Hochstetter, in Cntreville, Ill, 1 gall. Fat, 2 lbs. of butter, 3 doz. Eggs. By Past. Th. Mießler from an undisclosed person in d. community in Lake Creek, Mo. at 10 a.m. By Past. Lcholz in Holt County, Mo., by T. 1.50. By M. C. Barthel in St. Louis 1.70. Wedding Collect by Mr. H. Henn in Mount Pulaski, Ill, 7.25. Desgl. by Mr. C^hr. Heinle there 5.25. Desgl. at Mr. H. Wesselmann jun. in Lvuth St. Louis 11.05. By Past. Ph. S. Estel in Pierre, Nebr.: from the piggy bank of his children 3.00; Wedding - Collecte bri Mr. Aug. Kann 3.00. Church - Collecte at the annual festival of the lödl. Jünglings-Verein in the Jmm. - District in St. Louis 20.95. From Mr. Past. P. Beyer in Pittsburgh, collected through the "Kinderblatt", 50.00. From Mr. Smf in the Dreieinigk.-Distr. in St. Louis, thank-offering for the healing of his leg, 5.00. From Mr. Hauelsen in the Zions - District in Si. Louis 10.00. From Mrs. N. N. in Ehester, Ill, thank-offering for a happy delivery, 3.00. From the löbl. Jungfrauen - Verein der Beiviel tms-Grmeinde zu Bremen - St. LouiS 15.00. From ivbl. Ju- „i,aurn-Verein der Gemeinde zu Eoncordia, Mo., 7.00.

From Mr. Past. Johannes 50 Cts. From Mr. Hardecke 1 pair of shoes, 2 dresses. From Mr. C. H. Moritz in St. LouiS 5.00. Karl Wehking there

Sincerely thanking all kind donors in the name of the orphans  
St. Louis, March 24, 1877. I. M. Estel.

For the orphanage in Addison received since December 1876:

From Chicago, Ill: Through Past. Wagner from Mrs. Wrndt (late) 4 shirts. From Past. Wunders parish 3 pillows with covers, 5 Pr. stockings, 1 dress, 1 apron, 3 jackets, 1 pair of trousers, 1 sheet, 1 straw sack, 13 Id. Stuff; from N. N. 1 bor Candp. From Past. Wagner's parish: from Mrs. Wendt and Mrs. Knickelbrin, 8 caps, 3 pr. stockings, 12 pr. gloves, 5 shawls; from Mrs. Jörn, 1 woolen shirt, 4 pr. stockings; from Henry SchVllkops, 1 box of noodles, 1 bushrl of peas, 1 bush. Beans; from T. Müller 4 pairs of shoes, 3 pairs of boots; from Mrs. Laitsch 35 Id. Calico. From Brush Hill. Ill: From Bro. Graue, 1 bag of flour. From La Porte, Ind; From the women's club in Past. Niethammer's parish 12 shirts, 12 pairs of trousers, 6 aprons, 4 sheets, 6 kiff covers and 3 quilts. From Rodenberg, Ill: From Bro. Hinze 2 p. oats, 7 pr. stockings, 2 dresses, 12 id. Trouser stuff, 6 pieces of butter; from Wm. Pfort- müller 1 quart of beef, 25 sausages. From Addison, Ill: Bon N. N. 1 p. flour, 1 p. apples; from W. Buchholz 2 p. flour, 2 p. rye; from Wm. Lersebrg 2 fat geese; from Fr. Leesebcrg 3 p. potatoes, 1 p. apples, 1 p. flour; from Ferd. Bartling 1 p. potatoes, 1 p. apples, 3 pc. meat : from Wm. Schaper 1 cord of wood; from Louis Stünkel 30 lbs. cheese; from F. Rittmüllrr 2 p. potatocln, 2 p. oats, 1 roll butter; from F. Mesrmbrink 55 id. Stuff, 3 pc. woolen yarn. From Quincy, Ill: By Past. Hallerberg of the MisstonS Sewing Society of St. Jacobi Parish 27 white and 12 colored shirts, 8 dresses, 10 aprons, 7pants, 12vests, 8underpants. From Trete, Ill: From Past. Traub's parish from Mrs. Engelking woolen yarn, from Langbartels 1 sheet, Wm. Halfldt 1 blanket, from Wüstenseldt 1 piece of stuff, from Brase 2 Pr. stockings and 1 dress, from Scheer 1 sheet and 1 blanket, from H. Rohe 1 blanket, from Fritsche 1 blanket, from Kapp- meier 1 sheet and 2 pillow covers, from H. Schräge 1 blanket, Wm. Dienen 1 blanket with cover, from Brauns 2 blankets, from Salier 1 sheet and 1 piece of stuff, from I. O. Meier 3 pillows and 2 pieces of stuff, from Wm. Rinne 2 pillows, 1 sheet and 1 pillowcase, from Simmer 1 pillow with cover, from Knabe stuff for fatigue clothes, from Wm. Ruhe 1 petticoat, 1 pair of stockings, from Past. Traub 1 Knabcnanzug u. 4 Hemden, von Dietr. Schaffen 1 Shawl, Hemden und Zeug, von Piepenbrink jun. 1 Stück Zeug, von Schlemme 1 Betttuch und 2 Ktssenüberzüge, von Stölting 1 Packet Zeug, von Ph. Engelking 1 Stück Zeug, von Minna Winter 6 Kapuzen. From the same Gemeinre: By G. Brauns 13 Ud. stuff to bed sheets, 10 Id. Bedding, 1 bag of feathers, 6 shirts, 11 Kiffrr covers, 5 quilts, 3 Kiffen, 7 Pr. stockings, 3 Ad. Pants stuff, 2 towels, 1 petticoat, 4 pieces of wool yarn, 5 sheets, 2 dresses, 3 aprons, 1 pair of trousers, 1 pair of underpants, 72 Id. Calico, 3 Id. Flannel, 1 ham, 4 sausages. From Prairie Town, Ill: From teacher Brockmeyer's school children, 14 dresses, 5 petticoats, 2 shirts, 3 pants, 11 aprons, 1 woolen jacket, 1 cap, 1 pr. stockings, 2 pr. gloves. From Pro- viso, Ill: By John Schuster of Past. Striters parish from F. Balgemann 2 p. corn, 2 p. oats, 1 p. potato cln; from I. Holtz 1 p. oats; from Christ. Meier 1 p. potatoes; from H. Ehrenpfort 1 p. potatoes, 2 p. oats; from W. Meier j Bush. Potatoes; from Aug. Krüger, 2 p. corn; from D. Kam- meier, 1 I. Korn; from Christoph Moritz 1 S. oats; from Karl Hingst 1 S. oats; from Wittwe Wille 1 L-. Oats; of John Kannetz, 1 p. oats; of John Roß, 1 p. grain ; of Karl Mül- lcr, 1 p. grain ; of John Schuster, 1 p. oats. From York" ville, Ill.-. From Past. DörmannS parish 3 quilts, 7 pr. stockings. From Rock Island, Ill.-From Past. Mennickc's parish: from Mrs. Glawe, 2 dresses, 2 petticoats, and 2 pairs of stockings; from Mrs. Reimers, 2 pillow covers; from Mrs. Joseph, 2Pr. stockings. From Reynolds, Ind: From H. Schlesselmann, several articles of clothing worn.

Many thanks to all dear donors!  
Addison, Ill, Feb. 28, '77, I. Harmening, Waisrnvater.

Received  
1. for poor pupils of the seminary: By Kassirer Bartling \$61.25 and \$20.00, as well as for Appel 12.00, for Müller, Brwie and Höck 12.00 and for the 2 poorest students 12.M. From the community in Rock Island for Otto and Nies 40.00 each, from the Women's Association for the same 8.00 each. From Mr. Weyerhäuser there for Ries 5.00. By Past. Hügli from the Women's Association there for Dörfler 5.00. Gemeinde for Dörfler 5.00. By Past. H. Schmidt, at Past. H. G. Schmidt's wedding, 11.28, ' from the baptism of children at Mr. Salge ges. 5.83 and from L. W. 5.00. Bon of the Cleveland Teachers' Conference for Schefft 4.25. By Past.



D. GrSf 3.25 and by him, on Mr. F. Schäfer's wedding grs, 2.50, both for Walper. By Kassirer Eißfeldt 40.09, 19.50 and for Kringel, Bräuhahn and Papke 1.00 each. By Pastor Müller in Ehester, on F. Decker's wedding collected, for Müller and Bewir 12.50. By Rev. Markworth for Wegner 6.00. From Mr. F. Hinze in Rodenberg 10.00. From teacher C. Steeger 2.00. From the parish Proviso for Rödttgr 35.78. From W. I. L. L. 2.00. On teacher Ludw. Selle's wedding collected 8.66. By Kassirer Grahl 21.66, for Wegner 5.00. By Kassirer Birkner 23.00. Don the women's club in Rock Island 8 pairs of woolen socks.

2. for the seminary budget: By Kassirer Eißfeldt 7.00. By Kassirer Grahl 53.05.

God's richest blessing to the dear givers !

Addison, March 5, 1877.

C. A. T. Selle.

For the Preachers' and Teachers' Widows' and Orphans' Kafie (of the Illinois District).

have been received 1. contributions:

Of the teachers: W. Hild, Chr. Lücke, I. P. Johnson each 82.00, F. Militzer 3.00, H. Bartling 4.00. Of the pastors: I. F. Nuoffer, W. Bohlen, C. A. Trautmann, A. Schüßler, H. G. Schmidt 2.00 each, I. M. Hahn, R. Frederking, D. Kothe, I. Rauschert, A. Francke 4.00 each, I. C. H. Steege, C. F. Hartmann, H. Engelbrecht 5.00 each.

Two. Gifts:

From I. L. T. of Trinity's District in Chicago 5.00. Mrs. Waiß by Past. R. Lange 5.00. F. Hinze in Rodenberg 10.00. By Past. M. Eirich's congregation 15.50. C. Lohen's in Burton View 50.00. Wittwe Margar. Hartenberger in Ehester 5.00. By Past. Heid: of several members of his. Parish 11.25, Mrs. Karoline Jahr 2.00. By Pak. Hirschmann's congregation 8.00. By Past. Vomhof, collected at C. Keil's wedding, 6.00. By Mrs. Dor. Schwarz in Chicago 5.00. by Rev. Pifsel's congregation 11.57. by Rev. Rauschert's congregation 12.00. Past. G. A. Mueller's congregation 9.84. Past. Nuoffer's congregation 13.13. By Rev. Trautmann, collected at F. Schelling's wedding, 11.93. By Past. Wehrs' Gemeinde 8.00. By the same from Wittwe Schulz 1.00. By Past. Hieber's congregation 4.40. From Effingham's congregation by C. G. Hartmann 4.15. From Past. Willner's congregation 5.45. Rev. Hartmann's congregation 25.80. By Rev. Oetting and s. Gemeinde 5.00. From the congregation at Homewood by Teacher Tröller 14.00. From the estate of the sel. grey Zumallm by Past. Döderlein 5.00. From Past. B. Mießler's congregation 4.35. From F. Bartling in Matteson 2.00. Past. A. Pohl and his congregation 2.50. Past. Lindemann's congregation 4.57. Mrs. Jörn by Past. Döderlein 50 cts.

Chicago, Ill, March 8, 1877. H. Wunder, Cassirer.

Received for the Cakle Garden-Misstion:

From Past. Seeger 83-00. by Kassirer Meier 8104.05. by the congregation in reserve 81.40. by Kassirer Simon 843.42. by Past. Wesemann's congregation 814.35. By Past. Schumacher's parish 82.25. By Port Nichmond parish 88.76. By Williamsburgh parish 820.00. Vou Past. F. W. Wolff 89 47th C. Stockinger 81.00. Geo. Dichl- man 81.00. by Past. Kleinlein 810.30. by d. parish at Nichmond 82.90. by Past. Horst 25 Ets. By Kassirer Grahl 874.08. Wedding Collecte by Past. Traub 82.71. By Past. H. I. Müller 50 Ets. By Past. L. F. Frey 84.75. by Mrs. Betz 85.00. by Rev. Lemke's congregation in Liverpool 86.65. By Past. Wilhelm's congregation 82.37.

New York, March 15, 1877. I. Birkner, Cassirer.

For poor students received through Pastor Schumann in Freistadt, Wis. collectirt "at the body of Father Knuth" 83.21. By Rev. Kleist in Washington, Mo. from the worthy women's club of his congregation 810-00. By N. N. from Past. Schuricht congregation at St. Paul, Ill, 84.00. From Mr. W. Caprille at Morrison, Wis. 82.00. By Rev. Holl's at Centreville, Ill, from the werth women's club of his congregation 9 bust shirts and 6 pairs of woolen stockings. C. F. W. Walther.

The following contributions have been received since the end of September 1876 for the purchase of teaching aids for physical and natural history instruction at the local teachers' seminary: By Prep. A. Wiedmann from St. John's parish at Allegany, N. I., 82.80. By Mr. Teacher I. A. L. Kanke, in the parish at Boeuf Creek, Mo., collected and by himself, 6.50. By Mr. Teacher C. Läufer from Schaumburg, Ill. collected on Mr. E. Bar- tels' infant baptism, 7.15. By Mr. Kassirer Roschke from Mr. Past. Both's congregation in Mobile, Ala. collected by Messrs. F. Norden, E. Apherth, Ch. Tönjcs 1.00 each, Messrs. Ph. Frank 5.00, Messrs. H. Tönjes 2.00. By Messrs. Teacher O. E. Gotsch, collected in the circle of the St. Louis Teachers' Conference, 86.25.

With heartfelt thanks to the kind donors

Addison, March 7, '77.

C. Häntzschel.

Received for poor students and college students: By Mr. Past. Bethke 84.90. From Mr. Past. Zagel, collected at Drebert's wedding, 13.55. From my congregation from Mr. B. 5.00; from the Jungfrauen - Verein 9.00, from the Jüngling-- Verein 10.00; from Mrs. P. 50 CtS.; collected at Anweiler's wedding 4.75. - Sincerely grateful

Fort Wayne, March 8, 1877, W. S. Stubnatzy.

Correction.

To my last receipt is to be added: From Mr. F. Krummel 1 sack of potatoes, 1 p. grain and some beans.

H. Jungkuntz.

## Changed address:

II. ünZöldreekt. Lox 62. oolnr "6us, Inä.

Printing office of the Synod of Missouri, Ohio, et al. states.



Year 33.

## Potamniäna, the martyr, and her guardian.

### I.

The great deeds of brave heroes have often been proclaimed in song,  
 and the praising songs have kindled high spirits. But what is the  
 greatness of the earth, what is the glory of the vain world, if the light of  
 eternity illuminates the doings of all men?

Look on those faithful witnesses, who confessed the Lord in death,  
 And in gruesome torture knew no fear, in faith: Yes, these were heroic  
 souls, burning with love's ardor, Who for their Savior sacrifice even the  
 last drop of blood!

Under floorboards that virgin - Potamniäna is her name; - In her  
 germinated, sprouted, blossomed the living faith seed. Yes, she  
 served Christ faithfully even in the pagan realm, praised Him joyfully,  
 sang Him the pious song of love in her heart.

Beautiful is her faithful soul, beautiful are her body's limbs, From the  
 crown to the sole a picture of grace shines again. But her lord's  
 desires want to threaten her sinfully, he wants to rob ruthlessly the  
 sublime honor and crown.

But the noble maiden turned away from the evil with disgust And she  
 begs that God will mercifully deliver her from the misery. Alas, the  
 cunning seducer seeks to ensnare her with sweet words day and  
 night, only thinking of her fall.

Gold and treasures, great goods, all wealth she shall have, But she  
 will not be moved, she rejects the greatest gifts. "Shall I offend my  
 Saviour, profane what He hath but chosen for His holy service? No! I  
 am married to Him."

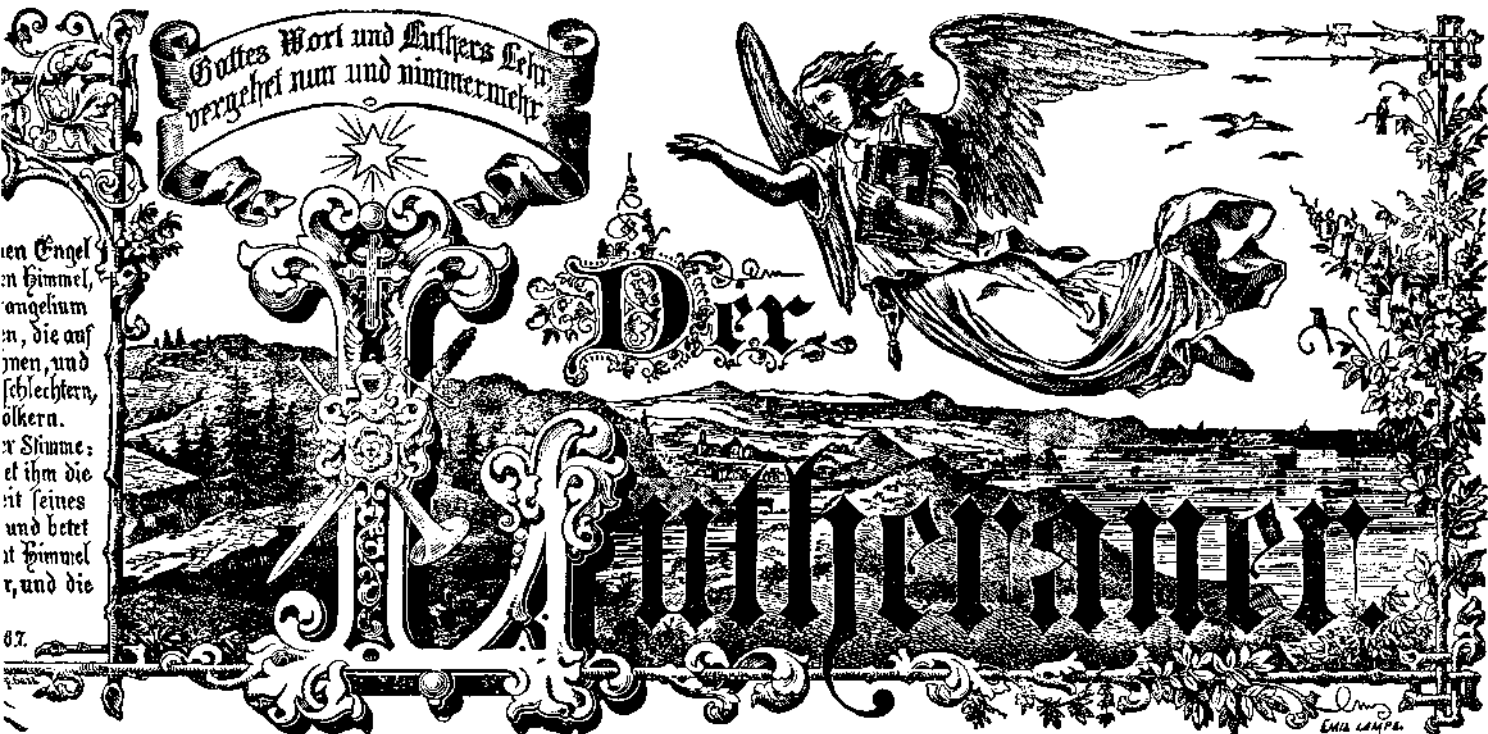
Spoke, clinging in faith to the rock of everlasting love.  
 And the man, full of wild lusts, bursts forth in a stalk of wrath,  
 Threatening to accuse the virgin, that she loves and honors Christ:  
 That is worthy of all death in the sight of the worldly worshippers!

Soon she appears before the judge, and she hears from his mouth, "Are  
 you really a Christian?" Thereupon she affirms it freely to the hour.  
 And the woman's high beauty stirs the man's cold heart, He would save  
 her from death and spare her the pain.

"Serve ye, as we do, the gods: resist not him that is thy Lord, and I will  
 vouchsafe that thou shalt live in peace." So sounds the word of the  
 judge. But Potamnian says: "Far be it that my heart should break faith  
 with my God!

"Shall I curse my blessing? Shall I forsake Him,  
 "He that mightily delivered me out of misery without measure? "Shall I  
 serve false gods, and deny my God? "Put me to death! By His grace I  
 will fear no pain nor distress.

"And if thou turn not unto the Lord that chose me, Thou art and abidest  
 poor and wretched, and for evermore art lost." But the words of God's  
 anointed stir up the Judge's fury, And require without pity the sublime  
 virgin's blood.



ben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. 15th April, 1877.

No. 8.

Soon her back was lacerated with painful scourging blows And she was led to prison through the people's wild enclosure. When on the morrow she again stood before the bloody court, Her face shone as from heaven an angel's face.

Once again the judge of the heathen seeks to wrest them from the Saviour. He wants to force her to offer praise and worship to his gods. But in the strength of faith she cries out loudly and fervently r "Fordre not from me denial! Christian I remain. Kill me!"

Warriors with swords step together on the right and on the left. And the bright flames of fire are already blazing in the middle. All tortures shall terrify this believing Christian heart; - But the Virgin confidently lifts her eyes heavenward.

"If I hear," she cries with courage, "glowing embers, boiling cauldrons, "If I remain unseparated from the joys of heaven by grace. "But angels' songs in my soul from afar, Who stand to bear me home to the arms of my Lord!"

Thereupon the governor commanded the martyr to undress, That stripped she should suffer the fiery death in the cauldron. But fiercely she pleads: "Already, oh already the poor woman! "Have mercy! Have mercy! Leave the shell to the body!"

The judge remains merciless. Then the hunted beseeched him By the emperor's head, That he should never fail to grant her. And the noble maiden, thinking only of her lord. Slowly, as to hell's torment, in the pitch's embers sunk.-----

Not yet in holy baptism God's filling flowed to him, When wild floods of enmity already poured over him. Before the emperor's staff he dares to confess Christ And before all death tortures he remains firm and undaunted.

On the night before his death, His Almighty God and Saviour blessed him with a baptismal blessing at Bishop's hands: "Now I am ready," he said, "glad to die in faith. Go ye to the fair heaven, home to my dear Lord!"

And on the next day it went out of the place of execution especially to hurry: But other reasons drove the governor to haste. A mighty movement was heard among the people, and the cry of emotion came from the warriors' mouths.

All loved Basilides, and his death, in joyful faith. Spoke we mighty sound from above to the blind, to the deaf. Hark! it sounds from multicolored crowd solemnly - it silences the mockery! - "This man's God is truly the eternal God!"

And the voices are multiplying, crying out from the multitudes, "Christ also I will now seek, I will know His eternal salvation!" On and on the stirring goes, until the whole legion... Bowing down before the cross and confessing the Son of God.

And the emperor's staff-holder restrains the persecution's rage, Before the Lord all enemies are soon dispersed like smoke and vapor! Christ's cross, the sign of victory, rises up in all the world: JESuS Christ reigns as King! He keeps the field in the end!

F. W. in Els.-Lothr. Friedensb.

II.

One who helped guard the high maiden there as a warrior servant. All he saw, till she was put to death. Heard what she spoke, admired her rest; - Now a tear flows from him, and he cries to her, moved:

"Potamniäna! I could believe! trust your God as you do !" "Thine will I remember before Him, when I come now to look!" Thus she speaks, and in death she quietly bows her head. Angels bear her soul to the Lord in whom she believes. -

All the people saw with horror their joyfulness in dying, Their faith, their mildness and patience in bloody wooing. But Basilides the war-servant lay, And cried from deepest reason, "Could I believe as thou didst believe! Potamnia, tell me!"

Never can he forget her last look, the mild one; Nor hears her words as from heavenly realms, "That he may soon follow her". - And three days went by, When in the crown of victory The martyr appeared to him.

In his hand he sees her holding another beautiful crown And a cross. He hears them speak with a heavenly sweet tone..: "By this cross fight and win!" - Basilides immediately seeks the bishop's light and teaching from the eternal Word of God.

David Chyträus,

the fourth among the theologians who worked on the Concordia formula, was born on February 26, 1530 at Ingelfingen in Württemberg, where his father Matthäus Chyträus (German: Kochhafe) was pastor. At first he was taught by his father. In the 7th year he went to the Latin school at Gemmingen, and after two years, that is, as a boy of nine, to the high school at Tübingen. Here he listened with Jacob Andreä and others to the theological lectures of the excellent theologian Erh. Schnepf. After six years of study, he, the fifteen-year-old boy, became, at the insistence of his teachers and with the approval of his father, Magister. Provided with letters of recommendation from Melanchthon's brother to him and from Brenz to Luther, he went to Wittenberg to continue his studies there.

When Melanchthon read the letter, he was very surprised that read by his son the 145th and 121st Psalms. Upon this he said, the boy was already a master and asked him if he also "This faithful guardian of Israel shall watch for me, and keep my understood Greek. When the boy answered in the affirmative, ingress and my egress, and so shall I walk safely." Repeatedly Melanchthon had him read and explain a passage from the he had his reflections read to him on the seven words of Christ Greek classic Thucydides. He did this with such skill that on the cross, to comfort himself and to overcome death, which Melanchthon said, "He is rightly a magister, and therefore he he felt drawing nearer and nearer. After noon he got some shall be my son." He became Melanchthon's housemate and relief, he could now show more clearly with words and signs his most zealous and dearest pupil. After staying in Heidelberg how God's word was strong in his heart, that he held fast to the and Tübingen during the Schmalkaldic War, he returned to Lord and was sure of his blessedness. His sighing, his looking Wittenberg and began to lecture himself. After returning from a up to heaven, his amen to what was said to him, were sweet trip to Italy, he became professor at the University of Rostock signs of his steadfastness of faith to those around him. About in 1551 on Melanchthon's recommendation. Here he soon nine o'clock at night, Westphal often repeated to him of the last became so famous through his gifts and scholarship that he words of Christ: "It is finished!" and: "Father, I commend my received the most honorable of vocations from various spirit into your hands!" and reminded him to speak now with St. quarters. However, he was always held by his princes, who also Job in firm faith in Christ: "I know that my had him made a Doctor of Divinity in 1561.

Savior lives!" and with St. Paul: "Christ is my life, dying is my gain! " and thus to commend body and soul into the hands of God the Father. Then one could clearly perceive how he, as it were, revived at these words, how his mind occupied itself with these thoughts. At midnight he passed away - 70 years old. His departure was universally mourned.

However, he was allowed to serve the church with his gifts abroad for a short time. Thus, in 1569, at the request of Emperor Maximilian II, he went with Camerarius to Austria to organize the church system according to the Augsburg Confession, and later to Styria for the same purpose. In 1576, at the request of Duke Julius of Brunswick, he helped to establish the university. The Duke, who wanted to employ the most famous scholars at the new university, had also thought of our Chyträus next to Chemnitz. "How we would like nothing better," he wrote to the former, "than to have and keep the man beside you and you beside him at our high school." The duke, extremely pleased with the work of Chyträus in establishing the university, requested the same from his prince for two years, or at least one. However, he had hardly returned from Brunswick when he received a request from Prince Augustus to participate in the Convent in matters of the Concordia work, as he had already worked for it before.

He declined the appointment as general superintendent in Mecklenburg, but he offered to be used in the service of the church on all occasions. He remained at the university, and when he was not away from home, he diligently lectured in theology, philosophy, philology and history, and also wrote many excellent writings of various contents.

In old age he was plagued by headaches, stone and gout pains. But he was not inactive even on the bed of pain, if the pain only allowed it to some extent. In such hours he completed, among other things, the explanation of the 32nd Psalm that he had begun earlier, reviewed previously published writings, and explained the entire Epistle to the Romans to some trusted friends. - He took medicine only rarely. Although he did not reject physicians and medicines, he mostly used to cure himself through patience, calmness and abstinence. A picture of the crucified, which hung on the wall, and under which he had written comforting sayings and little prayers, he looked at diligently. He often had a confession of faith and a longer prayer, which he had excelled in earlier, read to him. In June (1600) he was attacked by a violent catarrh. He confessed, made a confession of his faith, and had himself absolved and given the true body and blood of the Lord. After partaking of Holy Communion, he said, "Now, praise God, we are well kept!" Thereupon he let himself be

Chytraeus was an extremely learned, but also a godly theologian. He put his gifts and knowledge into the service of Christ and his church. He was not one of those who boast about their erudition, who even think they have already learned all the wisdom. He studied until his death. Once, when those sitting at his bedside were quietly discussing among themselves, he raised his head and said that they would like to speak more clearly, that the farewell would be sweeter for him if he had learned something even while he was dying. He was exceedingly industrious and active; once he had begun a task, he stayed at it, if he could, until he had finished it. He was an exceedingly humble man. He respected others more than himself. "My highest wisdom," he said, "is that I know that I know nothing. My piety lies in the fact that I recognize and lament my ungodliness to some extent and would like to be pious. The glory and brightness of our name is Christ, who is made unto us of God unto wisdom, and righteousness, and sanctification, and redemption."

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Andreas Musculus,

Born in 1514 at Schneeberg in Saxony, he was strictly educated by his father, Hans Meusel. After attending the grammar school in his hometown, he entered the University of Leipzig in 1532, and here he eagerly studied the writings of the Roman theologians of the Middle Ages, among other things, because he was still a strict Papist. Duke George of Saxony, this mortal enemy of Luther, sought in every way to maintain the Papacy and therefore to keep Luther's writings away from his university. But all his efforts were in vain. Luther's writings and those of his faithful assistants found their way to the students. Musculus also got to read them and became thoughtful. But he only came to complete conviction and determination when he returned to his hometown three years later. In the meantime, the city had been ceded to Prince Johann Friedrich and had accepted Lutheranism. Now his longing for Wittenberg and, from 1538 on, find





We see him here in the circle of Luther's disciples, in holy zeal for Luther and the pure doctrine that he has brought back to light. "I say it," he confesses, "for my own part without hesitation, that from the time of the apostles no greater man has lived or come to earth than Luther, and to say that God has poured out all his gifts in this one man. Whoever wants to compare the gifts of the old teachers (including Hilarius and Augustine) and Luther's gifts of light, understanding, and knowledge in spiritual matters, will obviously find that there is as great a difference between the dear old teachers and Luther as there is between the sun and the moon's light. In 1540 he came to the University of Frankfurt on the Oder. His lectures and sermons were received with acclaim. Four years later he became a full professor and senior pastor. In this position he remained until the end (September 21, 1581).

His Elector Joachim II of Brandenburg, who held him in high esteem, sent him to the Convents of Torgau (1576) and Bergen Monastery (1577), which were held on the subject of the Concordia Formula.

He was a man of fiery zeal. Even though he was sometimes too hot-tempered because of the weakness of his flesh, his temperament was sanctified by grace, so that he was also hot-tempered and zealous for good. Convinced in his heart that Luther's teaching was God's Word, he was zealous against every deviation from it. He fought, for example, Stancar, who taught that our Lord Christ was our mediator only according to human nature. He had a long struggle with his colleague Abdias Praetorius, because he taught the necessity of good works for salvation. He was zealous in the direction of his ministry; he never spared himself. He preached regularly twice a week and for quite a long time, and made frequent inspection trips, not infrequently on foot. His writings on the devil of marriage, the devil of cursing, on usury, avarice and wealth, on the rare use of Holy Communion 2c. testify to his zeal for godly living. His sermon on the devil in trousers is remarkable. In it he is zealous against a disgraceful garment that had arisen at that time, the harem pants. Among other things, he says: "it would be no wonder if the sun did not look at us, if the earth no longer bore us, and if God struck us with the last day because of the abominable, inhuman, and devilish clothing, so that young people make themselves into brutes and disguise themselves so shamefully that not only God, the dear angels, and all pious, respectable people, but also the devil himself bear a disgust and abomination for it."

### **Why is it not indifferent whether one teaches rightly of the church?**

If the church is the congregation of the saints, or the entirety of all true believers in Jesus Christ, it follows of necessity that its nature must be invisible. Though I see the multitude of the called, and am certain from God's word that in this multitude is the church, yet, because I cannot see into the heart of any of them, I can never know with certainty who among them is a true believer, and therefore a true member of the church, and who is not. For the apparently most holy may be the greatest hypocrites, and he who through weakness is often lacking may be a

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to be a righteous Christian. This is why it is said that the church is invisible in its essence. The expression "invisible church" does not appear in our confessions, but there are words of the same meaning, e.g., that the church is a spiritual people, not yet revealed, but hidden under the cross. The same, therefore, is a word which corresponds to the confession, and is quite appropriate to the matter, and also agrees exactly with the holy Scriptures. For the Scriptures describe the church, or the kingdom of God, as a thing which cannot be perceived by human senses, but must be believed, because it is inward and hidden. Hence the expression "invisible Church" is not intended to say that there is still a second, visible Church, but to express that not the multitude of the called as such is the Church, but only the true believers among them. It must not be said, therefore, that the church in the proper sense of the word is the company of those who are called, but that the church is in the company of those who are called. For not all who are called and baptized and confess Christ with their mouths also believe; and yet God's Word says that only those who believe and are baptized will be saved. Therefore a distinction must always be made between the called and the true believers, as Scripture does, when it says, "Many are called, but few are chosen." For this very reason the old orthodox theologians use the expression, "The church is invisible in its essence.

It is easy to see, therefore, that it is not indifferent whether this is taught correctly. Again, it is not a matter of indifferent expressions, but of the essence of such a thing as concerns our salvation and happiness, or of the questions, Who shall be saved? and: By what does one become blessed? Let us therefore first hear again what our Church teaches.

In the 3rd article of our Christian faith, she confesses with all Christendom on earth: "I believe - one holy Christian church, the communion of saints." With this she says succinctly: The church is an article of faith, or an object of faith, i. e., something which cannot be seen, but must be believed. This is why the ancient theologians rightly said that the church in the true sense of the word is invisible in its essence. Of this church Luther also teaches us to sing in faith: "All Christendom on earth holds even in one sense." But where is there such a Christendom on earth, whose peace and unity might be seen? Who ever saw such a church? No one! And yet it is really and truly there; it is the congregation of the saints. God alone sees it; we do not see it, for it is a spiritual kingdom, and therefore invisible in its nature.

In the Apology of the Augsburg Confession, our fathers speak of it thus: "If we were to say that the church alone is an outward police force, like other regiments, in which there are evil and good, etc., no one would learn from this nor understand that Christ's kingdom is spiritual, as indeed it is, in which Christ inwardly governs, strengthens, comforts, and distributes the Holy Spirit and various spiritual gifts to the hearts. ... "Therefore they alone are the people of God according to the gospel, who have received spiritual things, the Holy Spirit; and this church is the kingdom of Christ, distinct from the kingdom of the devil.... For the kingdom of Christ, the true multitude

Christ's are and always will be those whom God's Spirit has enlightened, strengthened, governed, though it is not yet revealed to the world, but is hidden under the cross." Hypocrites have those characteristics, that is, they use the means of grace, but yet they are not the church, but are only in outward company with it. The characteristic which distinguishes the true members of the church from the hypocrites is and remains hidden from the human senses, for this characteristic is true faith in the heart. As little, therefore, do hypocrites belong to the true Church because they use the Word and Sacraments, so little do the Word and Sacraments make the Church visible.

With this doctrine of the church, which is invisible in its essence, our confessions stand on the firm and clear foundation of Scripture, which describes the church in the clearest terms as an invisible kingdom of our Lord Jesus Christ. Christ Himself says, "The kingdom of God cometh not with outward show. Neither shall it be said, Behold, here or there it is. For behold, the kingdom of God is within you." These words testify so brightly and clearly to the invisibility of the Church that no proof is needed. Then our Saviour says, "The time is coming, and is already now, that the true worshippers shall worship the Father in spirit and in truth. Accordingly, the true church consists in true worshippers. Now the true worshippers cannot be seen with human eyes, because they worship in spirit and in truth; for which ones do so the eye cannot decide, since according to outward appearance even the hypocrites do the same. From this then it follows: So the church is invisible in the proper sense of the word. Paul also testifies to this when he writes: "The firm foundation of God exists, and has this seal: The Lord knows His own, and: Let him depart from unrighteousness who calls on the name of Christ." According to this, the Lord alone knows those who are his, and these alone make the true church. If the Lord alone knows his own, and no man, it must necessarily follow that the church is invisible in the true sense of the word.

Now what the Romans teach in regard to this is already to be inferred from the concept they give of the church, and which we have already learned to know. For since, according to their conception, the church is a state, like Venice and France, in which there are rulers and obeyers, and which comprehends good and evil in itself, it is not to them the invisible kingdom of faith, in which Christ reigns, but a purely external visible institution, of which it may be said: Behold, here it is, and there it is, where the pope reigns. Therefore Luther also writes: "Now hold them one against the other, the holy church of Christ, and the great church of the pope. The holy church of Christ thus speaks: I believe a holy Christian church; the great church thus speaks: I see a holy Christian church. The latter saith, The church is neither here nor there; the latter saith, The church is here and there."

Many of the newer theologians also pay homage to the Roman doctrine of the nature of the church as an essentially visible one, and turn around Luther's words: "The church does not want to be seen, but to be believed," and say: "The church wants to be seen and not believed. They all say, with the Augsburg Confession, that the church is the assembly of all believers; but then they conclude further, that this church is only there where the word and sacraments are pure and unadulterated; and that, since the word and sacraments do fall on the senses, and indicate the presence of the church, they conclude that the church is visible. But this is the only thing that follows, that the multitude of men in which the church is found, and not the church itself, is visible. It is not considered that although the Word and Sacraments indicate the presence of the Church in a place, they do not make the Church visible. For even the

Others want to prove their false opinion of the visibility of the church with the example of the young baptized children. They say: "Of the little children who are still in the grace of baptism we know for certain that they are God's children. But now the little children can be distinguished from the others in the church; consequently the church can be seen in so far as the little children can be distinguished from the others with certainty. But this assertion is based on a quite false conclusion. What then do I see in the little Christian children? I see only that they are children, not that they are Christians, that they are God's children. The characteristic that makes little children God's children, namely faith, I do not see. But because the Scripture says that the little baptized children are God's children, I believe it, although I cannot perceive it in any way with my senses. So I cannot see the church in the little baptized children, but I believe that it is present in them, and I believe this for the sake of baptism, which is written in God's commandment and connected with God's word. Yes, if I cannot see the church anywhere, but must believe, it is precisely in the case of little baptized children; for the kindling of faith in the hearts of little children in baptism is one of the greatest mysteries in the kingdom of God, yes, a pure miracle of God's grace. For this reason, the blind mind is no more offended by anything than by the doctrine of the rebirth of the infant through baptism; indeed, the Anabaptists say that it is utterly impossible.

Now, if we say with our fathers, that the church is invisible in its nature, we do not, of course, deny that those men may be seen who are true members of the invisible church; but we see them only as men, not as Christians; we see them only as physical men, not as spiritual men; we see them only as called, not as believers; in short, we do not see the characteristic which connects them with Christ and the rest of the members of the church; therefore we say, therefore the church is invisible. But we do not mean to deny that the true invisible church is to be looked for only among the visible multitude of the called; but this we deny, that it is therefore visible, or, that, as

Others have claimed that the church has two sides, one visible Church, apart from which there is no salvation? And yet it and one invisible. The old orthodox theologians never spoke in happens; for the Romans declare their Papal church to be the this way. They certainly speak of a true visible church, but then church, and many false Lutherans the Lutheran church; but they only mean to say that the invisible church takes on a both admit that there are Christians apart from their church, and certain outward form here in the world, and that its existence is thus they come into contradiction with themselves and overturn recognizable; they mean to say what the fate of the invisible their own assertion again. For if I were to assert that the church is in this world, that in so far as it takes on an outward Lutheran church is the church apart from which there is no form here in the world, hypocrites and evil always join it, and salvation, I should also have to say, logically, that apart from that no one can prevent this. But they are far from wanting to the Lutheran church there are no more Christians. But we say make a statue of two churches, or to say that the church is neither the one nor the other, because we recognize by God's visible and invisible: The church is visible and invisible at the grace that both are false. But this we say, that the Lutheran same time, or that the church has two sides, one visible and Church is the orthodox one, because it neither departs from nor one invisible. It is true that the church may be regarded in two adds to the Word of Scripture; and for this very reason a faithful respects, namely, with respect to its actual nature, and with Lutheran does not want to know anything about any connection respect to the way in which it "appears" in this world; but then with another church fellowship; and for this very reason he we have always only to do with one and the same church, which loves his church as the believers of the Old Covenant love their is and remains invisible always and in all cases, in whatever Jerusalem, and he says of her: "If I forget thee, O Jerusalem, respect we may regard it. let my rights be forgotten. Let my tongue cleave to the roof of

But that it is not indifferent how this is taught is easy to see. my mouth, where I let not Jerusalem be my chief delight."

For

(3) The doctrine of the invisibility of the church is also a very

001 When it is taught that the church, apart from which there consoling one; but this consolation is robbed from us, nay, is no salvation, is visible in its nature, it is contradicting the clear turned into the opposite, if it is desired to change it into a visible word of God to the face, which so emphatically testifies that institution. There may be times (and there have been many) Christ's kingdom, or what is the same, the church, is not of this when the word of God is dear in the land, when a true-believing world, does not come with outward appearances, and therefore Christian cannot find a true-believing church anywhere. At such is not an outward, bodily, visible, but an inward, spiritual, a time lived Elijah, who thought he was the only one in Israel invisible one. The doctrine of the visibility of the church makes who still served the true God. But God comforted him with the Christ's kingdom and church something other than what existence of the invisible church in Israel, namely that there Scripture makes them; it confounds Christ's kingdom with the were still 7000 who had not bowed the knee to Baal, with whom field of the world, and mixes the children of the kingdom with the prophet stood in invisible fellowship. This is also to comfort the children of wickedness; likewise it mixes law and gospel a Christian when he cannot find anywhere a true-believing with each other, and obscures the pure knowledge of the way congregation to join, but has to stand alone, and is, moreover, to salvation; it makes (if it remains consistent) beatitude mocked and ridiculed by the false-believers; or when he is dependent not on faith alone, but on outward membership in unjustly banished by a false teacher and spiritual tyrant, in the congregation of the called, and must (consistently) consequence of which he must be deprived of outward pronounce all blessed who use Word and Sacrament; on the fellowship with a' visible Particular Church. In such cases this other hand, it absolutely denies the sonship of God and shall be his consolation, that for the attainment of blessedness beatitude to all who, even through no fault of their own, as, e. only communion with the invisible church is absolutely g., those unjustly banished, are not blessed. He is the only one necessary, but that he is not separated from it by his standing who has been unjustly condemned and does not belong to any alone through no fault of his own, and therefore does not lose visible community. his blessedness. But to all who would dispute him on this point,

(2) If the true church is visible, and if they do not wish to he is to answer with the words, "Thus we hold it, that a man declare the universal church, consisting of all sects, to be the may be justified without works of the law, but by faith alone."

holy Christian church, apart from which there is no salvation, (4) The doctrine that the true church is visible leads finally to they must of necessity hold one of the various Christian chiliasm, that is, to the hope of a glorious state of the church in denominations to be the church, i.e., the congregation of the this world. For if the true church be a visible one, it is evidently saints, apart from which there is no salvation. For it cannot be not yet what it ought to be according to the word of God, but all, but only one, since we confess in faith, "I believe - One holy must yet become so. For in which of the visible church Christian church." Now which of the many visible church communities does one see the glory and beauty that is communions is to be the one true church? The Romanist would assigned to the true church in Scripture? In none, not even in say: "My church" ! The Reformed would say : the Lutheran Church! But if the true church is to be visible, it Mychurchisit ! The Lutheran would say : must also be possible to see its glory and beauty; but if this is Mychurchisit ! The Methodist would say : not yet seen, the church is not yet what it ought to be, and must Mychurchisit ! and so on. Alsowould first become so. With such hopes, then, many of the newer each would seek to prove his assertion. The Romanist would theologians go pregnant and work on the Church of the future. refer to the age of his church, the Reformed to the strict "It comes

discipline of his church, the Lutheran to the pure doctrine of his church, the Methodist to the holiness of his church, and so on.

But who does not see from this how foolish it would be if one of the visible church communions were to be taken for the

the time," writes Vilmar, for example, "that it will no longer be a pious, blessed hope, but a near, blessed presence: It is One Shepherd and One Flock, in one mind, one faith, one hymn of praise, one prayer, closely and firmly united to one fellowship, at once external and internal, on this earth and in this life. Nor will we then be united in a small, hidden group - no! as has been prophesied, in an army of many thousands times thousands, and stand open and bright before all the world, so that this army may go in a tightly-knit band to meet the last battle and the last victory over the Antichrist, over the prince of darkness and over death." One sees from this that Chiliasm and Romanizing Lutheranism are not mutually exclusive, but can be united in one system. The same Vilmar, who teaches of the preaching ministry as crudely Roman as a Bellarmine, carries himself with very crude chiliastic hopes of a church of the future, which has as little resemblance to the true church as the kingdom of Christ has to the kingdoms of this world.

(Submitted.)

### **Unionist Campbesian.**

An unruly pastor, Mr. J. Grunert, will not rest; he has already tried his hand at our Synod once, and now again. He definitely wants to become a knight in our synod and has published an article in the February issue of the Theological Journal of the Synod of the West that is unparalleled in its ignorance of Lutheran doctrine, its thoughtlessness, its untruthfulness, and its malice. Even among his fellow believers, the author is likely to earn poor thanks for his work, not to mention knight's spurs. The essay undertakes nothing less than to state: "The Synod of Missouri, Ohio, etc., is not the one true Christian Church on earth, nor the true Evangelical Lutheran Church." Already this sentence we could, as not at all fitting to us, since we also as a synod boast of being nothing more than a part, a member of the Lutheran Church, repel with that well-known rule: "He who proves too much proves nothing," and thus spare ourselves a closer examination of the evidence; but in order to show our Lutheran Christians even what weapons our opponents do not disdain to use when it is a question of going to war against the truth, and that in all the struggle we must nevertheless praise God, and say with David: "In this I perceive that thou, O LORD, art well pleased with me, that mine enemies rejoice not over me," because daily fulfilling his promise, "Thine enemies will I clothe with shame," Ps. 132, we still touch from the proof those points which the author himself seems to have considered the most important. The proof he intends to give: 1. From the position of the Missouri Synod on God's Word. 2. from the position on the Augsburg Confession and its Apology. Now it comes - a line of argument that commends itself only by its extraordinary convenience, but otherwise always brings about just the opposite of what it aims at. For our hero first imputes doctrines to the Missouri Synod that it does not lead, and then beats his own spinings to death, as did the noble Knight of Mancha. That one is in the habit of proving public assertions from the writings of the opponents

Our Union man either seems to have no idea about this or he omits it for obvious, valid reasons, because untruths cannot be proven. Only once is there a quotation from our writings, to which we shall return in due place.

"The fundamental error of the Missourians," it is said, "is this: they set doctrine above life, knowledge and confession above will and disposition." To this we may remark, that we do not set faith, confession, and walk in opposition to each other. For where faith is, the fruits of faith are also found, and where the fruits are lacking, faith itself is lacking. But the doctrine which we present is God's holy Word, and for this very reason stands high above the deeds of sinful men, as Dr. Luther says: "We have the Word pure, baptism pure, the sacrament pure, and everything that belongs to the true church, we have holy and pure, without any human addition or defilement. The life, as said above, does not fully follow, as we would like to see and want; about which the prophets and apostles themselves also complain; for this belongs there, where we shall be like the angels. Matt. 22:30." If, however, the above is meant to say that we are strict in regard to doctrine, but indifferent in regard to the conduct of our church members, our church discipline, which even arouses the admiration of those of other faiths, proves the opposite, a discipline of which especially the unchurched congregations know shamefully little, and in part nothing at all.

"The fundamental error of Missourians also consists in this, that they judge of the purity of doctrine primarily by the provisions of the code of the law of faith of their confessional writings, and secondarily by the vital forces which dwell in it and are awakened by it, by the moral element." Not a word of this is true. God's Word is our sole and unanimous guide in doctrine and life. Only after a doctrine has been decided by God's Word do we then cite as witnesses of truth our confessional writings and sayings of pious church teachers, for all the greater certainty.

"The Missourians demand unity, nay, uniformity of knowledge; they pass over unanimity of sentiment with silence." Proof? It is lacking for good reasons. We know quite well that, as all the gifts of God, so also knowledge is distributed differently. In our synodal assemblies the unbelievers can find both, diversity of knowledge and also, for once, true unity in spirit and love, if they would care to do so.

"The scripture teacheth, If ye continue in my sayings, then are ye my disciples indeed. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. Every spirit that confesseth that JEsus Christ is come in the flesh is of God. 1 John 4. Now what do the Missourians teach concerning this? Whether thou nevertheless believest and confessest that Jesus Christ is come in the flesh, and hast remission of sins in repentance and faith toward him, and seekest godliness,

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 hou art not of the one true Christian spirit.

You are the only church on earth, and you can never be sure Code of Laws atomistic doctrines of faith and whoever does not of your salvation until you have accepted the confessions of the accept every doctrine, execution, explanation, proof with skin Missourians as the truth and joined their synod as the only and haa'r as it stands in the Code, and believes from the heart, church in power. Of course, no attempt is made to substantiate has rejected the pure confession, the pure doctrine and lost the this silly drivel, for there is no such thing as proof. How little the unadulterated faith. In the Synodal Report 1858, p. 8, it says: Union man knows Lutheran doctrine at all, that is, the doctrine Whatever position, therefore, any doctrine may occupy in the of our Synod, we can make clear to him by simply subscribing doctrinal system of the symbols, and in whatever form it may to his antithesis against us, in which his assertions culminate, occur therein, whether as a subject treated *ex professo*, or as as not at all contrary to us, viz: "The word of man can never be an incidental remark, to each of them the unconditional a standard for the eternal truth of God," and "It is not true that signature given refers; none of them is thereby made the one true Christian Church is confined to the Missouri and conditional by the signer" (p. 8.). All the doctrinal developments Ohio Synods, but all who confess JEsu Christum, as their contained in the symbols have been made by the church into Saviour, and have forgiveness of sins in him, are members of pieces of her confession precisely by their inclusion in it^ (p. the Church." 16.)." This shows that we commit ourselves to the whole

The second part of the essay is intended to prove from the doctrinal content of the Symbols, and not, as the Unirte do, by "Position of our Synod on the Augsburg Confession and its playing Comövie with them, to the mere title of the cover. We Apology" that it is not the Evangelical Lutheran Church. do not swear by the form of "execution, explanation, and proof,"

What the author, who is incapable of judgment, knows to nor do we claim "that there are no more open questions in say about the disharmony of the Formula of Concord and the regard to opinions of faith, views, and interpretations of the Augsburg Confession, we will pass over as not belonging to the Word of God," as Pastor Grunert blames us. This is again a question, so as not to advertise too widely. Now it is said, "If sample of the fact that Pastor Grunert does not know the already the Formula of Concord does not agree everywhere doctrine of the Missouri Synod at all; how much impudence with the fundamental confessions of the Reformers, the must he have at his disposal to attempt to attack the Missouri Missourians agree still less with them." This, even if it were true, Synod in such a pitiful condition! - From the rest of the article as an accusation in the mouth of an unirreformed man, sounds only the following amusing flowery reading: "The Missourians exceedingly strange. For the Synod of the West, in "evangelical put the Concordia Book on a par with the Bible, nay, above the doctrinal freedom," as the phrase goes, professes neither Word of God; They are haughty, opinionated people, equal to Luther's Catechism, nor the Heidelberg Catechism, nor even its Rome in sophistry and suspicions, and similar to those who own fabric, the "Catechism of the Synod of the West," nor any esteemed Huss, Jerome, and Savonarola worthy of death by other confession, except those which it also has in common fire; Their haughty presumption looks as much like the with the Catholic Church. - If, therefore, the Missouri Synod had infallibility of the Pope as one egg to another. "2c. 2c. really, in "evangelical doctrinal liberty," broken away from its Compared to them, peace-loving, simple-minded, truth- "code of laws," the Union people could not have done so from telling, loving people, like Pastor Grunert, are true saints. their stand-

We are only sorry about a few beautiful quotations from our symbols, which Pastor Grunert uses to destroy his own bogeyman, and which would truly deserve better company.  
HC.

The authors of the confessions were said to have drawn up a confession as they understood God's word. The authors of the Confessions, it is further said, drew up a confession as they understood God's Word, "whereby they by no means considered themselves infallible and inerrant in the individual views and opinions which did not directly concern the clear Word of God and salvation in Christ." - If this means to say that the authors were not divinely convinced of the truth of all the doctrines presented in the Confessions, the opposite is proved by the very quotation from the preface of the Apology which our opponent uses, the words of Melanchthon: "I have taken their best reasons, so that a clear testimony may be before the eyes of our descendants and of all the world, and may stand for ever."

But that Melanchthon adds: "After this time there will be people and our descendants who will judge of these things much differently and with more confidence"; does he mean people who, like the Missourians, subscribe to his confession as their own, word for word, with heart and mouth, or those to whom, like the "Protestant Synod of the West", the whole confession is a disgust?  
"But what have the Missourians made of these confessions? A

In this last afflicted time, when the apostasy from God and His Word, the denial of faith and the coldness in love, increase in a frightening way, worldliness and carelessness also take possession of the still faithful Christians in no small measure. Satan, the hereditary enemy of God and man, who neither rests nor rests in his dark work of seduction, is combining his old seductive arts with ever new seductive ones, in order, where possible, to completely shake and rob the weak faith and the small measure of trust in God of our Christianity today. While

(Submitted.)  
**Life Insurance.**

Until a few years ago the anti-God secret societies were mostly ...who has nothing but your money in mind. She seeks not your confined to the cities, but now, through the well-known *Granger* benefit, but hers alone. And have you not heard how many life *movement*, the country people were to be united in large groups insurances, which promised people golden mountains, finally into a mighty secret society. Satan, however, did not succeed made a mischievous banker's ruin, so that the depositors, in seducing the mass of the country people. Today the *Granger* instead of the hoped-for profit, only suffered loss of their own, *movement* is as good as dead as a doornail. This weapon of as punishment for making men their god? But always Satan has become blunt and rusty, but a new one has been remember: I am content with what God gives me through the invented, and it serves better. This time it's a new kind of life work of my hands in my profession, and I thank him for it; but if insurance company, initially for the state of Iowa. Right from the he lets me remain poor and die poor, then even after my death start it is baiting the masses with its enticing terms. Again it is he is still the rich God who wants to and will provide for my own. especially aimed at the country people. In great numbers the Of this I have no doubt. Ph. St.

agents run about, almost into every house, and, to accomplish their purposes, resort to all the arts of eloquence, to blatant lies, nay, to the most shameful distortion of the dear word of God. If the agent is dealing with a Christian-minded man, then life insurance must not be something new, but must have existed in the time of the apostles. Why? Well, listen and wonder at stupidity or wickedness! because Christians lay down their goods at the apostles' feet. People are told that if you do not take care of your own in this way now, when the opportunity is

## Reminder to the dear congregations of the Evangelical Lutheran Synodal Conference of North America concerning of the tercentenary of the Concordia formula.

Although I hope that the various synodal bodies within the given you, and when you can do it with a few dollars, you proveSynodal Conference have already communicated last year's that you have denied the faith and are worse than the heathen.resolutions concerning the tercentenary of the Formula of And, alas! however shamefully crude these distortions ofConcord, it should not be out of order that I take the liberty of Scripture may be, they nevertheless, in addition to the lovereminding the dear congregations and ministers of the Synodal which every man more or less has for money, help to deceiveConference of those resolutions.

many a man into insuring his life for the good, or rather for the It was such an abundantly great mercy of God the Lord, that temporal and eternal ruin, of his own. O ask yourself, forjust at that time, when the foxes broke through the fence of the instance, every Christian father, who assures his life for hisLutheran Church, and it itself was being ravaged by wild beasts, children, how he will and can teach them to take to heart whatwhen both secret and open enemies were raging within its our Lord Christ says, Matt. 6: "Seek ye first the kingdom of God,walls, threatening to destroy it and to rob Christendom of the and his righteousness; and all these things shall be added untoblessed fruits of the Reformation, - that in those very days he you"; and what Paul says, 1 Timothy 6. 6: "There is great gainhas given grace that a work of concord, such as the *Formula* to him that is godly, and let him have it. For we have brought*Concordiae*, has been brought to pass, has been accepted by nothing into the world; therefore manifestly we shall bringthe Lutheran Church, and has thereby delivered to her so nothing out. But if we have food and clothing, let us be content.incomparable a means of distinguishing foe from friend, and of For they that desire to be rich fall into temptation and snares,preserving peace and concord within her borders.

and many foolish and hurtful lusts, which sink men into Therefore, in recognition of the inestimable gift which the destruction and perdition. For covetousness is the root of allLord has bestowed upon His Lutheran Church with this work, evil, which some have lusted after, and have gone astray fromeven in our time, may all our congregations belonging to the the faith, and cause themselves much pain." Does not such aEvangelical Lutheran Synodal Conference, though of different father, as much as is in him, by his deeds tear the trust in Godlanguages and also locally separated from one another, yet out of the hearts of his children, and teach them to trust intimately united by the one true faith which has received its money instead? On money which has not been honestly earnedclear, definite expression in the Formula of Concord, feel moved in a profession prescribed by God, and is therefore unjustlyto do so,

good; unjustly good, because it is, in part at least, the pooron the Tuesday after the Feast of the Holy Trinity, May 29, to man's hard-earned sweat, which he has been so foolish as tohold a service in commemoration of this most important event pay to society for a number of years. with rejoicing hearts in praise and glory to God.

Let all you who would be Christians be warned against the Surely we may then also hope that God, out of his great crafty practices of Satan and his smooth-tongued servants. Thegoodness, in defiance of the devil, will make a day thus best thing you can do when such an agent comes into yourcelebrated together in the unity of the Spirit a day of great house is to show him the door and not let yourself in at all, forblessing for our congregations. May he do so for the sake of these men are methodically trained in their craft, so that you areChrist!

not in a position to stand up to their mouthness. Do not be so In connection with this, I need only draw the attention of my foolish as to believe, when the clever world exhorts you to lookfellow ministers to the fact that, in accordance with the wishes after your welfare, that it has anything to do with it.

of the Conference, the dear Professor Walther has had the first part of the Concordia Formula, the so-called Epitome, printed with a historical introduction and explanatory notes, in order to be assured that they, too, will now do their part to ensure that the booklet





translated into English and Norwegian, and thus distributed to all our congregations.

Glory to the Lord alone!

Keyser P. O., Columbia Co, Wis, March 27, 1877. H. A. Preus, . d. Z. President of the Synodical Conference.

## **To the ecclesiastical chronicle.**

### **I. America.**

Methodism. How scandalous it often is among the Methodists, who know so much to boast of holiness, also at their conferences, is shown by a conference report found in the Methodist "Merry Messenger". It says: "In general, the conference was a stormy one, especially when the reports of the various committees on temperance, Sunday, Sunday schools, colleges, scholarship, printing press, church bulletins, etc. were read out. Sometimes it was quite sharp, and very personal attacks were often made, and sometimes a spirit of unkindness showed itself, and I do not know whether I am mistaken when I say of the Haff. Then the manner in which the brethren often knocked each other over the mouth, that one's ears might ring, was rather grand. In short, I have come to think that unless some other spirit dominates our conference in the future than such as this, it is in danger of being forsaken of God."

### **II. foreign countries.**

Criticism of the Lutheran Symbols. Thus, a pastor of the Iowa Synod wrote in a letter printed in the Neuendettelsau "Kirchliche Mittheilungen" (No. 2 of this year): "As far as the closer definition of the strictly binding doctrine of faith in the symbolic books is concerned, my conviction is that, God willing, it will ultimately come to this, that one will be satisfied with a confession that is presented in thetical and antithetical sentences without theological discussion. One will learn to formulate an ecclesiastical confession of faith more concisely and succinctly than has become customary since the Reformation, since the dogmatic explanation often appears to be completely interwoven with the confession of faith. The symbols of the church of the first time should have remained more authoritative for the church, not only in matter, but also in concise form. What a voluminous Apostles' Creed, and still more a Nicene Creed, we would have if all the theological controversies of the great Fathers of the Church had been interwoven into it! Here the church of our day, and our Lutheran church in particular, still has so much to learn that I almost doubt whether it will be able to learn it before the Lord comes." It can be seen from this that, after the dissimulation of the lowans has finally brought them nothing more than the loss of the honest, their best elements, they now go out again with their enmity against the confession as unscrupulously as in an earlier periove; indeed, because they now no longer fear to gamble with it, they now exercise to their heart's content a criticism of the confession of our church that is as impudent as it is nose-wise. That the lowans now dare to do this is of course, as I said, explicable; hypocrisy in these times no longer brings them anything; but that even in Neuendettelsau such symbolic criticism, worthy of a crypto-Calvinist, is publicly called a "correct judgment," shows that in Neuendettelsau, too, they are just about to take off the annoying confessional mask of the past and to fabricate a new, more comfortable one for themselves.

W.

[Walther]

Nassau. Last year, the reformed preacher at Rochester in New York State, H. K. Häuser, was sentenced to death because, on the request of the preacher in Dillenburg, he had been arrested during a visit to his parents living in Germany.

had preached in the Nassau church in -essen, was sentenced to a fine of nine marks by the royal office there. The reason given by the court was that Mr. Häuser had neither passed a dismissal examination at a German Latin school, nor a three-year theological study at a German university, and had not passed the state examination. The Minister of Education, Falk, asked for his decision in such cases, refused to give such a decision and confirmed the conviction.

Lutheran Schools in Bohemia. To the Lutheran "Messenger of Peace" of Alsace, Superintendent Molnar writes from Bohemia: "We are most concerned in this country about our confessional schools, the future preservation of which is of great concern to us. In spite of the double burden, our congregations have not yet given up a single confessional school. The Czech Reformed papers complain that their congregations are beginning to abandon their confessional schools, and in one of their papers I read the following these days: The church of the Augsburg Confession has not yet lost a single school, indeed it is founding two new confessional schools; but the Reformed schools are falling one after the other. Why is that? That is what the unity of the Augsburgs does, while among us there is strife and discord."

In Hesse, a not insignificant number of unbelievers, who call themselves free Protestants, have first left the regional church because they did not want to pay the church tax. As punishment for this, they are now not allowed to send their children to the religious instruction of the state church schools, but are to have them taught religion by their own teachers. Either the regiment of the Hessian church itself believes that the children are not taught the Word of God in its schools, or it does not want the poor children of the unbelievers to hear the Word of God. But one thing is as bad as another. If a church has established a school in which the milk of the gospel is instilled into the children, it should thank God all the more the more children of unbelieving parents attend its school. After all, there cannot be a more glorious inner mission. W. [Walther]

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### Death notice.

It was with heartfelt sadness that the pastoral conference just assembled in Fort Wayne received the sad news that it had pleased God to transfer their dear brother in faith and ministry, former Pastor Andreas Fritze, also a long-time member of this conference, from the contending to the triumphant church on March 28 at the age of 61. After a sickbed of only eight days he succumbed to a nervous fever, which was preceded by pneumonia.

Born in Eberbach in the Kingdom of Württemberg, he came to America in his 30th year and entered our local seminary in order to later serve our church. This happened; and so he served the St. Peter's congregation in Adams County for 28 years with all fidelity and at the same time taught school. Although he spent his spirit in feverish fantasies, it was the congregation with which he had to do in these fantasies; for with a sincere heart he lived steadily to his congregation and sought their eternal salvation with diligence and faithfulness.

Since the pastors of the surrounding area were partly ill, partly busy with urgent work for their sermons, Director Hanser had the kindness, at the request of the congregation, to preach the funeral sermon to him; his text was Matth. 25, 23. He also preached to the congregation on Easter Sunday. The blessed man left behind a widow and 7 children, of whom, however, the largest number grew up. May the Father of all mercy and the God of all comfort be and remain with them. And as in his family, so also with

We, his fellow ministers, some of whom have been with him for many years, will always be blessed by his memory, for he did not live for himself, but for Him who died for him and rose again.  
On behalf of the Conference  
Fort Wayne, April 7, 1877.

W. Sihler.

Warning.

It is well known how the Presbyterians in their General Assemblies have passed resolutions once upon a time to presbyterianize the Germans in America, and thus, of course, also to amerikanistren. To this end, the American Presbyterians, when they get some followers from the Calvinists and other enthusiasts who have come here from Germany and Switzerland, and sometimes also from unaffiliated Lutherans, have made them German preachers as soon as possible. In a genuinely Calvinistic manner, they now seek to force their way in among the Germans in this country, wherever a prospect opens up. With flattery, etc., they creep in. The most shameful thing, however, is that they even deny their own doctrine, if they can thereby win a member for their false church, as the undersigned can testify from experience. Since it is as sinful as it is shameful to spread such a false and dangerous doctrine as the preobytcrian doctrine among the German people - not to speak of the folly of the simultaneous Americanization - and since, furthermore, the undersigned himself was once blindly caught up in this enthusiasm, but has now, by God's inexpressible grace, gained open eyes: he considers it his sacred duty, for the sake of his conscience, for the honor of God and His Word, to warn the German people, and especially the members of our orthodox Lutheran Church, against all such false prophets. Jesus says Matth. 7, 15. 16.: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them."

I would like to add that I am not writing this warning for my own honor. What the Presbyterians have publicly written and said against me since I left them, they may answer to God; I find it worth no answer. The warning is written for God's glory.  
Arkdale, Wis. the 2d of April, 1877.

N. P. N. Hvale.

Inaugurations.

Commissioned by the Presidency of the Illinois District, the undersigned, on Sunday Quasimodogeniti, introduced Rev. L. Frese, heretofore of Tonawanda, N. I., assisted by Pastors Oetting and Schroeder, into the congregation at Effingham.

G. Wangerin.

Address: lisv. .1. 6. D. Di-oso.  
Lox 120. LkönZünm, III.

On behalf of the Presidium, Candidate G. Blanken was ordained by the undersigned with the assistance of Pastor Lindemann on the second day of Easter and introduced into his field of work.

G. A. Müller.

Address: Lov. O. Llulcen.  
Lox Z4. Luolcle^, Iroczuois 6o., III.

All municipalities,

who reflect on one of the candidates leaving our seminaries this year, should have their applications sent to the local teachers' college by their respective presidents by Ascension Day at the latest. Later applications cannot be considered. \*

Illinois - Synod.

The Evang. Lutheran Synod of Illinois and other States will assemble this year, God willing, at the congregation of the Rev. R. Knoll, at Beardstown, Ill, from the Thursday before Trinity Sunday to the following Tuesday.

Brothers, come all! Each one is requested to announce his coming to the Lsswr loei two weeks in advance.

G. Mochel, Secretary.

Election of the members of the delegates - synod of the next year.

As this election is to take place again during the sessions of the District - Synods this year, attention is hereby called to the following by-laws adopted by our Synod in 1872:

4.. In relation to voting municipalities:

1. that from "two to seven congregations shall be entitled to send one pastor and one deputy as their representatives, in such manner that not less than two, and not more than seven congregations at the most, shall be united therein.

2. mode of election. The election of such a deputy and preacher shall take place in such a way that they are appointed at the respective district synods preceding the delegate synod by the congregational deputies and voting pastors sent for this purpose for the respective circle of congregations that wish to unite. If a congregation has not sent a deputy and has therefore been excused, it is free in this case to commission someone in writing to co-select the deputy for the delegate synod.

All professors of the Synod, as well as the General and District Presidents, shall be required to attend the Synod of Delegates.

S. With regard to advisory members of the synod:

These should also participate in the Synod of Delegates in their own order. One out of every seven pastors and one out of every seven school teachers shall be elected as advisory members of the synod.

The election of these shall take place on the occasion of the District Synod, which first precedes the Delegate Synod, and the consulting preachers and teachers shall have the right to elect their representatives from among themselves.

To the members of the Western District of our Synod.

Since the time proposed to the congregations for holding this year's Synodal Assembly (see "Lutherans" No. 6 p. 46) falls at the same time as the Illinois District holds its session, and the Reverend President of the General Synod would not be able to attend our Assembly, and no other suitable time can be proposed, the congregation of Altenburg invites the congregations of the Western District to hold the Assembly in their midst in the fall, namely on October 10 and the following days.

All eligible voters are urged to send their votes to the Synod Secretary by April 25.

Lov. IÜ. 0. Lonlc, 1123 LsUsdur^ 8t., 8t. I,om8, 21 o" to be sent in, so that the result may be announced in the "Lutheran" of May 1. Those who have not cast their votes by that time will be considered as voting in favor.

G.

The Eastern District

of the Lutheran Synod of Missouri, Ohio, &c. States assembles, s. G. w., May 1, at the congregation of the Rev. C. I. Weisel at Williamsburgh, New York.

Items of discussion are:

1) The difference between the Law and the Gospel, with special attention to the 5th article of the Formula of Concord;  
2) To answer the question: "What is to be done to awaken the interest of the congregations in the schools and to increase the right understanding of the high importance of Christian schools?

The Pastoral Conference, which will be held the day after the Synod, has before it as a subject of discussion: The conduct of orthodox preachers against those who are in i-tntu eonkessionis.-

Each pastor of the district shall submit a complete parochial report. The minutes of the district luncheons are also to be submitted to the synod for evaluation.

F. Dreyer.

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All Synod members who intend to attend the Synod of the Eastern District, which begins on May 1, are hereby requested to notify the Synod by April 15. If this is not done, lodging cannot be promised.

Since Pastor Weisel is ill, all registrations are to be addressed to the undersigned. Upon arrival, please report to the church basement (Lornor ok dmünlia tL Ion 8t.) or to the home of the undersigned.

Williamsburgh, N. A-,

F. Sugar.

26 Feb. 1877.

175M>ni^k8tc.

Conferenz - Ads.

The second district of the mixed Lutheran pastoral conference in Minnesota will meet, s. G. w., from the first to the third of May at the home of Rev. Hert.ich i!Faribault, Minn-.

G. Schaaf.

The joint monthly conference of Minitower and Sheboygan County meets, s. G. w., April 24, and. holds its meetings the following day at the office of the undersigned in Sheboygan Falls. Subject: article 3. of the Concordien' forme!  
I. Jakob Hofsmann.

From Tuesday to^Thursday, May 1 -^3, the Southwestern District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., at the home of Rev.Kuhn, in Mankato.

G. E. Ahn er.

will be increased by the fact that thousands are now stretching out their hands to it, in order to research it day and night and to draw from it daily light, comfort, strength, life and salvation for time and eternity! God grant this for the sake of Jesus Christ. Amen! C. F. W. Walther.

In stock at M. C. Barthel's in St. Louis: The

Concordia formula  
Core and Star.

The first part of the book is an introduction to the history of the church, with brief explanatory notes. The first part of the book is the first part of the book, which was published in the German language.

PrekS: 40 cents postage.

The Weimar Bible

has now, with God's help, been completed and partly arrived in the new edition, and I will now send it out as quickly as possible according to the order of the subscription list. Great care has been taken in the preparation of this edition, and neither effort nor great expense has been spared to make it good and durable in every respect. I believe that I have not only fulfilled my promise, but have delivered more; for the costly illustration was not intended, and has become difficult for me with the small number of subscribers, as I did not want to increase the already very cheap prices. Or I was anxious that the subscribers should receive the Bible just as well furnished as later purchasers, in order to obtain their satisfaction. According to the terms of subscription, the last payment is to be made on receipt of the Bible. and I now urge that the same be promptly complied with, as otherwise I should suffer too great a loss. As sorry as I would be, I would nevertheless see myself compelled to charge such subscribers, who do not fulfil the conditions set for them in a short time, the shop price that will apply from now on.

To all honored subscribers, by the way, I hereby express my heartfelt thanks for their willing support, and wish all God's rich blessings in the use of this dear Bible work.

Since, in addition to the copies ordered, there are still quite a few copies of this edition in stock, I urgently request all those who still wish to purchase the Bible to place their orders as soon as possible. firstly because the small remainder could soon be sold out and a possible second edition would not be ready before 1-1/2 to 2 years, and secondly also so that I can have the desired bindings made. The dispatch to new purchasers will take place according to the order of orders, as soon as all copies for the subscribers have been dispatched and new stock has been bound and arrived. The prices are only against cash payment, depending on the binding, \$15.00, 418.00 and 425.00. All expenses are to be borne by the purchasers. The decoration, as already noted above, is tasteful and durable, and the splendid edition is in no way inferior to the Methodist and other Bibles advertised by traveling agents; on the contrary, it is more beautiful and at the same time cheaper than those, even without counting the splendid explanations of each verse, which no other Bible has and which significantly increase the production costs. Since such agents have already fraudulently pretended that they have the Weimar Bible, I would like to add that I do not have any traveling agents now, and that my Weimar Bible edition clearly bears the designation "Das Weimarische Bibelwerk" on the top of the title page and can only be obtained from me.

Man adressire: F. Dette,  
710 L'rnrlnrlin ^v., 8t. Douis,  
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Since Mr. Dette has presented me, the undersigned, with samples of his now finished Bible work in various configurations, both in ordinary and splendid volumes, I am compelled to testify herewith, in accordance with the truth, that Mr. Dette has not only fulfilled all his promises with regard to this work in the most conscientious manner, but that he delivers to his subscribers more and more beautiful than he has promised them. The work, undertaken in faith alone for God's glory, is at the same time an honor for the Christian book trade, as well as a priceless treasure again raised for all lovers of the precious Word of God, for whose renewed elevation the church would have cause to again celebrate a feast of thanksgiving, as once happened when the work first appeared. May now not only all subscribers make their last payment without delay, but also many who did not dare to subscribe, now order the work that has been so excellently brought about by God's grace. Few have any idea of the indescribable work, effort and care it cost Mr. Dette, who is not a rich man, to produce the great, extremely costly work in the perfection in which it is now available. May the joy of the publisher and his gratitude for the fact that the Lord has made it so glorious for him

Jubellied. A commemorative publication for the 300th anniversary of the Concordia formula on 29 May 1877. by E. W. Kähler.

Price: for 12 copies 10 CentS, for 100 copies 75 Cents.

Jubelfestbüchlein für die liebe lutherische Schuljugend. A discussion of the confession completed at Bergen Monastery near Magdeburg on May 29, 1577, called the Concordia Formula. Presented by E. W. Kähler.

It goes without saying that our youth will also be involved in the coming Jubilee, so that the great good deeds of the Lord, of which we sing and speak at this feast, will be properly impressed upon their hearts. See Exodus 13:8, 14. For this reason, a Jubilee Booklet has been prepared for this feast, as for the feasts in 1855 and 1867. It contains 15 pages of questions and answers - in beautiful, appropriate language - about everything our children should know for this celebration: what the Concordia formula is, how it came into being, how God saved our dear church from impending ruin through it 2c. Therefore, care should be taken that all school children get the booklet in their hands and memorize its contents. It would be nice if on the Sunday before the feast, or in the afternoon of the feast, or during the after-celebration in a public service, the same would be asked. Since this festival is approaching, congregations, parents, teachers, etc. should send their orders to the agent, Mr. M. C. Barthel, as soon as possible.

Price: 5 cents each, 50 cents a dozen, 50 pieces 41.50.

Two and eighty discourses of consolation to the afflicted of all kinds by Dr. Joh. Lassenius, formerly professor and pastor in Copenhagen. Fourth edition, St. LouiS. Published by L. Volkening.

These magnificent discourses of consolation are taken from a larger work by the godly theologian Lassenius, published in 1692, entitled "Ephraim, afflicted and abundantly comforted by God". In order to make them accessible to as many as possible, the most important have been selected. In all kinds of concerns, in all kinds of temptations that may trouble a Christian, he finds here abundant comfort, not as the world gives it, but comfort drawn from the one source that gives true comfort, God's holy word. To mention but a few, there are letters of consolation to one afflicted with melancholy). To one who is challenged by doubts about the divinity of the Holy Scriptures; to one who is challenged because of the multitude of his sins; to one who fears that there is no more room for him to repent; to one who doubts whether baptism is a powerful bath of regeneration; to one who has become anxious about the right meaning of the words of institution of the Holy Supper 2c. - Enclosed is the picture and the edifying biography of the author.

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To the building fund: from Past. Bethke's congregation in Arcadia, 88.00. W. Zimmerly in Fort Wayne, 81.50. Past. Lange's congregation in Valparaiso, 2nd consignment, 835.00. Past. Schlessrl- mann's congregation at Reynolds 85.00. Past. Stock's congregation at Fort Wayne 818.00.

Fort Wayne, March 31, 1877, C. Grahl, Cassirer.

The undersigned gratefully acknowledges receipt of the following contributions to the creation of natural science

Teaching Resources:

Don Hrn. Kämpe 825.00. By Hrn. teacher Simon 85.50. Part of a legacy 850.W. From N. N. 840.00. From N. N. 830.00. From Hrn. Druhe (part of a gift) 833.00. From the high school students Riedel and Fritze 81 00 each.

Fort Wayne, March 26, '77. H. Dümling.

The undersigned certifies with gratitude that he has received the following gifts for the Deaf and Dumb Institute through Mr. Leonhard Schmidt in Chicago: From himself 84.50; from G. S. Thurn 83.00; from G. S. Leßmann 81.00; surplus from sold calendars 81-50.

Norris, WaynrCo, Mich, March 14, '77. G. Speckhard.

For the Gvmnasiasten I. Fricke, the undersigned received 820.00 from Prof. Bischofs and 810.00 from Director Hanser.

Fort Wayne, March 26, '77.

H. Dümling.

For poor students received from the worthy Women's Association of the Zion District congregation here, 1 dozen bust shirts, 16 pairs of undergarments and 6 pairs of L stockings. By Pastor Gräbner at St. Charles, Mo., Collecte on the 2nd day of Easter, 88.77. C. F. W. Walther.

Correction.

In my last receipt read: From Mr. Kassirer C. Eißfeldt 83.41 instead of "82.41".

C. I. Renz.

## Changed addresses:

Rev. Ll. 8<zin, 6or. ok Olrauä

""<1 8 "Usbur^ 8is...,  
8t. Douis. Llo.

Löv. L. Loelc,

.laeüsonvIUo, III.

## Correction.

The undersigned requests all dear senders for the widow's fund not to use address No. 1810, which was erroneously indented in this year's calendar, but the one already in last year's calendar: Oscr L. Ootsek, 1825 8th lLi^ütlr 8l-, 8t. Douis, Hlo. to be addressed to me.

OSkar E. Gotsch.



**Herausgegeben von der Deutschen Evangelisch**  
**Zeitweilig redigirt von dem Lehrer**

## Year 33.

(Submitted.)

### **Something from the history of the Concordia Jubilee celebration.**

Since the 29th of May, the day of commemoration of the most recent confession of our dear Evangelical Lutheran Church, the Concordia Formula, which was completed by God's grace 300 years ago at Kloster-Bergen near Magdeburg, is already near and will hopefully be celebrated by our dear congregations with thanksgiving to God, it will certainly not be unwelcome to the readers of the "Lutheran" to hear something from the history of the Concordia jubilee celebrations in the two preceding centuries. However, we must immediately note that the sources from which we draw our report are unfortunately very scanty, and that it will not be possible for us to write of a particularly solemn and general celebration of the jubilee of the Concordia Formula in the 17th and 18th centuries. The kind reader will therefore have to make do with the following inadequate account. -

At the time when the centenary of the Concordia Formula was approaching, the pious Elector John George II, who was zealous for the preservation of Luther's faithful teachings, reigned in the Electorate of Saxony, the homeland of the blessed Reformation and also of the holy Concordia work. In his godly endeavor to renew the memory of the great benefits that God had bestowed upon his church through the work of the Reformation, this noble prince not only ordered the annual celebration of October 31st, as the commemoration day of the Reformation, in his lands, but also had the one and a half hundredth anniversary of this important day, which fell in the year 1667, festively celebrated, especially in Wittenberg. Therefore, it is not surprising that he thought about organizing a jubilee celebration to commemorate the completion of the Concordia Formula one hundred years ago. By God's grace, he had come to realize how glorious and important this confession was, since in it the true doctrine is clearly, thoroughly and convincingly presented and defended against all enemies of the truth, and through it the Lutheran Church was once saved from its impending downfall.



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 1, 1877.

No. 9.

had been. Not only did he read and study the Concordia formula left hand and under the arm a book with the inscription "O.", i. e. himself with the greatest zeal, but he was also interested in *Formula Concordiae* (Concordia Formula), standing on a bringing it to the people, intending to organize a general pedestal which bore as inscription the Greek word "kestsku", i. celebration.

e.: "I stand" (see Ap. Hist. 26, 22 ). On the edge of the coin,

Already in the year 1675 some celebrations took place at finally, one read the partly Greek, partly Latin words: the instigation of the Elector. On November 22, the day returned "Monument of the Concordia Formula, well agreeing with itself, on which a hundred years earlier the then Elector August offered June 22, 1675."

Saxony had sent a letter to his councillors ordering a meeting of Also the following year 1676 was counted among the jubilee theologians for the purpose of working out a Formula of years. June 7 of this year was the day on which, one hundred Concord by which all the dispute that had arisen was to be years earlier, the 20 theologians gathered at Hartenfels Castle settled. This important event, which laid the foundation for the near Torgau in Saxony had presented the so-called Torgau eventual establishment of the Formula of Concord, was Book to Elector August, from which, one year later, our dear therefore well worth celebrating with thanksgiving to God. The Formula of Concord emerged in its present form. The great-universities of Leipzig and Wittenberg made a start by holding grandson of this pious prince, the already mentioned Elector ceremonial speeches in memory of the happy beginning of this George the Second of Saxony, wanted to celebrate the blessed work on the occasion of a solemn doctoral graduation, commemoration of this indeed highly important day, on which i.e. the appointment of certain theologians to the dignity of the noble men of God had solemnly handed over the beautiful Doctor of Divinity. In addition, at the instigation of Duke August document of their unity in faith to Elector August, with special of Saxony, the brother of the reigning Elector George, a special splendor. For this purpose, he set out with a stately retinue to thanksgiving festival was held in Halle on the Saale. The Duke's Torgau, where, in addition to Duke Christian of Saxony-Hall, a court preacher and confessor, Dr. Johann Olearius, preached a large number of foreign guests, estates, nobles and sermon of jubilation and thanksgiving on this occasion, in which theologians, among the latter, for example, the General he praised it as a great grace of God that the Concordia formula, Superintendent of Wittenberg, the famous Dr. Abraham Calov, to which the enemies had prophesied an imminent downfall, as well as Dr. Johann Adam Scherz, Professor at Leipzig, had had now been held in great esteem and blessing by all lovers of already arrived. The feast day, that is, June 7, was rung at 6 pure doctrine for a hundred years. The Duke also had at o'clock in the morning with all the bells. At half past seven the commemorative coin struck, which he gave as a gift to all his bells called the devout crowd together for the service, which guests whom he had drawn to the Taft! on the feast day. On began at eight o'clock in the city church. Of course, the Elector one side of this coin was the bust of the Duke with an inscription and his distinguished guest were also present. After a prelude formed from abbreviations of certain Latin words, which in the organ, the numerous congregation sang the hymn: "Now German translation reads: "By the Grace of God August, praise, my lake, the Lord" 2c. When the singing had ceased, appointed Administrator of the Archbishopric of Magdeburg, and the choir had sung the Kyrie, the pastor, who was Duke of Saxony, Cleve, Jülich and Berg. On the other side one performing the altar service, intoned: "Glory to God in the saw a female figure, by which the religion should be symbolized, highest", whereupon the glorious hymn: "Alone to God in the illuminated by the sun, a pomegranate in the right one, a laurel highest be glory" mightily roared through the house of God. The branch in the left one.

the main hymn was sung after the reading of an epistolary hymn prescribed for the day.

After the first section, the song: "O Lord God, your divine word" The death of the father of the state and the general mourning 2c. was sung, and then, after a text from the Gospels had been over his death did not allow Saxony to celebrate a general read, the faith was sung first by the choir in several voices, and celebration. In addition it came that just at that time the plague then in Dr. Luther's arrangement by the whole congregation. raged in Saxony and the neighboring countries. Thereby a Now the Superintendent of Torgau, Dr. Paul Hoffmann, general participation in the celebration of the Concordia jubilee ascended the pulpit and preached the sermon on Philippians became almost impossible. However, we are told from many 2:1, 2, in which, after the introduction of the hymn, "Come Holy places that in these places great festivities were held for the Spirit, Rejoice God," he spoke of Christian Concordia, jubilant commemoration, e.g. from Wittenberg, Strasbourg, demonstrating, among other things, how glorious the unity Torgau, Schleusingen, Hamburg and Lübeck, from all of established by the Concordia formula is, and what rich Würtemberg, from the Duchy of Saxe-Coburg, from the blessings the church has had from it to this day. After the Margraviate of Bayreuth, from Mecklenburg and Pomerania. In sermon, a prayer, composed for this day by the then Lübeck, by order of the City Council, on June 24, festive Oberhofprediger Dr. Geier, by order of the Elector, was read, services were held in all churches of the city in the morning and followed by the hymn: "Preserve us, HErr, by thy word" 2c. After in the afternoon, in which exclusively the holy work of Concord the conclusion of this, a large church concert was performed, was discussed.

About the second Concordia jubilee we have even more scanty news than about the first. We should not be surprised that in the eighteenth century the jubilee was not celebrated everywhere, since at that time rationalism had already penetrated in many places. Apart from isolated celebrations which took place here and there in the years 1776 and 1777, in 1780, on the occasion of the celebration of the third and a half hundredth anniversary of the Augsburg Confession, the commemoration of the Concordia Formula was also celebrated in many cities, among others in Bayreuth, Augsburg, Frankfurt am Main, Dresden, Hamburg and Jena.

What will the Lutheran Church do now that the 300th anniversary of the Concordia Formula is approaching? In Germany, it will probably be celebrated in few places. The pure doctrine has long since become expensive there. Herds and flocks lie there in deep sleep and the wolves have broken through the barrier. And how can one rejoice over a treasure where one has already thrown it behind him? It is different here in America, where God's fair mercy has planted a truly orthodox church of the Lutheran confession. The salutary doctrine is, thank God, not foreign to our congregations. We know what a high priceless treasure we have in it. To God's glory, we may freely confess that the doctrine of the Formula of Concord has penetrated into our dear Lutheran Christian people and has become strong in them. The celebration of the 300th anniversary of Concordia will not be an empty comedy with us. We know what we also have in this latest glorious confession of our Church. And opportunity is given to all dear Christians to become more and more familiar with the same. We have high cause not to omit the jubilee celebration falling on the 29th of May this year. To postpone the celebration until the year 1880 would be foolish. We will then have enough cause for rejoicing when we celebrate the fourth and a half hundredth anniversary of the Augsburg Confession at the same time as the jubilee of

The actual jubilee year 1677 unfortunately passed without a general jubilee celebration having taken place. Whether one feared that such a celebration would not find much approval among the people, since they were too little familiar with the Concordia formula, we leave undecided. In any case, one had the intention to celebrate in the year 1680, in which the one and a half hundred year jubilee of the Augsburg Confession fell, at the same time the hundred years before, namely on June 25, 1580, happened publication of the Concordien? formula as generally as possible. But among other things in Kloster-Bergen on 30. May 1677 a thanksgiving festival was celebrated to the memory of the completion of the Concordia formula happened there one hundred years before and a jubilee service was held, to which the whole school and church ministry, At this service, become more and more familiar with the same. We have high Magister Gotthelf Birnbaum, in a jubilant sermon prepared with great diligence, told the story of the Concordia Formula and May this year. To postpone the celebration until the year 1880 showed how peace had once been restored within the walls of would be foolish. We will then have enough cause for rejoicing our dear church a hundred years ago through this sacred when we celebrate the fourth and a half hundredth anniversary confession.

It is true that also in 1680 the Concordia Jubilee was not the entire Concordia Book. May 29 is a day which the Lord has celebrated in all places; the coincidence of several hindering made. Well then, let us rejoice and be glad in it. For the Lord circumstances was to blame for this. Elector George had hath done great things for us, who is mighty, and whose name cordially looked forward to being able to celebrate the jubilee is holy. The more vividly pastors and congregations recognize with the entire Lutheran Church. Gort, however, had intended this, and the more they immerse themselves in the Concordia for him a much better joy. On August 22, 1680, after a long formula, which is so simple, plain, easy to understand, and yet illness, this faithful servant of the Lord was transferred from the so sublime, mighty, and which drives the heart to decision, the contending to the triumphant church. The heartfelt concern more joyfully will they celebrate the day on which the work of a about the life of the beloved true, godly harmony was once accomplished. May God make it a day of great blessing to us!

E. W. K.



(Submitted.)

## Theses on secret societies, with special reference to the Druids.

### Thesis I.

The secret societies have their origin not from faith but from unbelief.

The term "origin" is twofold. It refers first to time, then to the inner relationship between a thing or phenomenon and other things or phenomena. - In the former sense of the word, the lie of the secret societies that they have an age of ashen antiquity must first be rejected. Just as to-day a new "life-essence" suddenly appears in a newspaper, of which it is already said in one of the next numbers that for decades it has already brought great "blessings" to "suffering humanity," so almost all secret societies pretend to have an age about which the truly initiated know nothing but to pour out the gall of derision. The really oldest of the secret societies is indisputably the Masonic Order. We shall hear a testimony about the age of this order from the mouth of one of its most outstanding members from the last century. Compare with this the childish age claims of the younger orders that have gone out from that oldest, and one would have to laugh, if the matter were not so bitterly serious and sad, at the stultifying mumbling and jugglery of those who largely want to be the light-givers and people-gratifiers of this century. Thus the young Druid Order claims that "already thousands of years ago" its "forefathers" "served" mankind "in order to make the lot of earthly life more bearable for themselves and others" (L. v. January 1877, p. 24.).

Lessing, the pastor's son from Kamenz, who could almost never quite get rid of the sting of truth, and once exclaimed in regard to the doctrine of the inspiration of the Holy Scriptures by the Holy Spirit: This is the deep ditch over which I have often wanted to leap! He who reaches out to me and helps me across deserves a God's reward in me! - Lessing, the great poet and apostate doubter, had times when he sought truth with earnestness. But because he had "forsaken the living fountain," the wise man who had become a fool before God (Rom. 1:22.) naturally ran on the lead of reason to "wells hewn out, which smelt of holes, and gave no water" (Jer. 2:13.). Expectantly the poet of Nathan, that hymn of praise to religious menage, entered the religious menage of the free world. Here he should and would at last find the "philosopher's stone." But supreme disappointment was all he found. He resigned, and in 1778 wrote the then noisome and dust-raising treatise, "Ernst and Falk. Conversations for Freemasons." Here, too, no Christian confession is to be found, but historical testimony, all the more valuable, the more indisputable the efficiency and erudition, yes, the multitude of knowledge (in the best sense of the word) of the librarian of Wolfenbüttel. Falk, the elder Freemason, says to the younger "brother" Ernst, whom he has lured, in the fifth conversation, among other things: "Enough if I tell you that the name Freemason, to indicate a member of our secret fraternity, was never heard before the beginning of this current century. It does not appear reliably in any printed book before that time, and I want to see the one who can give it to me."

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only in a written older document." Ernst: "That is, the German name." Falk: "No, no! Even the original Free Mason, as well as all translations modeled after it, in whatever language it may be." Ernst: "Not so! Reflect - in no printed book before the beginning of the present century? In none?" Falk: "Not in any!" Ernst: "Nevertheless, I myself have" - Falk: "So? Has some of the dust flown into your eyes, which one throws around oneself, not yet ceased?" Ernst: "But yet the place in the" - Falk: "In the Londonopolis. Isn't it? Dust!" Ernst: "And the parliamentary acte under Henry the Sixth?" Falk: "Dust!" Ernst: "And the great privileges which Car! the Eilfte, King of Sweden, granted to the Lodge of Gothenburg?" Falk: "Dust!" Ernst: "And Locke?" Falk: "What Locke?" Ernst: "The philosopher-his letter to the Count of Pembrock, his notes on an interrogation, written by Henry the Sixth's own hand?" Falk: "That must be a very recent find; I don't know it,-but Henry the Sixth again? - Dust! and nothing but dust!" Ernst: "Nevermore!" Falk: "Do you know a more palliative name for twisting words, for foisted documents?" Ernst: "And this they should have been allowed to do so long before the eyes of the world, unrepentant?" Falk: "Why not? The clever ones are far too few to be able to contradict all the nastiness as soon as it arises ... whereby, in the course of time, they gain the reputation of a very serious holy cause."...

No one can object here: yes, all this refers only to the name, but not to the thing itself, origin, age 2c. of the Order. How did the present Masonic Order come about? Let us hear Lessing further: Falk: "What was the name of Freemasonry before it was called Freemasonry, you ask?- Masoney." Ernst: "Well, of course! Masonry in English." Falk: "In English not Masonry, but Not from Lla8on, the mason, but from Mase, the table, the table." Ernst: "Mase, the table? In what language?" Falk: "In the language of the Anglo-Saxons, yet not in that alone, but also in the language of the Goths and Franks, consequently an originally German word, of which even now so many different derivations are left, or were left recently, as: Maskopie, Masleidig, Masgenosse. Even in Luther's time it was still frequently in use, only that it keeps its good meaning a little aggravated."... Falk: Mase, then, the table, and M8OQ6X a closed table company.".... Falk: "That Nasvlie^, then, which still existed in London at the close of the last century,.... had its meeting house not far from St. Paul's Church, which was then newly built. - The master builder of this second church of the whole world was" - Ernst: "Christoph Wren." Falk: "And you have named the creator of all present-day Freemasonry.".... Falk: "Wren, the builder of St. Paul's Church, near which was gathered an ancient one from time immemorial, was a member of this Masoney, which he visited the more frequently during the thirty years that its construction lasted." ... Falk: "The true meaning of the word *masonry* was forgotten, lost, among the English people - a *masonry* which had been in the vicinity of of so important a building lay, in which the master of that building could be so diligently found: what can that be but a *Masonry*.... Company of

...with whom Wren is considering the difficulties?" of fallen scholars, was first put into the hands of only a few Falk: "The continuation of such a building of such a church"chosen ones".

interested all London. To have first-hand news of it, everyone To this day the Masonic Lodge in Germany behaves in a who thought he had some knowledge of architecture applied for more aristocratic (distinguished) manner towards the common admission to the supposed *Masonry* ... ..in vain." ... Wren, "an people than the younger secret societies. These derive partly inventive, active mind", "had once helped to draw up the plan indirectly, partly directly from the Masonic Order. Therefore, for a Society of Science, which should make speculative truths what applies to the origin of the latter, also applies to the latter. more public-spirited and more profitable for civil life. Suddenly In 1809 the Order of Odd Fellows appeared in England; in 1813 he was struck by the counter-image of a society that would there was already a new formation of an Independent Order of elevate itself from the practice of bourgeois life to speculation. Odd Fellows, from which later again special branches There, he thought, what would be useful under what was true emerged, among which the "Manchester Unity" became the would be examined, and here what would be true under what mother of the American O. F. O. He matured (born in 1819) as was useful. How if I "made erotic" (i.e. popularized) some a true American fruit, stripping off all ties of filial devotion after principles of *masonry* ? "How if I hid what cannot be made only 24 years. (See: Brockmann, "Christian und Ernst" 1872, p. erotic among the hieroglyphics and symbols" (secret signs) 81.)

"of the same craft, and made what is now understood by the Now, however much just distinction will be made between word a *Free-Masonry* ? the secret societies in what follows, yet, as to their origin in in which several could take part?" ... In short, a child was born unbelief, it is true of all that Digest Grand Lodge (II. 8.1.0.0. ^.) in London on June 24, 1717, who is still called Freemasonry p. 238, (cit. in the S.-B. d. Oestl. Distr. 1873, p. 18. et seq.) today, but whose birth certificate is not dated by his father, but brings in answer to the question, "Can a State Grand Lodge by by overzealous descendants, such as Odd Fellows (not before law sanction a by-law of a subordinate Lodge which prescribes 1800), backdated by centuries, in order to become as many that Infidels" (unbelievers) "shall not be proposed as centuries? - o no - millennia older, and not having Christoph members?" - The answer is: "Since no religious view which Wren, but the somewhat older and more venerable Solomon or does not suspend the person's belief in a Supreme Being, the even Adam as author. Creator and Sustainer of the universe, excludes him from

So windy and miserable is the external historical origin. But membership, neither can such views deprive members of the this in itself would not be a conclusive reason against the secret right. To propose such as cherish these views." - "Religious societies. More important is the question of their inner essential views" which require only the confession of the existence of a origin. A Christian asks, indeed, of all such phenomena of the "highest being," but deny the truth of Christianity and the Holy time : how is this consistent with God's Word? Does the thing Scriptures, certainly mark the secret societies in question as have its origin in faith or in unbelief? It is said in Romans 14:23: having their origin not in faith, but in unbelief.

"That which is not of faith is sin." Did the movement of the secret societies proceed from faith? A glance at the times will enable the right answer to be given. The will-o'-the-wisps of the Enlightenment rose from the bogs of unbelief just at that time, and unchurchlike:

as if united into one power. In England, as early as the middle of the seventeenth century, the so-called "deism" or "naturalism" prevailed, i.e. that worldview which replaces the divinely revealed religion with a humanly natural one, and therefore has no room for mysteries and doctrines, such as those of the Trinity, redemption, and so on. Reason was raised to the guiding and shining sunlight, in the rays of which Bible truth appeared as vain darkness. In pleasure-seeking, carnal France the same spirit prevailed at the same time which in the previous century found its fruitful and terrible apostles in monsters like Voltaire 2c. The heyday of the Lutheran Church and therefore of pure doctrine in Germany was over. The poisonous tree of rationalism shot up luxuriant shoots on German soil about the middle of the last century. At the same time the originally foreign plant of Freemasonry took root more and more deeply, born of the unbelief to serve it, to spread it. The secret society is, as it were, the market for the distribution of false money, which, in the counterfeit coin workshops of godless philosophers (worldly wise men) and ab

## Thesis II.

The nature of the secret societies is marked as unchristian 1. by their secrecy.

Joh. 3, 20.: Whoever does evil hates the light and does not come to the light, so that his works will not be punished. - 1 Thess. 5, 22.: Avoid all evil appearances. - Isa. 29, 15: "Woe to them that desire to be hid from the Lord, to hide their deeds, and to keep them in darkness, and to say, Who shall see us, and who shall know us? Who shall see us, and who shall know us?" - It is at least suspicious when the secret societies give their "constitutions" to everyone, but at the same time more or less hint at things in them that bear the character of secrecy. Here a twofold distinction is to be made. Some of these secret societies openly profess to have secrets, and therefore publicly declare their principles in those "constitutions" only so far as they do not concern those "secrets. The others affirm that they have no "secrets," and therefore plead before strangers that they leave their "constitution," all that they pretend to have, to every one. - A distinction must also be made: one part of the secret societies has more or less conscious or unconscious "religious" points of view ("tendencies"); another part has more or less conscious or unconscious "religious" points of view ("tendencies").

Theil has either really knowingly nothing to do with it, or at least "Passwords", such as "evening word", "Untermetster's claims to be free of it. password", "appointment password" 2c., the knowledge and

This is most important in the treatment of the secret use of which only provides access. "Handles" and "signs" serve societies. If one lumps them together, one must very soon hear: to make known, to warn, and to demand assistance. (A. a. O. this applies to X. and Y., but not to U. - It was therefore as much "Pocketbook of the O. F." p. 168 therefore demands as "guard in accordance with truth as wisdom when in the Eastern District with the sword" also a physically strong man). - If one applies of the Missouri Synod of 1873, under the subject: "the secret the standard of Christian judgment from God's Word to these societies are contrary to the Gospel," it was remarked under No. signs of recognition, then the following results simply: 1. 1: "The secret societies of our day fall into two classes, namely, according to the commandment of love for one's neighbor into those which have religious ceremonies and religious ("thou shalt love thy neighbor as thyself"), I have to recognize tendencies, and into those which do not have such." - every man a. as a creature of God, b. to see in every one such Furthermore, the confession testifies to wise moderation and a one for whom Christ's blood of God also flowed (Joh. 3,16.), sober judgment: "The Synod recognized that for this time we 6. whom within the visible Christianity - under the sound of the must be content with expounding general principles; for what is Word - the Holy Spirit also "called through the gospel" 2c. - Now to be objected to the particular lodges in detail can only behow can a Christian, without denying divine word and violating shown after consideration of their particular constitutions." (A. faith, set other distinctions and "marks of recognition"? "In all a. O. p. 36.) The following hint and advice is also highly circumstances of life," however, "into which a brother may valuable: "That only strong reasons should be presented in the come," that is, also by crimes 2c. against the secular order-help: fight against the Lodges; for it is a great pity when a preacher this is precisely forbidden to a Christian (according to Rom. 13.) presents weak reasons; for when a Lodge brother has refuted under certain circumstances, and made morally impossible. - such a reason, he thinks that he no longer has to listen to the With regard to the "degrees" there is a manifold difference other reasons either. . . A chain is not stronger than its weakest within the lodges. The "Freemasons" and "Odd-Fellows" also link.... The main power lies in putting forward only strong play first violin here, the other secret societies only second. The reasons." (Op. cit. pp. 41. 42.) lodges of the Odd-Fellows have five, the camps three degrees.

The above has occupied and moved the writer of these lines In so far as "laymen" are permitted insight into them, in the before he was thrust - almost unsuspectingly - into the struggle secret societies which have this institution, everything is aimed against the secret societies. At the same time, it gives his at first making someone completely their own, before he special presentation the special right to live, which could acquire a "higher" inkling of the actual secret. With the Odd otherwise appear questionable, after far better and more Fellows, the "first or white degree" opens up the recognition of thorough treatments of this question have appeared among us the "importance of association for philanthropic purposes," and are accessible to everyone, e.g., in addition to that Eastern expansion of "self-love" "to general philanthropy," self-District Report '73, the highly meritorious, godly and thorough improvement of the members of the secret societies by helping work by I. H. Brockmann, Lutheran pastor, "Christian and Ernst" "the needy and suffering," so as to become an "imitator of God. 2c. In the latter work the secret society of the Odd- Fellows is Brockmann, op. cit. p. 98, shows here also excellently and preferably treated, in the former admittedly everything more correctly how these people, standing on their heads and fundamentally than in detail. - In his professional, unsought fight therefore turning everything upside down, in opposition to against the secret societies, both "Freemasons" and "Odd-God's word, first seek and set the fruit and then the tree, and Fellows" as well as "Druids" and "Sons of Hermann", the author already here make the "Saviour" superfluous, since the "doers of this essay had occasion to become acquainted with and to of good" "with a conscience,... free from offence against God evaluate all secret societies according to their respective and man," can certainly not be poor sinners. The "second or "Constitutions" 2c. - In what follows, therefore, the various covenant degree," with its special obligations against the positions of these secret societies will be duly considered. In the "brethren," pushes general charity more and more into misty case of some, their fully developed "doctrinal edifice," which is distance. The "praiseworthy effort" to "rescue a brother from the accessible to everyone, proves the judgment that and why they hand of an enemy" is illustrated by "a bundle of sticks," which are forbidden to a Christian according to their own confession; break more easily individually than as a whole. The exhortation in the case of others, it is shown from their "morals," which come (showing the bow and arrow): "In peace prepare thyself for to light even in the "constitutions," that these are different from war!" also sounds more Indian than Christian. But what is the Christian morals, and that therefore also their fellowship is use of the Christian, too? "Every brother" in the second degree forbidden and impossible for a Christian - according to God's of the Odd Fellow Order can "easily resist evil and bring about Word. - good." - So in the second degree, a fortiori, one no longer needs

As far as the "secret hawkery" is concerned as the first point a Saviour. - The holder of the third or "Royal Blue" degree is not that characterizes the secret societies "as unchristian and only obliged and enabled to serve, but to sacrifice himself for unchurchlike," we must first distinguish between "Freemasons" the brethren as a "member of the great family of the Odd and "Odd Fellows" on the one hand (Knights of Pythias, etc.) Fellowship". - Yes, steadfastness in "reverence for God and in and "Druids" and "Sons of Hermann" on the other. According to keeping His commandments" assures these Knights of the Brockmann (loc. cit. p. 96 ff.), however, we understand by that Third Degree of the Order of the Odd Fellow "in the midst of all "Geheimthuerei" 1. the distinguishing marks, which - at most storms". differentiated in names - are peculiar to all secret societies:



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The "signs of divine benevolence" "and the visits of the heavenly messenger, the Holy Spirit". - My humble self thinks here of the pea-fresh dove of Muhammad, which, dressed by this great lying prophet, gave him the appearance of heavenly revelations.

What wonder, if now finally the fourth or "memory degree" tears down the artificial partitions of "creeds", "commonwealths" and "sects". Exalted above "disunity and prejudice," the four-degree Odd - Fellow calls "mankind" "our family, the earth our fatherland, the human race our people." What does he care for the old-fashioned phrases, "We have here no lasting city, but the one to come we seek" (Heb. 13:14.), and: there "is yet a rest present to the people of God" (Heb. 4:9.)? -

The fifth or "Scarlet Degree," that of the "Order of Priests," makes its holder another "Aaron," "Priest and Prince over himself and others." So he "blesses and purifies others". As he has only now "power to speak," so also only now can he obey the great truth: "Correct the errors and strengthen the faith of thy brethren,-it is thy office-your right-your duty!" - Who does not recognize here the diabolical aping of 1 Pet. 2, 9: "But ye are the chosen generation, the royal priesthood" 2c., and Luc. 22, 32. (Christ's word to Simon Peter): "if thou be converted some day, strengthen thy brethren."?-

If the five-degree Odd-Fellow is a man of honor, he will possess and prove ambition enough to acquire also the three camp degrees: 1. the "patriarchal" (special duty of hospitality towards the brother-patriarchs), 2. the "golden rule-degree" (e. g. "creeds" equal "differences of opinion"! "Followers of different teachers, ye are, after all, worshippers of One God" ..., "have left their prejudices at the door, and mingle in One circle of brotherhood, harmony, and love," namely, "the descendants of Abraham, the various followers of JEsu, the Pariahs of the stricter sects"), 3. the "Royal Purple Degree." Here the highest-graded Odd-Fellow enjoys a foretaste of "the immortal, glorious immortal rest itself." The "full light" in whose radiance he now bathes transforms death for him into "triumph" and takes him "to the land of eternal delight." - Who does not see here the devil's larva, how this light-shy father of lies abuses the word, "Death, where is thy sting?" 2c.

The secrecy of the secret societies, which have the institution of "degrees", extends so far that no member of a higher degree may communicate to a member of a lower degree what he has in advance of the latter (cf. Brockmann, op. cit. p. 104 and note t.), where it is reported in "Heart and Hand" No. 96.1872 that in the G. L. V. St. (Grand Lodge of the United States), "which keeps all its meetings secret", "secret meetings" still take place, "to which the Grand-Sire admits only a few chosen ones", where then "the plans are forged", "for the execution of which so many members of the Order, unconscious to themselves, allow themselves to be used". -)

Now it is true, of course, that there are secret societies in which there may be little or no "secrets," in which it is only a question of "support," as will be shown in more detail at Thesis III. and IV. (Cf. Synodal Report of the Eastern District of 1873, p. 36.) will be shown more fully. But for what then also

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only the semblance of "secrecy"? What is the use of colours, ribbons, masquerades, signs, etc.? Christians are not only to avoid evil, but also the appearance of evil. - The pretext of the secret societies against the church, "that a government, a family also has secrets," falls to pieces for the very reason that these are God-ordered estates (cf. S.-B. of the Eastern District '73, p. 34 under No. 6. and here below Thesis III, 2.) and "as such," i.e. as far as their purpose is concerned, they have no secrets. Everybody knows what and for what purpose State and Marriage 2c. is. - But it may also serve to shame at least those secret-society members who still want to be Christians, if they are reminded that and how the church itself makes no secret of "God's secrets," Word and Sacrament. She lays out, presents, and offers even these with the most unbiased candor. (Cf. S.-B. d. Oestl. Distr. '73, p. 35, middle.) - Another reason which speaks against the secrecy of the secret societies is that through them a partition is erected even between those who, according to God's Word, are to have no secrets from each other: the man belonging to the Lodge must lie to and deceive his wife, in that he must have and keep "secrets" from her. The damage done to marriage and the state by secret societies is as yet beyond open proof, but it is certainly great enough to warn against a union in which, contrary to God's word, distinctions are made and partitions erected which are contrary to the nature of God's established estates.

(Conclusion follows.)

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(Sent by G. S.)

### A likeness.

There was a **noble maiden**, quite beautiful and rich, who stood under high guardians, that these should protect her, because greedy **relatives** desired as laughing heirs her rich **inheritance**.

Then the guardians agreed with the evil relatives to take the virgin aside and to divide the inheritance. How should they do it? They decided to bury her alive and to give her a sleeping draught beforehand. As they thought, so they did. They gave the maiden a **poisonous sleeping draught**, and she sank into a swoon and seemed dead.

The guardians asked for a large funeral party and made very **pious faces**. Just as they were about to close the lid of the coffin, the Virgin awoke. The mourners begged her to lie still and assured her that everything was for her own good, but she jumped out of the coffin with a cry of horror and hurried into the open air.

The guardians and relatives came after them to catch them again and bury them. Then it was a hunt over hill and dale. Some of her dead clothes, the last nest of her great riches, still remained on the bushes; but fear gave her haste, she escaped. For a long time she wandered about in the fields and woods as a beggar; at last a compassionate soul is said to have given her a stable to live in.

The guardians and relatives **did not** want to let the **inheritance** go, and maintained that she was dead; but since they could not bury the virgin, because they no longer had her, they placed a **stuffed** doll in the coffin, covered it with a lid in which glass panes had been placed, and set it in the coffin with a **piece of glass**.



To the ecclesiastical chronicle.

I. America.

Has been there elsewhere, - in Richmond, Va. but for the first time, namely, a whimsical "opening" of a church building bearing the name "Lutheran." For years the Virginia Synod (of in the Landeskirche, but nevertheless the Landesconsistorium England) had labored in vain to gather a congregation in the metropolis of the State. At last after the fourth attempt it succeeded. A young man, educated at Gettysburg, was sent last year by the Virginia Synod to Richmond, in the hope that through him the desired end would at last be attained. This was accomplished to such an extent that, with the help of the Virginia Synod, the envoy built a stately chapel and "opened" it on the Sunday after Easter. And how was this "Lutheran" chapel "opened"? According to the following program: On Sunday morning and evening Reverend Conrad, D. D., two name Lutherans. In addition, a Baptist preacher also participated and the music was provided by the "chior" of Baptist congregation. - But that was only a part of the program. The celebration was to last the whole following week. Monday evening it was again the turn of a nominal Lutheran; Tuesday evening a Presbyterian; Wednesday evening, in alternation, the pastor of the chapel; Thursday evening a Baptist, and Friday evening, at the close, a Methodist. Thus the clear proof how miserable eS stands with the Virginia Synod. Their pretense of professing the Unaltered Augsburg Confession is empty talk. How they can cope with the 9th and 10th Articles of the Augsburg Confession, for example, with such practice - of course, only those who have actually read the Confession, would be inexplicable if one did not know the into the ministry of the Landeskirche as a dear fellow believer ostrich stomach of these people." Whoever joins this church and yet thinks he is a Lutheran must understand by Lutheranism a conglomeration of all sects.

Secret Societies. The news contained in No. 5 of the "Lutheran" about the struggles of the dear congregation in Michigan City prompts me to make a short, practical remark, which might be of use and piety to those who find themselves in a similar situation as the dear brethren of that city. The news I have received includes the announcement that the Michigan City congregation has added to the clauses of its constitution the clause: "No one can become a member of this congregation who is a member of a secret society." That this clause does not under all circumstances accomplish its intended purpose, I know from experience. A certain (non-religious) society, in order to make it impossible for lodge brethren to enter, had included in its constitution almost word for word the same passage; after the lapse of some time various members of the society in question joined a lodge. When, on the basis of this clause, their resignation from the association was demanded, they invoked the wording of the clause and claimed that they were not forbidden to join a lodge once they had been admitted to the association. The clause should therefore be worded as follows: No one can become, be, or remain a member of this congregation who is a member of a secret society.

II. foreign countries.

Saxony. In our issue of the first of April we reported that on February 20 of this year a number of faithful preachers and laymen gathered in Chemnitz in order to protest together against the fact that the Landesconsistorium had again issued a

The state consistory, in a public declaration, disapproved of the fact that those preachers and laymen had taken the liberty of raising their voices in that matter and of representing a special party in the state church. It is true that in a public declaration the Landesconsistorium disapproved of the fact that those preachers and laymen had taken the liberty of raising their voices in that matter and of wanting to represent a special party bearing the name "Lutheran." For years the Virginia Synod (of in the Landeskirche, but nevertheless the Landesconsistorium England) had labored in vain to gather a congregation in the metropolis of the State. At last after the fourth attempt it succeeded. A young man, educated at Gettysburg, was sent last year by the Virginia Synod to Richmond, in the hope that through him the desired end would at last be attained. This was accomplished to such an extent that, with the help of the Virginia Synod, the envoy built a stately chapel and "opened" it on the Sunday after Easter. And how was this "Lutheran" chapel "opened"? According to the following program: On Sunday morning and evening Reverend Conrad, D. D., two name Lutherans. In addition, a Baptist preacher also participated and the music was provided by the "chior" of Baptist congregation. - But that was only a part of the program. The celebration was to last the whole following week. Monday evening it was again the turn of a nominal Lutheran; Tuesday evening a Presbyterian; Wednesday evening, in alternation, the pastor of the chapel; Thursday evening a Baptist, and Friday evening, at the close, a Methodist. Thus the clear proof how miserable eS stands with the Virginia Synod. Their pretense of professing the Unaltered Augsburg Confession is empty talk. How they can cope with the 9th and 10th Articles of the Augsburg Confession, for example, with such practice - of course, only those who have actually read the Confession, would be inexplicable if one did not know the into the ministry of the Landeskirche as a dear fellow believer ostrich stomach of these people." Whoever joins this church and yet thinks he is a Lutheran must understand by Lutheranism a conglomeration of all sects.

L. ambiguity, and had understood by the "essential content of faith" nothing else than what he understood by Father, Son, and Holy Spirit, and by becoming blessed through faith. For this very reason the Consistory itself had him asked, not whether he believed the doctrine confessed in the first and fourth articles of the Augsburg Confession, but whether he accepted the essential content of faith. In this way the Consistory evidently opened a large, wide gate for him, through which he could slip away, and thus the Consistory could keep up the appearance as if it had only given the confirmation to the gray man after the examination had been made. This dishonest game, in which both parties knew that they were deceiving each other, is worse than if Graue had admitted his unbelief and the Consistory had confirmed him anyway. In its statement, the Consistory does indeed mention the attacks it has experienced in the paper of the licentiate Stöckhardt, "Die Lutherische Freikirche," but it says: that "the tendency and tone of this paper put the highest church authority of the Lutheran State Church beyond the effort of a reply. Now this is very cleverly said, but since Stöckhardt held God's Word up to the Consistory, the Consistory, if it wants to be a Lutheran one, would have had double cause to justify itself from God's Word, or rather, since this was impossible, to admit its wrong. God is doing much now to open the eyes of all sincere Lutherans in the national church, however weak they may be, to see in what ghastly prison they are. Would that they would recognize this time of their visitation and act accordingly!

W.





Thuringia. What has not yet been permitted by the "church authorities" in Prussia is already taking place in Thuringia. On January 9, as reported in the "Allg. Ev.-Luth. K.-Z.", the marriage of a Christian and a Jewess was blessed in the main church in Eisenach. The Jews of Eisenach gathered in large numbers around the altar with the image of the one whom their fathers crucified and whom they themselves curse as the "hanged one". Two Protestant clergymen shared the honor of having offered the ecclesiastical blessing to this marriage, Pastor Weitemayer, who, to one regret, was prevented by illness from performing the ecclesiastical act, and Senior Pastor Marbach in Eisenach, who, after a tranrede spreading over Prov. 24:3 ("by wisdom shall a house be built, and by understanding shall it be preserved"), blessed the marriage in the name of the Triune God. The ecclesiastical dispensation could have been granted with the remark that legal obstacles would not stand in the way of the ecclesiastical blessing of this marriage. In this case, those two pastors in Eisenach and their church authorities were sorely lacking in "wisdom" and "understanding". (Freimund.)

Brunswick. The state of Christianity in the city of Brunswick is also sad. Of 772 bridal couples, 337 spurned the church wedding; of 2732 children born alive, only 2116 were baptized. The "Braunschweiger Anzeigen" (an official newspaper) also speak of "Jewish baptized" (!) children!

(Freimund.)

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### Preliminary death notice.

After a prolonged rheumatic complaint, on the 12th of April, in the evening, shortly before ten o'clock, our dear brother, Rev. C. I. Weisel sr. of Williamsburgh, N. Y., passed away blessedly as a result of a heart attack which finally occurred, and on the 16th of this month his faded body was buried with Christian solemnity amidst exceedingly numerous congregations - a sign of the love which the deceased had earned in many hearts by his faithfulness. The memory of this sincere soul will remain in blessing. W. [Walther]

### Inaugurations.

On the first Sunday after Easter, Rev. A. Willner (formerly of Chandlerville, Ill.) was installed at Palmyra, Missouri.

Fr. Nützet.

On Sunday Judica, the 18th of March, the Rev. C. Holst was installed in his new office at the congregation of Horicon and Burnett, by order of the Pres. C. Seuel.

Address: Bov. O. Holst.

Box 147- Lorioov, Dockgo Oo., >Vis.

On the first Sunday after Easter, Rev. S. K. Klep- pisch was inducted by me tm the order of Mr. Praeses Wunder, assisted by Herm Rev. Dorn, into his congregation at Troy, Ill.

Br. Ottmann.

Address: Bev. 8th L. Lloppisek,

Dro^, ZLnäisoü Oo., Ill.

On the 2nd Sunday after Easter, Pastor Tr. Häßler was introduced in the morning in the Lutheran ZionS congregation on Lincoln Creek and in the afternoon in the Lutheran Jmmanuels congregation there in Seward County, Nebraska, by order of the Reverend Presidium byK Th. Grüber.

Address: Rov. Dr. Ilaosslor,

Mur^svills, 8ovar<1 Oo., Rvlrr.

By order of the Presidency of the Illinois District, Mr. Eduard Beck, since pastor at LemarS, Iowa, was installed in his new office at Jacksonville, Ill, on Sunday Misericordias Domini, April 15, by the undersigned.

F. Lochner.

Address: Rov. B. Book.

Box 1318-

.laolcsonvills, Ill.

After Mr. Rev. I. Kruger, with the grant and retention of his congregation in Dakota, made a call to the Evangelical Lutheran congregations at Frihern Elizabethtown and Fernus Falls



I received and accepted the same on the 2nd Holy Easter. Easter I inaugurated him into his office there by order of the Holy Presidium.

R. Winkler.

Address (from 1 August) r  
Itov. "I. ILrusZor,  
Versus b'MZ, Ot-Lor lall 60th, Meow.

### Illinois - Synod.

The Evang. Lutheran Synod of Illinois and other States will assemble this year, God willing, at the congregation of the Rev. R. Knoll, at Beardstown, Ill, from the Thursday before Trinity Sunday to the following Tuesday.

Brothers, come, all of you! Each one is requested to announce his coming to the Dustor looi two weeks in advance.

G. Mochel, Secretary.

The meetings of the

### Illinois - Districts

of the Lutheran Synod of Missouri, Ohio and other states will be held, s. G. w., from the 6th to the 12th of June in St. Paul's Church, Chicago, Ill.

The main subject of the discussion will be r Nos. VI. to VIII. of the "Theses on Union or Fraternal and Religious Union". ecclesial community".

All who intend to attend the Synod must report to the local pastor, Rsv. n. 100 Huron 8t., OdiosZo, Ill, at least two weeks before the beginning of the Synod. to register.

The arriving Synodicals will be directed to their quarters in the schoolroom of St. Paul's Church (vor. Vr-ttilclin L 8uperior 8ts.).

B. Burfcind, Secretary.

### The Northern District

of the Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as had been decided, but rather

on the Hten July

in the congregation of the Rev. Hattstädt at Monroe, Mich.

This change of time was decided upon by the High". Mr. President of the Northern District at the unanimous request of the Pastoral and Teaching Conference of the State of Michigan, because the Northwestern District has changed its meeting time to the same day (June 20), without taking into consideration that the Northern District had already set this day.

All members and guests do not want to forget to register in time.

K. L. Moll, Secretary.

### The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio and other states is holding its convention this year

At Altenburg, Perry county, Missouri, on the IOth of October, and

following days. E. Lenk, Secretary.

Those Pastors and Teachers who have received a Circular signed by Herm Pastor I. I. Oetjen, I kindly request, if they send their contributions to me by "Ltollo^Oräsr", to address them to Kortd 8t. Douis 8tation, 8aint I-ouio Dost, ODos, instead of to "8t.. IEi8, Älo." It will save me much trouble and loss of time.

Rorth St. Louis, Mo. 18th April V7. L. C. E. Brandt.

### Conferenz - Ads.

The Southwest Indiana Concordia Conference will meet at the church of Rev. Bachmann, May 29-31, in Evansville. I. W. Müller.

The Chicago Pastoral and Teachers' Confrfrmation will meet on May

!0 at 2)1hrs in the afternoon. All members are requested to attend. F.

A. Drewer.

Dic"Northwestern Teachers - Conference" of the German ".Lutheran Synod of Missouri, Ohio and other states will assemble, s. G. w., July 24 to 26stea, at Mil-"anke, Wis.

H. G. L. Paul.

### Books - Ad.

Available at M. C. Barthel's in St. Louis:

Emergency Justification of the Resignation of Missionaries F. Zucker, A. Grubert, O. Willkomm, C. M. Zorn from the Leipzig Mission. By C. M. Zorn, pastor of the Lutheran Trinity Church at Sheboygan, Wis.

It is known to the readers of the "Lutheran" that some time ago four missionaries left the Leipzig Mission. One of the fighters has already won the crown of eternal life, one serves the Lutheran Free Church in Saxony, two are in the service of the Lutheran Church here. (A fifth, who had first fought with these, has retreated.) The step of these men has been judged quite differently. As it has served many for joy and strengthening of faith, so it is for many an antidote.

The Lutheran Church has been the object of a great deal of consternation and has therefore been attacked most vehemently. Some documents have already been published in the "Lutheran" to justify this step and to defend against the attacks. However, since the enemies are not yet silent and an explanation of the entire transaction can only be of great blessing, one of the dear men, Pastor Zorn, has told us the entire course of events in the above document and has substantiated everything he communicates with unimpeachable documents. He tells us how he and his faithful fellow confessors became misled by the new theology, how they were more and more urged to make up their minds, how they fought, how they were victorious, - not for their own glory, but for the glory of Christ and His heavenly truth.

The book is therefore of great value in more than one respect: it provides a piece of church history of recent times, it offers a glimpse into the Leipzig mission, into the German regional churches and their theology, and above all it serves to strengthen the faith in these last sorrowful times, when witnesses to the truth are becoming fewer and fewer. No one will read it without drawing rich blessings from it. It contains 106 pages in mostly close print, and costs 40 cts. with postage.

G.

In several" days" appears in a new edition  
The

Core and Star.

With a historical introduction and brief explanatory notes.  
The Lutheran Christian people by order of the Reverend Lutheran Church.

Synodal Conference of North America presented by C. F. W. Walther.

Price: 40 cents postage paid.

NB: The first edition of this book, 3000 copies strong, was sold out as soon as it was finished. The second edition, 5000 copies strong, will be ready for dispatch about Ren d. M., and then all orders received so far will be executed one after the other.

Judelfestbüchlein für die liebe lutherische Schulfugend. A discussion of the confession completed at Bergen Monastery near Magdeburg on May 29, 1577, called the Concordia Formula. Presented by E. W. Kähler.

Price: 5 cents each, 50 centS per dozen, 50 pieces 81.50.

The second edition will also be published in a few days and all orders can then be fulfilled again.

For poor students: Some Kindtaufs Collects by Past. Birkmann in Lee County, Ter., 88.55.  
For the emigrant mission in Baltimore: from an unnamed person in Collinsville, Ill, 82.00.  
For the Sondhans family: from the Women's Association of the congregation of the "Past. Lehn" in New Haven, Ind. 85.00.  
To the seminary household in St. Louis: From N. N. by Past. Karth at Humboldt, Kans. at, 83.00. By N. N. at Mayville, Wis. at, 82.50.  
To the seminary household in Springfield: by N R. in Mayville, Wis. at 82.50.  
For the Pasto en Ruff, Jske and Teacher Hopf: By Past. Vetter in Cole County, Mo., 85.00. By N. N. in Frohna, Mo., 815.00. Collecte of the congregation of the Past. Wisse at BrownSville, Mo., 88.50. by Past. Jungck in Jackson, Mo., 83.00. collecte of the congregation of the Rev. Biltz in Concordia, Mo-, 813.00. From some members of his congregation, 85.50. From the congregation of the Rev. Stephen at Waverly, Iowa, 86.50. Don Past. Graves in St. Charles, Mo. 83.00. From the Texas Pastoral Conference by Rev. Stiemke at Serbin, Tex, 821.50. by Rev. Nütze in West Ely, Mo., 85.00.  
For Pastors Ruff and JSke: From Past. Bünger in St. Louis, 84.00. By the same from Mrs. Casse" 82.00, from Th. Bügel 84.00, from Franziska Schmidt 82.00. From B. by Past. Gräbner in St. Charles, Mo. 82.00. By Rev. Kaspar in Lee County, Texas 85.00.  
For Pastor Jske: From Past. Drögemüller 82.00. N. N. at Springfield, Ill, 50 CtS. Past. Michels in Gasconade County, Mo., 85.00; Wittwe Otto in St. Louis, 81.00; F. Nothdurft by Past. Jungck at Jackson, Mo., 85.00.  
For Rev. Ruff: From F. Nothdurft through Rev. Jungck at Jackson, Mo., 82.50.  
For teacher Hopf: From Past. Bünger in St.Louis 81.00. Through the same from Th. Bügel 81.00, from Mrs. Casse" 81.00. From F. Nothdurft through Past. Jungck at Jackson, Mo. 82.50.  
St. Louis, April 22, 1877. E. Roschke, Cassirian.

Proceeds to the Treasury of the Illinois District:  
For the synodal treasury: bequest of the late Mrs. Pastor Engelbrecht in Chicago 850.00. By Pastor Wunder there from W. Kriedemann 81.75, from sr. Gemeinde 831.70. From Past. Mueller's congregation in Ehester 811.60. By W. Mårten from Past. Wangerin's congregation at Bethlehem 82.40. By Teacher E. Rosseau, contribution, 82.00. By Rev. Nachtigall at Waterloo by sr. Cross - congregation, 84.25. By Ph. Fetzer, Palm Sunday - Collecte of Past. Lochner's congregation in Springfield, 820.83. By Past. Bartling's congregation in Chicago 835.00. W. Heuer in Addison 82.00. Easter - Collecte of the congregation there 823.01. By Past. SuccopS congregation in Chicago 831.35. Of Past. Detzer's congregation in Des Platnes 810.06. Past. Rauschert's congregation at Dalton 8'14.00. Of Past. H. H. Holtermann, contribution, 84.00. (Summa 8243.95.)  
For inner mission: through Rev. Lochner in Springfield, one-half of the collections in missionary hours, 88.70.  
For the seminary organ in Addison: By Kassirer Eißfeldt in Milwaukee 81.00.  
For poor students in St. Louis: From Past. Bartling's congregation in Chlca-o for Stud. Ross 87.87.  
For poor students in Springfield: through Past. Wagner in Chicago from the Young Men's Association 825.00.  
For poor students in Fort Wayne: Through Rev. Engelbrecht in Chicago from the Women's and Young Men's Associations, 85.00 each for Bendin. Through Rev. Succop there from the Young Men's Association for Otte 815.00. By Past. Wunder from the Young Women's Association for L. Schwartz 810.00 and for M. Große from the women in his congregation 86.50. By Pastor Bartling in Chicago for Max Albrecht from F. Albrecht 810.00 and from the Jungfrauen-Verein 85.00; for Ph. Kohn from the Jungfrauen- Verein 87.00, from the Frauen - Verein 88.00. (Summa 871.50.)  
For poor seminarians in Addifon: By Past. Sommer in Song Grlen, Md, Collecte at Momberger" infant baptism, 82.25. By Wittwe Heuer in Addison 810-00. By Teacher Krmnina in Lake Creek, Mo" Collecte of congregation on Palm Sunday, 88.95 and by N. N., thank offering for happy delivery, 85.00. By Past. Reinke in Chicago from the Virgins - Association for K. Appeal, 810.00. By Past. Succop in Chicago from the Women's Association for A. Beeskow 85.00. By I. S. Simon in Monroe, Mich. for Joh. Dörfler 87.85. By members of the DrcieinigkeitS - Gemeinde in Chicago for H. Bur- mister 820.00. By Past. Lange in Chirago from the Virgins' Association for Th. Baumgart 810.00. (Summa 879.05.)  
For the emigrant mission in Baltimore: from Past. Engelbrecht's congregation in Chicago 86.75.  
For the emigrant mission in New York: From Past. Engelbrecht's congregation in Chicago 86.75.  
For Past. Brunn's institution: by G. Brauns in Crete, Collecte of Past. TranbS Parish, 810.25.  
For the congregation tnLawrenceburgh,Ind: From Past. Engelbrecht's congregation in Chicago 86.75 and from Past. Lange'S congregation there 85.00.  
For the congregation in Hudson, New Yorkr From Past. Lange'S congregation in Chicago 85.00"  
For the congregation in Ephraim, WiSc.: From Past. Lange'S congregation in Chicago 8'5.00.  
For the congregation inPaducah,Ky.: From Past. Lange'S congregation in Chicago 85.00.  
For aged and sick pastors: By Pastor Achenbach in Venedy of W. H. 810.00.  
For Pastor Ruff: From Past. Brüggmann in Rodenberg 82.00. By Prof. Selle in Addison from C. K. in Chicago, by himself and by Past. Rauschrtrt in Dalton 8'2.00 each. by Past. Succop by I. H. Succop 85.00. By Past. Bartling from Joh. Pfiiter in Chicago 81.00, from H. B. in Addison 8'1.00. (Summa 815.00.)  
For Pastor Jske: From Past. Brüggmann in Rodenberg, by Prof. Selle in Addison from C. K. in Chicago, and by himself 82.00 each. By Past. Rauschert at Dalton 82.00. By Past. Succop by A. Succop 85.00, by W. Redemann 81.00. By H. B. in Addison 8'1.00. (Summa 815.0t).)

Income in vie cash register veS western district:  
To the synodical treasury: collecte of the congregation of deS Past. Vetter in Cole County, Mo., 82.90, from himself 82.10. From Rev. Klindworth in Washington County, Tex., 84.00. Rev. Lenk's congregation in St. Louis, Mo., 810.00. Collecte of the congregation of the Rev. Polack in Cape Girardeau, Mo., 814.15. by Rev. Bünger in St. Louis, 82.00. past-Fackler's Gem. in St. Louis County, Mo., 87.50, by himself 8'2.00. Collecte of the congregation of the Rev. Wetzel in Glasgow, Mo., 85.00. by the Zions Grmgemeinde in Lincoln, Benton Co. Mo., 86.70. congregation of the Rev. Biltz in Concordia, Mo., 825.00. from Past. NützelS congregation in West Ely, Mo., 8'5.75. From TrinityS district in St. Louis, 811-80. From N. N. in Neu-Grhlenbeck, Ill., 8'2 00. Collects from congregation of the Rev. Bremer in Benton County, Mo., 810.00. Collecte of the congregation of deS Past. Bäpler in Benton County, Mo., 83.15. Collecte of the congregation of Frohna, Mo., 820.00. Collecte of the congregation of the Rev. Vetter in Cole County, Mo., 85.25. Collecte of the congregation of deS Past. Kanning's congregation at Maxsield, Iowa, 84.00, of himself 83.00. of Past. Zschoche's congregation at Atchison, Kans., 83.50. teacher Hölter at St. Louis 82.00. of the JmmanuelS District at St. Louis 812.50. Easter Collecte of the congregation at Decatur, Ill, 88.00.  
For inner mission: Collecte of the parish d. Past. Bergt in Paitzdorf, Mo., 85.70. From its branch parish 82.70. From H. B. in Perry County, Mo., 82.00.  
To the Synodical Missionary Fund: from the school children of the Rev. Brkkmann, in Lee County, Tex. at 82.10. From an unnamed person in Collinsville, Ill. at 82.00.  
To the building fund: from some members of the congregation of the Rev. Klindworth in Washington County, Tex., 89.00. Rev. Sievers' congregation in California, Mo., 87.00. From some members of the congregation of the Rev. Biltz at Concordia, Mo., 821.50. Bon of the peace congregationc of the Rev. Demetro at Perryville, Mo., 812.40.  
For the emigrant mission inNewYork: From the congregation of the Selle in Addison from C. K. in Chicago, by himself and by Past. Rauschrtrt in Dalton 8'2.00 each. by Past. Succop by I. H. Succop 85.00. By Past. Collinsville, Ill, 8'2.00.  
For Past. Brunn s Institution: From an Unnamed Person in Collinsville, Ill, 82.00.  
For the Hermannsburg Mission: From N. N. by Past. Karth in Humboldt, Kans., 84.00.  
For the Taubi-ummen Institution: from G. Kanke by Past. Michels in Gasconade County, Mo., 82.00. From an unnamed person in Collinsville, Ill., 81.00.

For teacher Hopf: From Past. Brügmänn at Rodenberg 41.00. Prof. Selle at Addison 42.00. C. K. at Chicago 4-2.00. From Past. Rauschers at Dalton 42.00. H. B. at Addison 41.00. (Summa 48.00.)  
For the three sick brothers in Michigan: By Past. Bartling by I. Hinck in Chicago 41.00.  
For Rev. I. L. Hirschmann: By Past. Miracles by K. Mickow in Chicago 44.00. By Past. Bartling 41.00. By Past. Succop by A. Succop 4-5.00, by himself 4-5.00. By Past. Meinte by Elisr Richter 4-2.00. By H. B. in Addison 41.00. (Summa 418.00.)  
For Pastor Multanowski: From Past. Bartling in Chicago 4'1.00.  
For the orphanage near Boston: from Prof. Selle at Addison 4-1.00. H. B. there 41.00.  
Addison, III, Apr. 4, 1877; H. Bartling, Cassirian.

They come into the caste of the "northern" district:  
To the synodal treasury: From the congregation of Rev. Par-tenfelder 418.75. Thank-offering from Mrs. C. Mohr 4'2.00. From the congregation in Frankenlust 423.00. From the congregation in White Rock 47.00. From the congregation in Ridgeway 43.55. From the congregation in Waldenburg 4-10.13. From Past. Böling 42.00. from the congregation in Schbewaing 47.00. from Mr. Gutekunst 4-1.00. from G. Kunderinger 41.00. past. Hahn 42.00. Pastor Schröder 42.00. Andr. Galsterer 45.00. By Rev. Ernst 41.23. By Past. Ernst 42.00. Rev. Kirmis 42.12. Thanksgiving offering by F. Garschke 41.00. Collecte at Seebachs 50 Cts. From the congregation at Manistee 420.00. congregation of the Rev. Parten-felder 415.30.  
To the -seminar household in St. Louis: Hoch- zeitscokrcrte at A. Freiberg 46.40.  
For the emigrants - Mission in New York From the congregation in Hadley Hill 41.96. congregation in Frankenlust W.60. congregation in Sebowaing 43.60. from A. Galsterer (for the burned emigrant house) 45.00. from d. Gemcinde des Past. Hattstädt 46.33. Parish in Manistee 46.13.  
For the Emigrant Mission in Baltimore: From the congregation in Frankenlust 44.00.  
For t a u b u m e n - A n s t a l t: By the school children of Teacher Gräbner in Bay City 46.25.  
For poor students in Springfield: by Past. Ernst for Heiner 46.85. By the congregation at Leland 44.14. By the branch at Good Harbor 42.61.  
For poor students in Addison: From the community in Frazer 48.00.  
To the widow's fund: From Past. L. Traub 41.00. Collecte on Past. Dernh. Sievers'wedding 47.61. From the parish at Hadley Hill 42.36. Hochzeitscollecte at Neu 42.20. From Past. Böling 44.00. From the congregation at Frankenlust 414.34. From Past. Sievers 45.00. pastor Hahn 41.00. past. Schroeder 44.00. G. Meitz50Cts. Pastor Ernst 44.00. Past. Michael 45.30. from the congregation of the Rev. Spindler 46.00. by himself 44.00.  
For Gentile Mission: Epiphany Collecte of the congregation at Jda H. 45.00. From the congregation at Hadley Hill 41.03. From Ch. Range 50 Cts. From the congregation at Frankenlust 417.08. From F. Wüt 41.00. From the St. Stophans congregation of the Rev. Schroeder 41.00. From the missionary box o'n Tctewawa 46.00. By Past. Ernst (for Hermannsburg) 411.10. Collecte at mission hour and dismissal ceremony in my school 45.20.  
For the proseminar in Steedrn: Collecte at the mission hours in Waldenburg 416.20.  
For the orphanage near St. Louis: HochzciitS- collecte at Past. Beruh. Sievers 47.00.  
For Pastors Rufs and Jske and Teacher Hovf: From the Women's Fund in Adrian 410.00. By Rev. Ernst 42.12. From I. Stöckrt Sr. 45.00. G. Mohr 41.00. Teacher I. H. Meyer 43.00. Rev. Ernst 43.00. C. Schöncn-berger at Jonesboro 415.00. From the Men's Concoidia Association at Efsingham 49.00. From the worthy Women's Association there 4'5.00. From Rev. G. A. Doepler 75 Cts. By Past. A. H. Wetzet by H. D. Kothe 47.00. By some friends in Beardstown, Ill, 412.00. by Teacher Brinkmann 45.00. by Past. Lemke 45.00. From the congregation in Bay City 411.00.  
For inner mission: Epiphany Collecte of the Gcm. in Frankentrost 410.10. and that in DallaS 47.75. From F. Will 41.00. By Past. Sievers by Kassirer Meier 4200.00. by the congregation in Port Oneida 41.00. by some members in Good Harbor 75 Cts. H. Bardcnhage 25 Cts.  
For the congregation of Pastor Wagner in Hesse: From C. Bieth in Detroit 42.00.  
For the congregation at Lawrenceburg h, Ind: From the congregation of the Past. Hattstädt 46.19.  
For the G'emeinde in Wellcsley, Can.: From the parish in Frankenlust 410.00. From I. Seclbindcr 50 Cts.  
For the Town Maine congregation: from the Frankenlust congregation 412.50.  
For the orphanage in Boston: Through Pastor Ernst 48.83.  
For the congregation in Platt eville: From the Gemcinde of the Past. Hattstädt 46.19.  
Monroe, April 4, 1877. I. S. Simon, Cassirer.

Entered the coffee of the Eastern District:  
For the synod treasury: From the congregation in College Point 46.00. congregation tn Williamsburgh 49.00. from Bro. Schäfer 42.00. from the congregation in Tonawanba 44.25. from Past. Beyer's congregation in Pittsburgh 427.00. By Past. Beyer, gift from Pittsburghside from One who does not wish to be named 4500.00.  
For the orphanage near Boston: From "Midian" 45 00. From the Women's Missionary Society in Albany through Past. Frey 410.00. Verlodungs - Collecte bci Lh. Slockmgcr 43.26. From I. Hey through Past. King 45.00. don lutu 25 cts. By Mrs. Engelhardt 50 Cts.  
For the heathen mission: By Past. Engclder, in Christian teachings collected, 427.00. By the Gemeinbc in College Point, for Hermannsburg, 410.00.

For the widow's fund: From "Midian" 41.28.  
To the college maintenance fund: from d. parish in New York 410.03. St.-Pauls - Gern, in Baltimore 428.79.  
For inner mission: collected through the "Kinderblatt" 47.50.  
For the Baltimore Emigrant Mission: from the Port Richmond congregation 45.00.  
For the church building inLawrcncsburgh: From the Women's Missionary Society in Albany by Past. Frey 45.00. From the congregation in College Point 42.75.  
New York, April 1, 1877. I. Birkner, Cassirer.

Received for the orphanage in Addison: From congregations 2c. tn Illinois: by Past. Dörmann in Yorkville from the Women's Association, 410.00, from the congregation, 47.00. By Past. Gotschb from the congregation at York Cmtre, subsequently, 42.49. By Past. Vomhof in Mount Car- roll 43.56, by Mrs. Dächer 42.00. From Addison: by Martha Francke 41.00, by Mrs. W. Lecsberg 45.00; by F. H. Firne 427.00; by D.Lührs 431.68; by F.Mesmbtrnk 42.00; by Wittwe Heuer 45.00; Collecte at H. MatthewS wedding 45.00; by W. Stünkel Sr. 42.00. By Past. H. Schmidt in Schaumburg, Collecte at Joach. Krambeer's wedding, 44 50, by Mrs. W. M. 42 00. by Rev. Trautmann in Gower by sr. Parish, 413.75. By Rev. Schüßler at Union Hill, Collecte at Mr. Withof's wedding, 42.28. From Chicago: By Rev. Succop from individual members of his. Gemeinde 43.25 and from Mrs. Träger 41.00; through Rev. Engelbrecht from Karl and Martin Helms 41.50, from Mrs. Köritz 42.00, Mrs. N. N. 410.00; from Mrs. Fiebcritz 50 Cts.,Past. Langes Gem. subsequently 41.00; by Past. Wagner from the congregation 429.00, from the Virgins' Association 47.00, from Ch. Pagels 42.00; by Past. Bartling from Fr. Kühl 45.00; by I. Kcmnitz, Collecte at Mr. Mau's wedding, 44.00; by Past. Wunder from H. Hänisch 45.00; by Rev. Döderlein: from the estate of Mrs. Zu Mallm 45.00, by H. Harm 41.00, by d. Gemeinde, belatedly, 43.00; by Rev. Lehmann from Friedcrike Kreuzburg 45.00. By Rev. Loßnrr of sr. Gemeinde in Brecher 4'203)0, Aug. Mönich there 41.00. By Past. Wehrs in Lake Zurich from Mrs. Schulze 90 Cts. and Collecte bci A. Völting's wedding 44.50. By Past. Müller in Kankakee from N. N. (inserted in the Klingelbrutel) 410.00, from the Gemcinde 42.11. By Past. Wünsch in Dwtght from Jakob Rächer 41.50. By Past. Nuoffer in Eagle Lake by Wm. Luttcrmann 45.00, W. Ohlendorf, H. H. Steegr, Fr. Meier, H. Bruns each 41.00, H. Schröder, H. Schciw each 42.00, W. Hart- mann 43.00. By Proviso: by Past. Strikter from the Gem. 440.22, from the orphans' box 42.69; by Joh. Schuster from F. Böger 41.00, Wallinton, Fr. Rost 50 Cts. each, H. Steinhoff 25 Cts. By Past. Hartmann from N. N. in Woodworth 45.05. From Rodenberg: by W. Pfortmüllcr 42.00, by Past. Brügmänn of the congregation 47.50. By Teacher Brase in Bloom- ington, Collecte bci I. Jeske's wedding, 48.55. By Rev. Mennicke in Rock Island from Chr. Schillingcr 45.00. By Rev. C. Schroeder of Sigel parish 43.00. by Don Dr. G. Heidmann in Elmhurst 41.00. by G. Brauns of Past. Traub's parish in Trete: by F. Sennholtz, D. Seehausen, G. Brauns, I. Themcr, H. Brandt, W. Dierson 41.00 each, A. Paulson, W. Schästlein, A. Schlemmer, H. Schweer, D. Boyens, H. Brncker, C. Steege, G. Schmidt, H. Schcer, H. Rohe, E. Rinne, I. Leising, I. Simmerer, Mrs. Salier, H- Paul 25 Cts. each, Kreft and Klaus, I. Dierson, H. Schräge, I. C. Rohe, Wittwe Schräge, W. Wehnhofcr, W. Rinne each 50 Cts., Ch. Nuppcrt, G. Hoffmann each 10 Cts., W. Tatge 20 Cts., I. O. Piepenbrink 44.00, C. Steege 30 Cts.; from the orphan box 43.40. (Summa 4366.13.)

From congregations etc. outside Illinois: By teacher Simon in Monroe, Mich., by P. Kleemann 41.00, by himself 80 Lts. By Kassirer Birkner in New York 46.00 and 4'3.00. By Kassirer Eißfeldt in Milwaukee 417.85. By Kassirer Grahl in Fort Wayne 419.00. By Mrs. Pastor Wunderlich in Tolleston, Ind. 45.00. Heinr. Bätz in La Porte, Ind. 41.00. L. Weiss in Fort Dodge, Iowa, 44.00. By Past. Scholz of T. in Holt County, Mo., 41.50. By Rev. Bading in Milwaukee from N. N. 45.00. By Teacher Krenning in Lake Creek, Mo., Kindtauf - Collecte near N. N., 42.40. (Summa 466.55.)  
Addison, III, April 7, 1877. h. bartling, cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).  
With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of February and March:  
1. contributions.  
From Mr. Past. Thurner 4'2.00. Mr. Lehrer Hafenmeister 3.00. From Messrs. Pastors Bäpler, Kleist, Bremer, I. P. Fackler 4.00 each. Mr. Past. Flachsbart 5.00.  
Two. Gifts.  
Collecte of the congregation of Mr. Past. Brohm in St. Louis, 13 25. Desgl. of Mr. Past. Kleist's congregation at Washington, Mo., 5 40th Desgl. of Mr. Past. Stephen's congregation at Wa- verly, Iowa, 5 00. Kindtauf-Collecte at Mr. Aug. Schulze's in Mr. Past. Geyer's congregation in Serbin, Texas, 3.30. Also at Mr. Karl Jungmichel's there 1.25. From Mr. I. G. Vetter in St. Louis 1.00. To Mr. M. in Baltimore 5.00. To Mr. E. M. K. in Dwight, Ill, 5.00. "From Adolph's piggy bank" by Mr. Past. A. W. Frese at West Point, Nebr. 4.20.  
St. Louis, April 3, '77. Oskar E. Gotsch.

For a rm e'St u d e n t s from H. Bennhoff and Son in Cleveland (west side) 43.00 and by Past. Seuel in Mayville, Wis. collected 43.37, at Wilh. Weidemann's wedding, received with thanks.  
Springfield, March 31, 1877. H. Wyneken.

For the Lutheran Hospital iu St. Louis  
Received with hearty thanks from Mr. Mustard in St. Louis, 4'5.00, from Mr. Past. Holls' parish at Centreville, Ill, 416.00.  
St. Louis, Apr. 18, '77. F. W. Schuricht, Cassirer.

For poor students received from Mrs. Marg. Brommelsieck in Baltimore, Md., 45.00C . F. W. Walther. >



For the "Lutheran" have paid:

The 2 9th year: Mr. Past. A. G. Olsen.

The 3 East Year: Messrs. Revs: W. Kanning \$18.00, A. G. Olsen, E. M. Bürger.

The 31st year: Messrs. Pastors: F. Johl, I. Schulenburg, I. G. Sauer, E. Bangerter, I. Strikter \$47.25, A. G. Olsen, B. Sievers \$28.20, S. S. Ncque, G. Tönjrs 70 Cts., B. Mießler \$4.15, I. Höttwalker, A. F. Ahne" \$3.05, M. F. Wiese, E. MertenS 55'Cts., I. C. Kolb, H. Diemer \$4.05, E. M. Bürger, P. Graf, I. A. Fritze \$6.75, G. Grüber \$5.25, S. Hertrich.

Further, Messrs: W. Ehlers, P. G. Schaus \$11.55, F. Graue, V. Meyer \$14.85, C. Lüken, C. F. Grauer \$48.25, F. Beißer \$20.25.

The 32nd year: The gentlemen pastors: I. Schulenburg, A. O. Alfsen, G. Reim, I. Seidel, H. Wunder \$20.00, C. Schwankovsky, F. Brunn 70 Cts, I. G. Sauer, A. E. Winter \$4.00, I. N. Fackler, I. Strikter \$2.75, F. H. War-Ncke, E. Bangerter \$1.15, A. G. Olsen, B. Sievers \$4.05, C. I. Mehrtens, P. Heid \$25.65, W. Jäger 70 Cts, B. Mießler \$2.10, H. Wunder \$50.00, M. Stephan \$8.10, O. A. Normann, I. Bundenthal, F. Bötticher, S. S. Ncque, C. F. W. Hüge \$20.00, E. Dcnningcr \$9.45, A. Einwächter \$14.00, C. Weber \$13.50, I. Höttwalker \$2.70, E. Wiegner, C. Engelder \$16.25, M. F. Wiese, W. Nirbuhr \$1.25, E. MertenS \$5.40, G. F. Stutz \$5.40, C. Nenz \$4.05, I. Dejung, H. I. Müller \$4.00, H. Wunder \$37.00, G. Tönjrs, W. F. Sreger, K. Mende 65 Cts, V. Sievers \$4.75, I. M. Moll 95 Cts., H. Nau, P. Hölzel 70 Cts., H. Gräbner \$25.00, Th. Wichmann \$22.95, H. W. Quer! \$10.80, C. L. Wuggazer, O. Juul, F. W. M. Arendt \$6.75, A. Lohr \$10.80, P. Bechtel \$2.70, E. G. Hiller \$3.15, C. Franke \$2.70, L. Dulitz \$8.20, J.G. Sauer \$2.70, E. G. Frank \$5.00, H. Diemer \$6.75, F. I. Biltz \$29.40, G. Strckfuß \$20.00, I. Nachtigall \$28.35, E. T. Richter \$20.00, E. M. Bürger, G. Go- bel, F. W. John, E. Wulfsberg, R. Frederking 30 Cts., P. Graf, L. Hölter \$9.25, I. Brandt \$2.70, I. A. Fritze \$10.25, Th. Mattfeld, A. Lindemann, I. A. Fritze \$4.60, I. Strikter \$20.85, G. Grüber \$9.75, F. Föhliger, S. Hertrich, C. H. W. Stärker, H. Rathjen \$4.05, I. Tackle, F. Johl, I. Rauschert 70 Cts., H. Wehrs \$8.10, H. Schulz \$1.00, T. NoSholt, A. Mennicke \$15.00, H. W. Schwartz \$11.85, C. F. Brecht.

Further, Messrs: P. Elbert \$29.70, W. Ehlers, F. Schumann, C. Eißfeldt \$106.25, K. Mergenthal, I. Lerner, P. Th. Bürger \$30.00, A. Dornfeld \$7.80, E. Ftckweller \$25.00, E. Hillmann \$13.50, G. M. Beyer \$29.00, C. W. Mökel, B. Schatz, L. Gölp, Kricwall, H. Meyer, I. Ritter, L. Ar, F. Brandt, L. Köpp, D. Ohlmeyer \$12.05, L. Schmidt \$46.20, W. L. Kellner \$1.25, W. Meyer, A. Wilde \$16.85, F. Graue, C. Krieg, I. T. Schmidt, H. Hansen, W. Lasch, I. Beerweiler \$6.75, C. Wascht- lcwsky \$15.15, I. L. Hirschmann \$8.75, C. Krüger, G. Klein 65 Cts, H. Frei, I. Meier, C. Klinksiek \$6.75, H. Rovy, C. Trettin \$10.00, L. Fktzr, S. Breche! 70 Cts, P. Ramming, C. F. Hammer, C. Pohlmann \$21.60, I. F. H. Krüger \$13.75, C. A. Fren- tze! \$22.95, M. Rupprecht, F. L. Hohensce, C. Kolbe, E. Kolde, S. Riedel \$32.40, L. Erb \$6.25, F. Fathauer \$40.95, C. F. Arndt \$14.85, I. Eberlein \$5.40, C. Steigleder \$16.40, A. Kuch \$18.90, F. Bergener \$4.80, A. Beißer \$18.95, F. W. Robert, I. F. Koch \$23.00, W. Mohr, I. Schmidt \$5.40, I. Eckhardt, L. Schneider \$40.00, H. A. Loßner \$27.00, L. Schmidt, I. Krüger \$29.70, W. GanSke \$75.00, F. G. Schmidt.

Also: Miss E. Caprlle, Johanne Zwick.

The 33rd year: Messrs. Pastors: F. Brunn 65 Cts, L. Vogelfang, W. Jäger, H. F. Pröhl, H. I. Schuh, H. Waldmann. C. Börnecke \$8.10, A. Btewend, H. Schönberg \$42.00, R. Frederking \$14.85, W. T. Ströbel \$8.10, G. I. Müller 4.05, I. H. Sieker, W. Schmäro", 3- G. Schwemly, I. Heininger, I. Dejung \$1.15, H. I. Müller \$1.00, E. G. C. Markworth, K. Mende, G. Löber \$6.90, I. C. Schulre, B. Sievers \$2.70, E. E. Brüggmann, I. Nething, L. Brand, Ä. Bachmann, I. B. Frich, L. Wuggazer \$2.70, Th. Jacke!, I. Ansorge \$4.05, I. Fackler \$10.80, I. Proft, L. Dautenhahn, D' Seim, G. Pragrr \$7.65, D. Simon, A. Pfister, I. Kegler, L. Dulitz \$3.95, I. ". Dcwald, H. Willert, F. Erdmann \$10.80, H. Stute \$4.05, H. Eckrlmann, P. Graf, W. Rehwinkel, B. Harstad, A. D. Krämer, O. Kolbe, A. Hertwig, I. M. Köpplin, H. A. Stub, J.M. Meißner, W. Bührtnng, I. A. Darmstädter, P. H. Dicke \$4.05, A. Lcuthäuser, K. Thorstensen, H. Fischer \$12.15, M. Röfod, F. Föhligr, S. Lindahl, F. Groth, H. Kanold, A. Rohrlack \$12.15, C. Seuel, Th. Johnsen, L. Emmel, I. Rau- schert \$9.45, H. Metzel, I. W. Gram \$4.15, S. Siebrnpfeiffer, P. I. Bühl, F. Reiß.

Furthermore the gentlemen: A. Hreke, H. Rohr, B. Mielke, K. Mergenthal, I. Lerner, C. W. Mökel, E. Schönenberger, G. Thalacker, I. Ritter 35 Cts, I. A. Henke, L. Ax, F. Brandt, F. Fischer, W. Wegner, C. Heischmann, D. Stoll, W. Kammauf, F. Graue 95 Cents, H. Kaufmann, C. Drebert, E. Lucius, Matthieson, F. I. Scholz, P. Loge, C. Suhr, G. Klein, G. Dreyer, R. Brumm, G. Pfeiffer, E. L. Briesen, S. Breche!, P. Ramming, L. Heintz, F. Pirh!, F. Helm, W. Meide, I. Witt, I. Bardonner, H. Baden, F. W. Schmidt, F. Graue, A. Greiner, F. Scheumann, C. Abraham, C. Hausmann, A. Ahrens \$2.70, F. H. Kupferschläger, A. Bechlrr, F. Leininacr, C. Kolbe, E. Kolbe, G. Träger, P. G. Meißenheimer, F. Niewald \$2.70, I. Picke! C. Imme \$4.05, H. Reuter, H. Tiarks, I. Rritz, F. W. Robert, I. P. Schulze, T. Ar, I. Eckhardt, I. Krüger \$3.30, I. Fry, F. G. Schmidt, W. S. Guinther.

Also: Miss E. Capelle.

M. C. Barthel.

## Changed addresses:

Rov. F. Lluollsr,

Dlwäal", OÜNS6 6o., Lankns.

Däm. Dutx, 122 kkvlps 8t., Olvvlunä, 0.

## Can't miss it!

From May I, my address is no longer No. 13, but Nv. 3. Xkw Voriü.

I ask all friends of our Emigrant Mission to make a note of this. S. Keyl.

3 Nrourl wry', Zlovv I7orü.



Herausgegeben von der Deutschen Evangelischen  
Zeitweilig redigirt von dem Lehrer:

Year 33.

### Jubilee Song.

Mel. Open up, calls unL the voice.

Arise, Zion! Lift thyself up from the dust; Let thy true  
faith shine brightly; Let thy mouth be full of thanksgiving  
and praise.

Gladly the Lord makes thee sing Of his power and  
wondrous things, Which shall never be forgotten.  
We have heard how God, the Lord, after the strife, hath  
provided  
Of harmony good in mind and courage, He, his church's  
shield and guard.

The LORD said, I will build thee, And always look with  
favor upon thee, O Jerusalem my city;

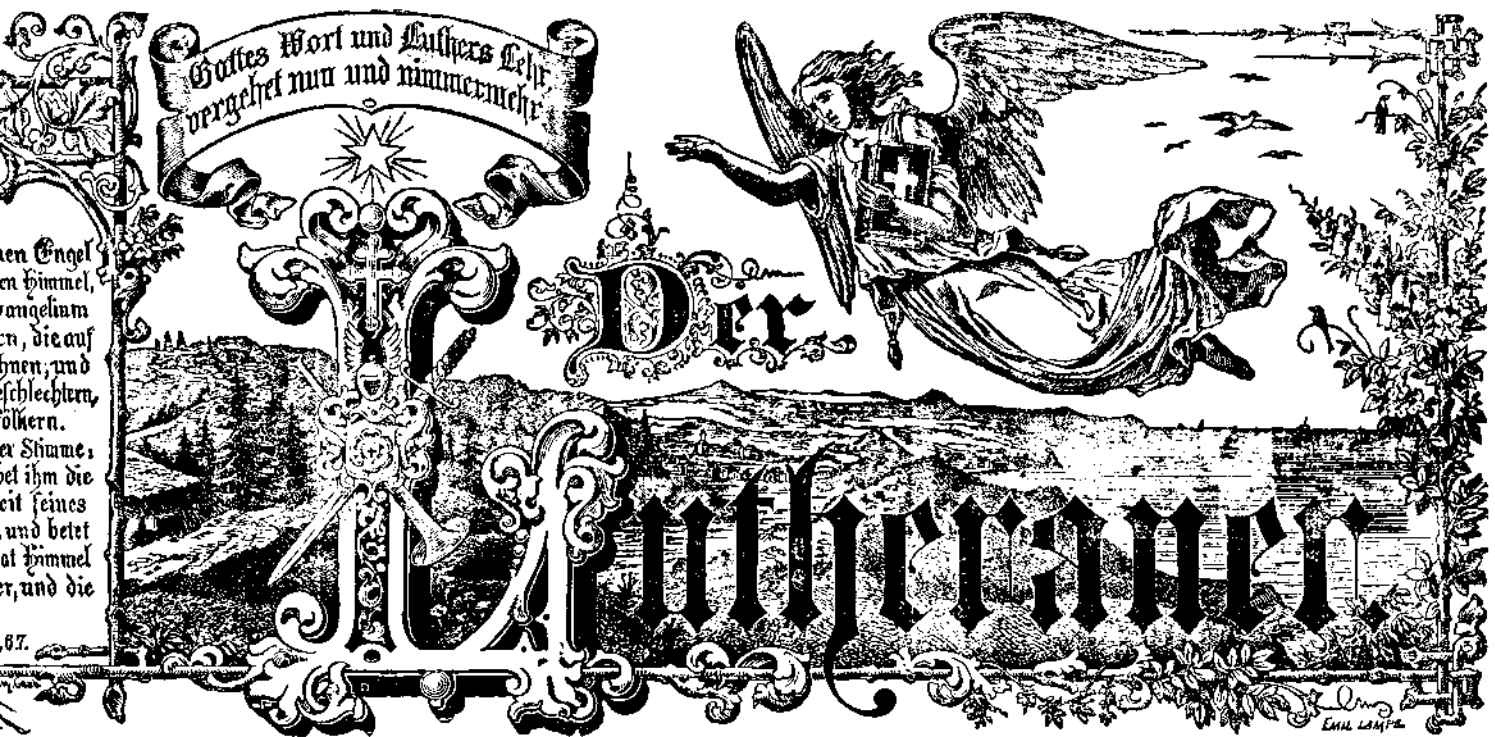
Your walls shall stand. Like precious stones to behold.  
As jasper and as sapphire fair. Behold, out of my mouth is  
laid in the ground, My word pure, I leave it to thee For  
comfort and adornment In all distresses for and for.

Thy battlements shall shine like the tops of armies, That  
thine enemies may be afraid of thee.

Thee shall be denied of all sects With great power and  
cunning, Till Satan sees his advantage. O Zion, depart not,  
My word, that be thy light, defence and arms r  
Thus in haste salvation and salvation In defiance of the  
dragon be thine."

Zion hoards with sweet joy, The strong fair her for a  
prey, Her lord divideth his treasures;

The food of heaven, the bread of souls, And fresh water  
from the springs, The life for the horror of death. She saith  
devoutly, My Saviour feedeth me, As with manna, With his  
blood, The red flood, Which quencheth the fires of hell.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Regelmäßig redigiert von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 15, 1877.

No. 10.

When the Lord once with his own  
Will appear terribly to the court  
And this world to failure go, Then in pure silk will be  
And the most exquisite jewels  
The bride at the right hand of the lamb.  
Gone then is all suffering,  
Yes, then all quarrel  
Resigned,  
Victoria,  
That's how they sing,

(Submitted.)

### Theses on secret societies,

with special reference to the Druids.

(Continued.)

The nature of the secret societies is characterized as  
unchristian and unchurchlike

(Op. cit. W. M., p.293.)

2. by certain ceremonies.

Victorious shall Freemasonry itself emerge from the fires of

1 Thess. 5. 22.: Shun all evil appearances. Second Judgment Day:

commandment: especially: "lie by the name of God" 2c.  
"Ceremonies" are in themselves "middle rings," i. e., neither  
commanded nor forbidden by God. What is now treated as  
"ceremonies" in the following concerning individual secret  
societies, does not coincide in part with that description  
("definition"). Prayer and the word of God certainly do not belong  
to the "ceremonies. But where right faith is lacking, and these  
things are nevertheless used, their abuse consists precisely in  
their being treated as "ceremonies. In this sense this value is  
here purposely used; for the secret societies, which have more  
or less "religious tendencies," have not the Word of God, and  
whether they have a hundred Bibles instead of one laid down in  
their halls." - If, therefore, they parade God's word in their  
ungodly mouths, it is only "ceremony" with them.

The use, or rather abuse u) of the word of God among Masons  
and Odd-Fellows is outrageous. (Cf. S.-B. d. Oestl. D. '73, p. 27,  
under No. 4. 5.) With the former, for the initiation of masters,  
Match. 2l, 42. and Ap. Gesch. 4, 11: Here, on the ground of Isa.  
28, 16. is Christ as the.

rejected by the builders, but chosen by God. - Masonic idolatry  
transfers this saying to their blasphemous fool-theidings. - Heb.  
7. Melchizedek, "a king in Salem, a priest of God Most High," is  
introduced as an Old Testament model on Christ. In the  
Masonic order it must adorn the fool's posse of the introduction  
of a "high priest." (Webb, Mon. p. 141, cit. in S.-B. d. Oestl. D.  
'73, p. 28.) - Among the Odd-Fellows, the 122nd Psalm, dealing  
with the "glory of the city of Jerusalem," i. e., the New  
Testament Church, serves to inaugurate a Lodge. The  
prophecy in Dan. 7, 13, where God the Father is called "the  
Ancient of Days," is used in the initiation of a Master Mason,  
that God Himself shall appear as the Founder of their Order:

"Fulfilled is the promise" of the Ancient of days

To bring forth the capstone with shouting and praise."

"And when the creation shall fall into ruin,

Its beauty shall rise through the midst of the fire."

tA. a. O. W. M., P. 249.)

So also the Druidic Order boasts of itself (L. v. Jan. '77, p. 27):  
Their "brotherhood, which defies all the storms of life," "cannot"  
perish, "but will endure." -

6) With regard to prayer in the secret societies mentioned,  
the abuse, which is truly derisive for a Christian, is no less  
evident. According to God's Word, only that is an acceptable  
prayer which is made in the name of Jesus, i.e., with reference  
to His merit. Christ's name is excluded in the secret societies,  
and quite natural. How else could there be room for Jews,  
Gentiles, and Turks?

"A temple, where no narrow creed

Protects the chosen few,, It holds alike deserved need

The Christian, Turk and Jew! "

(Op. cit. O.-g. T. B., p. 267.)

The valiant Druid also agrees with this (13 O. Febr. '68, p. 30):  
"All the members of this ancient order could, no matter where  
they stayed, worship their god in the temple of Druidism

and worship; for this temple is great and reaches farther than the mortal eye is able to see; men may differ in their religious and political views," but they all believe in beneficence, which forms the foundation and cornerstone of Druidism." Just as little, then, did the little doll become a living being by being treated as such by the playing maiden, so little does the secret-society in thought-thing called "God" become the true God. This very God, the triune God, is excluded. If often already the printed national offerings of American belly-popes, falsely called "prayers," are at the most to God, the lodge prayers are unsurpassable babble and clatter of flat, stupid reason. E.G.: "We thank thee that, when men had departed from their innocence and bliss, thou hast left them still the faculty of veneration and the endowment to progress in mirth. Give us grace to search thy word in the book of nature." .. (A. a. O. W. (Nov. 23, '73) (L. v. Jan. '74, pp. 23-26) it is said, among other M., p. 25,26.) Or, "Great Architect! Look upon us who long for thee.... The doors of heaven are open to welcome us to glory." (A. a. O. Look of Loost. p. 151.) Or, "Let us be permitted to join the perfect Lodge in heaven, there to receive unceasing refreshments in the regions of blessedness and immortality! Amen! So be it! Amen!" (Op. cit. ibid.)

At the dedication of a Druid burial place in New Orleans (Nov. 23, '73) (L. v. Jan. '74, pp. 23-26) it is said, among other things: "May the Most High E. G. E." (i. e. Noble Great Ore) "there above us" (it is God meant by Druidic log title, as in Freemasons "the Great Architect") "bless all men, and especially the Druidic Brethren, so that E. F. u. E." (Unity, Peace and Concord) "may forever remain the cornerstone of our beloved Order." - The ceremony of scattering a handful of grain was explained by the phrase: "Here the body is sown, and the soul shall rise." - On the pouring of water from a cup it was further said, "Far from this tomb let every impure mind, every evil heart, remain.... Yea, cleansed and justified by the tears of repentance, may all who shall rest here enter that heavenly grove before the eye of God!" -

Since the secret societies, insofar as they "do religion" at all, cannot pray in any other way, one must be glad if some of them - for whatever reason - do not even attempt to do so. - Many of their "Odes" 2c. remind one more of German student songs than of "prayers," e. g. the following passage of an "Opening Ode" of the "Knights of Pythias":

Let brothers hand in hand, True to each other stand Throughout all time;

And when life's labor's o'er,

And where leave time's earthly shore, May we meet to part no more, In heav'n above! " -

So in a "Grand Rallying Song" the "Chorus" to sing:

Hurrah for our Order, hurrah, then hurrah, Up with it's glory, up with our star, While we call the world to follow, follow, where it leads, Shouting our motto - word of F." - (namely Friendship.)

But among those "ceremonies" which abuse the word of God and prayer we must also include the conduct of the secret societies at o) funerals. Since here, too, Odd Fellows and Masons resemble each other like one egg to another, two Masonic samples may suffice: 1. An exhortation: "Let us no longer postpone the important matter in order to prepare ourselves for eternity, but seize the happy moment to make the arrangements for that great change, if only the recollection of a virtuous life can give us comfort and satisfaction. Let us, so long as we are in this state of existence, support with grace the character of our Society, and remember the nature of our sacred alliances, and preserve with diligence the sacred principles of our Order. And then let us ask with proper reverence for the divine grace to give us the affection of that

This is druidic doctrine of justification at tombs! - The "tears of repentance" replace "Christ's blood and righteousness." - Scattering flowers, finally, reminds us of the transience of human life. No wonder that now said Druid gravesite (- for the names "God's Acre", "Churchyard" or "Cemetery" do not fit here-) is thus addressed: "Place of rest and peace, slumbering place of the weary and burdened, workshop of decay, birthplace of eternal life" (?), "Monument of quiet peace, sanctuary of melancholy memories. The speaker performs the dedication "by virtue of his office." "Peace and quiet" is here taken for granted as common property, "happy reunion in the hereafter" druidic unconditionality. -

In a subsequent speech by another speaker, then, the establishment of special Druid burial grounds is justified. It is "quite in order that the members of the Druidic family should acquire a suitable place ... for those who in life were united with them by spiritual power and sublime truth, who by united interests found strength in unity, who by all their actions proclaim: Peace and good will" (M. imitation of the "angelic" chant in Christmas: "to men a good pleasure" 2c.) "to all the children of our heavenly Father, among whom there should be neither strife nor discord.... It is very natural that brethren who have so closely united in life should desire that their ashes also should unite in the grave." - In addition to "health" and "prosperity," all present, including guests, are wished "that your spirit, unbound from the earthly bond, may enter into eternity and immortality and exclaim in truth: 'Death, where is thy sting? Hell, where is thy victory!'



.... Be just and benevolent, so that your good deeds may live on after you, so that the living, when you pass your resting place, may rightly say of you: 'Here rests a good and true man; in life he honored his Maker; he was a good father, and faithful husband, and devoted friend, and exemplary citizen: peace to his ashes!'" -

Apparently blasphemously, at a burial vault dedication in New Orleans Dec. 8, 1867 (L. v. '68, p. 28), it is said: that that dedication day was to be "compared to the seventh day of the Creation" and to be "exclaimed": "It is very good!" - For "strong and firm as... granite stands the Order of Druids; united in life, the brothers will not be separated even in death!"

In contrast to the Druid tolerance (L v. Jan. '76, p. 21, cit. in Thesis II, 5.) the ecclesiastical, especially Lutheran intolerance "even at the grave" must appear abominable. (Ibid.) "Not only in churches and societies, but at weddings and infant baptisms, even at the grave, the orders are inveighed against, and that very often without reason and without doing the truth any justice. Such a 'servant of the Lord' then forgets the love of his Saviour. .. When a brother dies... we are bound to pay him our last respects.... It is not uncommon to find a pastor at the grave who seizes the opportunity with lust to deliver a so-called punitive sermon to the assembled brethren. To avoid scandal, one keeps silent... ..go home and be angry... . We should at least strive to ensure that, wherever possible, no clergyman goes to the churchyard with them. In most cases it is not difficult to make the relatives of the deceased aware of the impropriety of this ecclesiastical ceremony. .... Some parishes only allow... a clergyman to say a few words at the graveside. This, too, should not be. If we bury a brother, we demand that a brother of our Order also have the right to call a final farewell over the open grave." -

The secret societies bury their dead as "blessed", and there it is: "Let the dead bury their dead" (Luc. 9, 60.). (Luc. 9, 60.) The refusal of burial attendance and payment of the penalty fixed for it is not a detention of conscience for a Christian. Rather, by paying the penalty, he shows that he has not fulfilled a secret social duty, and therefore actually recognizes it. -

The nature of the secret societies is marked as unchristian and unchurchlike:

### 3. by oath or promise.

Some secret societies take and demand - sometimes gruesome - oaths. The others are content with a promise. But since the latter is regarded and accepted as an "oath," for Christians it is said, "Let your speech be yea, yea, nay, nay; whatsoever is above these things is of evil!" - (Match. 5, 37., Compare v. 33-36.) there is no difference in the essence of the matter. Now whence has a secret society the right to take an oath? The secret society has no profession, no right. Thus the very taking of an oath is an encroachment on another's office and a sin against the second commandment. In addition to this, the person to be admitted makes an oath or promise "in uncertain matters. He knows less than nothing at the time of his admission of what he swears.

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- Freemasons and Odd-Fellows are also uppermost here. In the case of the latter, the person to be admitted is asked, "Do you earnestly promise on your honor that you will follow the ancient customs of the Order?" (A. a. O. p. 31.) But N. N. does not know these customs, nor does he know what and how much is rightly or wrongly understood by this broad-minded term. Swearing on one's own "honor" is genuinely worldly, unchristian. But the Odd-Fellow swears "equal obedience to the laws of the Order, however disagreeable they may seem. This is a duty which we sacredly vow .... to perform, and to depart from it is a great crime against the honor of a man and Odd-Fellow." (Ibid.) - All the more significant, because proceeding from an infidel, is the testimony of prof. philos. W. T. Kmg in "System of Practical Philosophy," 1838 (Ibid. p. 32f.): "If the State tolerates secret societies in its bosom, he who joins them acts legally, to be sure, but whether also thoroughly conscientiously? ... Secret societies are indisputably those which conceal either their ends or the means to these ends, or both at the same time, from the eyes of all uninitiated, and therefore make them known to those who wish to join only after they have been admitted ... and perhaps then not all at once, but only gradually and step by step. Now, admission to a society implies, if not explicit, at least tacit approval of its ends and means, and the assumption of the obligation to contribute to those ends by those means. But how can a conscientious man commit himself to such a thing, since he does not even know the actual object of his obligation? If anywhere, here the rule finds... ...what thou doubt'st, do not... applies here. The *reservatio mentalis* (spiritual reservation), that one presupposes the goodness of means and ends, does not apply, as do all such reservations. Thou shalt first ask: what are your ends and means, that I may know beforehand whether they be good? You should ask this all the more, since the mysterious darkness in which society shrouds itself is always alarming and justifies the suspicion that you will not learn the true thing at the outset, but will only be led by all sorts of circumlocutions and deceptions to a point where you could no longer turn back even if you wanted to, where you might therefore have to serve quite unknown hands as a blind instrument of their intentions. The only thing that could be said to excuse joining would be the favorable reputation of such a society and the good name of its members. But prejudices are always deceptive, - and where is the society whose entire members would be blameless, so blameless men that -one could trust and follow them blindly? This very blind trust and following is already something unworthy, to which no thoroughly conscientious man can expose himself. And where do the many divisions, reforms, and systems, even in the most vaunted secret society, come from, if there were not already in the secret itself a germ of corruption, if the secret could not as well appropriate the evil as the good? Why, then, do you not come out into the bright light of day, if a good spirit rules you, if your purposes are to be good?

and means are nothing but pure goodness? Light has always than it is comprehensible and understandable for everyone. been the symbol of good, darkness and gloom the symbol of May our God bestow His rich blessing on this undertaking and evil. That is why the open and honest man is already by nature may this Bible also serve in many homes and families so that free from all secrecy.

His kingdom may flourish and blossom in this Western world,

This judgment of an unbelieving scholar, but respectable so that we, our children and our children's children, may remain man of the world, must bring a blush of shame to the face of a with the teachings that God has again given us pure and clear Christian who justifies the thoroughly rotten secret societies by through Dr. Luther, and which have also been set down in this his admission! And what an evil conscience do the secret Bible through his faithful students.

societies betray when, in spite of the above rehearsals for oaths This new Weimar Bible is also an extremely fitting and and promises, they say in one breath, "We are ... not an wonderful anniversary gift. We Lutherans of the unaltered institution bound by oath, nor are our obligations oaths," and on Augsburg Confession are about to celebrate a jubilee, because the other hand: "Whoever receives this degree" (the Grand three hundred years ago our God made it possible for our Encampment degree) "must call heaven and earth to witness." fathers to bring about the Formula of Concord and Concordia ... (Brockmann, op. cit., p. 103.) - A Christian, in his baptism, and by means of it to expel from the Lutheran Church the has conspired and betrothed himself to the Triune God, and, if Calvinists and other false teachers who had hypocritically crept confirmed, has acknowledged and repeated that vow at his into it and devastated it. We truly have reason to rejoice and confirmation as a renewal of his baptismal covenant: how can ask God to cleanse and purify his church today from all false he conspire to such a power, moulting and dwelling in preachers and teachers who, pretending to be Lutheran, only darkness, without prejudice to his faith, state of grace, and lead it away from the truth and therefore devastate it.

conscience! - How terrible some of these oaths may be, Now, in addition to the joy of the Jubilee, there is the Weimar especially in the higher degrees of Freemasons and Odd Bible, which has just been completed! This comes from God! It Fellows, when even those who, after long straying, have at last, is he who has brought about this undertaking; it is he who offers by the grace of God, returned to the Church repentant, not only us abundant blessings through this work! We can and should keep an embarrassing silence on certain questions, but not also sing a song of thanksgiving about it and give Him the honor unfrequently ward off those things with an expression and that He so graciously looks upon our American Church!

impression of inward horror and horror! - It is, of course, not When the Weimar Bible was completed in print for the first sufficiently provable and therefore not to be treated further, but time (1640), some pious preachers held a thanksgiving service; it may nevertheless be remembered: how unspeakably and a hundred years later (1740), jubilee celebrations were held pernicious and disastrous such states within the state can in many places to commemorate that event, for the Bible had become and perhaps already have become for the life of the become very dear to the Lutherans. Another hundred years state, politics 2c. In this sense there are associations in the later (1840) nothing of the kind (to our knowledge) happened. country which, for purely patriotic and public welfare reasons, At that time the wonderful work was often already used up as openly testify and work against the secret societies. - cheese paper in the junk shop, or it lay in the junk room, from Christians, however, do not swear where God's honor, or the which it was only brought out when the booksellers searched authorities, or the neighbor's welfare, or rank and profession 2c. for it in order to sell it to the "Old Lutherans" in America at a do not require it.

good price. Praise God, many copies have come to America

Druids and Sons of Herman have - as a matter of policy - and have been of great service to pastors, school teachers and done away with much that is visibly objectionable, but they laymen for a better knowledge of the truth, for strengthening in regard the simple "pledge" as just as binding as the oath which the living faith and for a blessed departure from the world. The members in other secret societies have to take. That is why a greater the demand for this old Weimar Bible here in Germany, Christian can no more take it than the formal oath. - Therefore the more they raised the price of it over there, so that it finally we are left with the Christian "Yes, yes," and "No, no!" -

(To be continued.)

seemed necessary and advantageous to think of a reprint of this magnificent work. Now, praise, honor and thanks be to God for it, it lies completed before us!

For this reason, it seems appropriate to us that in this time of jubilee we should also commemorate the Weimar Bible in some detail, and in it and with it honor our God, who has given us this wonderful gift, so that we can obtain it for a relatively small price and carry it with joy into our homes. We would like to begin by telling you something about the origin and arrangement of this beautiful work of the Bible, and then add a few things about this latest edition.

The Weimar Bible was written between 1636 and 1640. One had already

(Submitted.)

## The Weimar Bible.

It has been known for some time to most readers of the "Lutheran" that Mr. F. Dette in St. Louis had begun a reprint of the most excellent Weimar Bible. The "Lutheraner" of April 15 of this year brought us the most gratifying news that the production of the Bible was now completed. This is, at any rate, **most gratifying news**; for if it is already gratifying that in our time a bookseller was found who had the courage to produce a costly work, for the sale of which he could only count on the Lutherans of German tongue; it is even more gratifying that now a new opportunity is offered to all these Lutherans to share in the great blessing that flows from such a Bible explanation, which remains just as faithful to the revealed truth.

previously good Lutheran interpretations of the Bible, and not only for the scholars, but also for the laity. For these, example, was the beautiful Bible of Lucas Osiander († 1604), which first appeared from 1573 to 1586 and was later repeatedly printed.

M. Sigismund Evenius, a skilled and pious "schoolmaster" (Rector), who, after working in various other places, was called to Weimar in 1634 by Duke Ernst the Pious (Bet-Ernst), expressed the conviction that one must create a Bible together; or if he wants to be sure of one thing and another, explanation for the Lutheran people, as it had not existed until then. In a writing that he had printed in Nuremberg in the aforementioned year, this man had stated that in order to bring about a truly godly improvement in homes, churches and schools, one must first and foremost practice the catechism and the Bible. In it he also made various suggestions as to how their own teaching of catechism and the Bible should be constituted if they were to bear real fruit. He wanted the books and chapters of the Bible to be provided with special summaries, appropriate examples to be given, the most important sayings to be explained, and the wholesome use of them to be demonstrated, etc.

These proposals pleased the godly Duke Ernst very much. He carried his subjects in truth on his heart and cared for their physical and spiritual well-being with great love. He did more for the churches and schools of his country than any other pious prince. It was this concern for his "dear children" that moved him to appoint M. Eventus after he had read his writings.

After various works for the school (which were completed on Oct. 9, 1635), Evenius now had to work out a draft according to which a Bible could be produced "which could be read, understood and used salutary by all and every Christian". Before the end of 1635, it was completed, presented by the Duke to the theologians, and, when they approved it, immediately put into execution. During the terrible tribulations of the Thirty Years' War (1618-1648), through which Weimar lands suffered in particular, this noble duke had courage and money to have a precious edition of the Bible produced!

On February 12, 1636, Dr. Johann Gerhard was ordered to prepare the first book of Moses and the Revelation of John for the Bible work that had been decided upon. In the following months, the other co-workers were also assigned their tasks and all were instructed to work diligently, because the Duke wanted to see the Bible completed as soon as possible.

But before we mention the many scholarly collaborators, let us first remember the rules and principles by which they all had to work. The Duke's thoughts and intentions can best be discerned from the letter he sent to each of his divine scholars who were to collaborate in the work. It reads thus \*):

"Worthy and reverend one, dear devotee and faithful one!

You are not ignorant, as one experienced in the sacred Scriptures, how God Almighty of His sacred

\*) For the sake of better understanding, the stiff style of that time has been somewhat simplified, and here and there words now in use have been substituted for the obsolete ones.



...and to yourselves no small fame... ...as we also in princely grace... And let you enjoy it in other ways.

Date Weimar on 25 (27?) Feb. A. 1636.

Ernst, Duke of Saxony."

But the rules by which the theologians had to work were mainly as follows:

1. Dr. Luther's translation of the Holy Scriptures was to be taken as a basis, namely the edition which he had improved in 1545, i.e. shortly before his death, and according to which all later printed Bibles were produced.

(2) The explanations were primarily intended to serve the common man, who was not experienced in the arts and languages.

(3) They should not enter into controversies about certain doctrines, about falsified interpretations of the Scriptures, and so forth.

(4) At first the duke desired that the threefold benefits of the Scriptures, doctrine, correction, and discipline in righteousness (2 Tim. 3:16.) should not be "chiefly and properly" considered, except where the Text would directly involve it; but later he desired that "beneficial applications" should be made and included.

(5) The learned of God should "actually and only" look closely at the right pure understanding of the Word, and explain everything that seems obscure to the simple-minded by clear, more familiar and clearer words, usually briefly, or, depending on the circumstances, somewhat more expansively.

(6) Where Dr. Luther's translation from the basic languages could be made even clearer, this clearer explanation and improvement should, where necessary, be included in the attached explanation, but nothing should be changed in Luther's words themselves.

Luther's magnificent marginal glosses, which he set to many individual sayings, should be used as much as possible.

8) The Summaries (i.e., the tables of contents) of the entire biblical books, the individual chapters and their sections were to be arranged according to Johann Saubert's small Bible (which was printed in octavo in Nuremberg in 1629 and 1636).

(9) The parallel sayings were to be carefully looked up. Those that belonged to the biblical text itself should be placed in the margin, but those that belonged to the explanation should be included in the text.

(10) In order that the biblical text may be immediately distinguished from the explanation, the latter should be printed in somewhat larger, the former in smaller type, and in such a way that the necessary explanations would be attached directly to each word and speech, enclosed in brackets.

After this instruction, the noble men whom Duke Ernst had appointed went about their important work. But not all of them delivered what had been assigned to them. Some of them died before they could complete their task; others left the Duke's country and then, in their new sphere of activity, no longer found time to work on the Bible; still others delivered a work that could not be used, but had to be put aside.

We do know, however, by whom the explanations of the individual biblical books, as they finally appeared in print, were worked out.

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The first book of Moses was glossed by the most excellent man, Dr. Johann Gerhard, professor of theology at Jena, of whom we will have to say more later. The second book was explained by Al. Paul Ilschner, archdeacon of Sondershausen. The third and fourth were edited by Dr. Bartholomäus Elsner, Professor of Theology at Erfurt. The fifth M. Johann Wagner, court preacher in Eisenach. The books of Joshua, Judges, and Ruth were glossed by U. Zacharias Sommer, Candidate of the Sacred Preaching Office at Jena; the first and second books by Samuelis Hippolyt Hubmeier, Superintendent at Heldburg; the books of Kings and Chwnika by Al. Enoch Himmel, then at Jena, later superintendent at Orlamünde. The books of Ezra, Nehemiah, and Esther were edited by Paul Schlevoigt, professor at Jena. The difficult book of Job was explained by M. Joh. Michael Dilherr. The magnificent book of the Psalter was primarily glossed by the excellent Dr. Salomo Glassius, Professor of Theology at Jena; however, M. Daniel Seiler and M. Fried. Timoth. Nicolai also contributed. The Proverbs, Ecclesiastes, and Song of Solomon also came from Dr. Glassius' hand; the Prophet Isaiah was edited by Dr. Johann Weber, Superintendent at Ohrdruff; the Prophet Jeremiah and Lamentations by Dr. Georg Großhain, Professor of Theology at Erfurt; the Prophet Ezekiel by Dr. Andreas Keßler, Superintendent at Coburg; the prophet Daniel Dr. Joh. Gerhard; the prophets Hosea, Joel and Amos Dr. Nicolaus Zapf, Professor of Theology at Erfurt; the prophets Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah and Haggai Al. Valentin Wallenberger, pastor at Erfurt; the prophets Zechariah and Malachi M. Walther at Erfurt. The Apocrypha were written by Al. Sebastian Schröter, pastor at Erfurt, by M. Arnold Mengerling, court preacher at Altenburg, and M. Johann Ritter, pastor at Berka.

The Evangelists Matthew and Mark were glossed by M. Hieronymus Prätorius, court preacher at Weimar; Lucas by M. Jacob Brandts, Diaconus in Weimar, and John by Dr. Glassius. The Acts of the Apostles were edited by Dr. Johann Major, Professor of Theology at Jena; the Epistle of St. Paul to the Romans by Dr. Johann Himmel, also Professor of Theology at Jena (and his son Enoch); the Epistles to the Galatians, Ephesians, Philippians, Colossians, those to the Thessalonians, to Timothy, Titum and Philemon all by M. Nikodemus Lappe, Superintendent at Arnstadt. The Epistles of St. Peter were explained by M. David Scharf, Pastor at Grunstedt; those of John by Dr. Joh. Major; those to the Eberians by M. Caspar Neander, Pastor at Löbstedt; the remaining Epistles by the already mentioned N. Scharf, and finally the Revelation of St. John by Dr. Johann Gerhard.

Thus 28 pious and learned, faithful Lutheran men worked on this Bible. But before their work was sent to the printers, Duke Ernst had them reviewed again most diligently. We will tell you about this next time.

(To be continued.)

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Be to God as a child, To others as a mother, As a judge to thee.  
 Knowest thou what this shall teach thee? That thy neighbor  
 may be loved, that thy Maker may be honored,  
 That thou mayest subdue thy lusts, and deprive the flesh of  
 food. v. Bouin.

(Submitted.)

## Annual Report on the Lutheran Hospital at St. Louis and the Lutheran Orphanage and Asylum near St. Louis, Mo.

That these charitable institutions still exist through God's blessing is evident to everyone from the American Calendar for German Lutherans. But how they have been managed, used, and supported in the last fiscal year is to be communicated now, according to established custom and through the kindness of the editorial staff of the "Lutheran".

I. The Lutheran Hospital has been visited by 102 patients during the past year, as the following report of our honored hospital physician, Dr. Wichmanns, testifies. We have had no prevailing and contagious disease in St. Louis lately, but have enjoyed a particularly good state of health; hence the small number of patients in the hospital. Nor is there a lack of hospitals in St. Louis. Besides ours, there are 10 other hospitals, some of them very large, such as the city hospitals and the hospitals of the Roman church. Other Protestant church communities also maintain hospitals. Nevertheless, our hospital was still a great benefit, especially for our suffering fellow believers who live individually in the city or are brought here from other Lutheran congregations. Apart from these, however, other fellow believers are also admitted if they so desire and we are unable to turn them away. Of the persons admitted, most have paid, but there were 36 among them who could not pay anything and were therefore admitted and fed free of charge. Although we received 352 dollars less in the last year than in the previous one, we still managed to get by without incurring debts, as can be seen in the accounts of our hospital treasurer. One advantage of our hospital, in addition to the others, is and remains the spiritual care of the sick, that they are visited by preachers from time to time, and that God's Word is read to them daily and laid on their hearts, and also prayed with them. In this way many come to the realization that God has inflicted sickness and pain on them because of their sins, as the Lord says in Jeremiah 2:19: "It is the fault of your wickedness that you are so afflicted, and of your disobedience that you are so punished. Therefore thou shalt understand and know what sorrow and heartache it is to forsake the LORD thy God, and not to fear him, saith the LORD of hosts." But at the same time the stricken sick man learns that the mercy of God draws him to repentance through chastening. Heb. 12:6, "Whom the LORD loveth he chasteneth: but he chasteneth every son whom he receiveth." A blessed house it is, where the word of God, the true, sweet, strong comfort of the gospel, is brought to the sick and dying. If no special examples are given this time, it is because of the need for a change in the caretakers.

II. In our orphanage "zum Kindlein Jesu" many saddening visitations of God have occurred in the last year. Several children became ill with measles and four died. It

This was all the more saddening for us, as we have had almost no illnesses and only one death as long as the orphanage has existed. But the kind God has helped again and all the children are again very well and cheerful. What the dear children, who have been deprived of their parents or their father or mother by death, in our orphanage joyfully sing to the praise of God: "Praise be to the Lord daily. God lays a burden upon us, but he also helps us," Psalm 68:20. We, the caretakers of the orphans, also have to declare this especially in view of our orphanage to the glory of God. He knows all our needs, and helps again and again. According to the annual report of 1876, there were 65 children in the orphanage. At Easter 1876 6 children were confirmed, 3 boys and 3 girls. One of the boys, a complete orphan, well talented and of good conduct, wanted to study and with God's help become a preacher. He was prepared for the high school by Pastor Th. Mießler and was sent to Fort Wayne in October of last year and accepted into the Quinta. The worthy writer of children's papers, Pastor Beyer in Pittsburg, has provided for the maintenance of this pupil by asking each of his little readers for one cent for this poor pupil. This request was complied with so readily and so abundantly that he felt compelled to ask for the gifts to be kept. From the remaining money, which was not needed for the one student in Fort Wayne, a second boy is to study, according to the assurance of the dear children's paper writer, whom we already have. At first, the available money will be sufficient for one year. And then the gladly giving readers of the Children's Gazette will again take up their cent tax with joy. The two other confirmed boys have been placed in St. Louis. One of them had to support his sick mother, who died recently in our hospital. Two confirmed girls entered the service and the third remained in the orphanage to help there and then to be trained as a teacher. We have started a small seminar for teachers in connection with the orphanage. Three students have made a start. Pastor Mießler is the main teacher. We hope to meet a need, especially in many rural communities, which are not able to maintain a teacher with a family and yet do not want to burden their pastor too much, so that we prepare good teachers for them with their support. Also talented and God-fearing girls who would like to become teachers are accepted in the orphanage for a small boarding fee. Other 10 children were handed over during the year to their relatives or Christian families who wished to take in an orphan as their own. On the other hand, eight children were taken in. After deducting the deceased and those who left, 58 children remained in February of this year. These were distributed as follows: 18 orphans, 6 boys and 12 girls; 35 half-orphans, 26 boys and 9 girls; 5 children of unfortunate parents, 2 boys and 3 girls. According to nationality they would be classified: 48 Germans, 4 English, 3 Dutch, 2 Bohemians, 1 Norwegian. The school is attended by 46; the first class by 29 and the second class by 17. As a result of the fact that Father Siegert, a faithful teacher, has been accepted into the asylum, we have a second teacher for the little ones. The same is also a

He is a good musician and longs for a pianoforte or melodeon to accompany the singing at the morning and evening services and to teach music to the seminarians and other orphans. Perhaps someone will be induced by this publication to send in a contribution for an instrument. It is also to be noted with gratitude that the dear parish of St. Paul, to which the orphanage belongs, has listened to our request and has decided to accept the big boys into their parish school free of charge. If it would not take up too much space in the "Lutheran", I would like to share "a look at the daily life and activities of our orphanage and asylum", which was read at the annual meeting. Only this much should be mentioned, that the time is well divided and the children are accustomed to work in addition to school.

III. In the asylum connected with the orphan asylum and the hospital, 3 persons, namely 3 men, have died during the last year, and, as we may confidently hope, in true faith in their Saviour. The Lord Jesus has received them into the right asylum, into his heaven. One of them has left a legacy of 900 dollars to the orphanage. The places of the departed have already been replaced, so that we now have 8 asylum people in the orphanage, namely 4 men and 4 women. The oldest of the men is an old man of 80 years. Two men are in the hospital, one of whom is completely paralyzed and the other is waiting for the sick.

If we have to thank the Lord our God first of all for His great goodness and kindness with which He has so faithfully taken care of these institutions, we also have to express our gratitude to the dear instruments and children of God for their participation and willingness to sacrifice. May the Lord reward them abundantly in body and spirit, in time and eternity. May He, our Covenant God, also continue to remember all the sick, orphans and poor abandoned people, who are handed over to us by His hand, and may He help us, in addition to the necessary maintenance costs, so that we may soon be freed from the burden of debt that still weighs on the orphanage. All dear brothers and sisters of the faith will heartily agree with us in this wish and this request. We are sure of it.

On behalf of the Board of Directors  
February 1877. I. F. Bunger.

Sick report of the ed. - luth. hospital at St. Louis, Mo. of the year 1876.

In 1875 there were 8 patients remaining for treatment, 94 were newly admitted, total 102. 77 were cured, 6 discharged improved, 2 discharged uncured, 9 died, 8 remained for treatment, total of those treated 102. Treated were: aa emaciation 2, dyspepsia 6, pallor 1, laryngeal catarrh 2, skin diseases 3, diarrhoea 4, concussion 1, tutrnutitudes fever 12, remittirendrS fever 4, gastric fever 3, catarrhal fever 1, typhoid fever 1, hepatic ulceration 1, hepatitis 1, hepatic cancer 1, gastric cancer 1, cardiac dilatation 1, hypochondria 1, "blatter" 2, peritonitis 1, pneumonia 2, senile gangrene 1, scarlet fever. 1, marasmus 2, chronic ulcers 2, fistula 1, drunkenness 3, ophthalmia 5, hernia 1, luxation of the hand 1, hydrocele 1, orchitis 1, phymesis 1, sores 6, melancholia 1, uterine affections 1, diphtheria 3, ribuminuria 2, tonsillitis 1, facial erysipelas 1, rheumatism 6, pregnancy 1.

Died: of old age 2, old-age oedema 1, brain "shake"- 1, stomach cancer 1, liver ulcer 1, liver cancer 1, diarrhoea 1, albuminuria 1.

ES died at the age of 30 to 40 years 2, from 40 to 50 years 2, from 50 to 60 years 2, from 60 to 70 years 1, from 7Vto80years 2.  
Dr. H. Wichmann.

JahrS " Account of the Lutheran Hospital in St. Louis from 28 Feb. 1876 to 19 Feb. 1877.

Revenue. Bon patients have been deposited . . . . .	\$1591.10
Through regular monthly contributions have been received of the Concordia District in St. Louis...	\$ 36.60
" Trinity ""	126.40
" Jmmanuels- ""	81.89
" New Bremen - St. Louis .....	45.60 ---\$
	290.58
By extra contributions, which are acknowledged in the "Lutheran"	\$102
	15
Total revenue\$1983 .....	.83
In the year before last the revenue amounted to\$2235.85, thus the revenue of 1876 falls short of that of 1875 by\$252.....	.02
Issue.	
Last year's bill left a debt of....	\$ 246.25
Spent on the budget\$934 .....	.85
For service .....	525.50
For equipment boxes .....	46.50
For funerals of patients who have died and partial repayment of the same .....	117.59
For fire insurance\$36.....	.00
For white wash .....	8.00
For repair of the water pipe .....	6.00
	50 00
	\$1674.35
Sum of issue with debt remaining\$1920 .....	.60
Remains in treasury\$ .....	63.23
	As above\$1983.....
	F. W. Schuricht, Kassirer.

Annual account of the Lutheran orphanage "zum Kindlein JEsu" in DcSPereS, Mo, from Feb 11, 1876 to Feb 9.

Intake.	
1) Charitable gifts through gifts, thank-offerings and random collections (in which also in this year several virgins', young men's and Stng associations within Lutheran congregations have abundantly contributed) together with a bequest .....	\$3045.68
2) For boarding several children was remunerated ...	628.25
3) For sold items was solved .....	171.03
Sum of revenue .....	\$3844.96
Expenditure. 1) For food, which had to be bought to the donated and on the orphan farm drawn\$1805.44 2) For clothes and shoes	
	357.35
3) For domestic appliances .....	20.20
4) For farm equipment .....	69.95
5) For the purchase of a horse and other inventory	171.00
6) For salaries and wages	664.50
7) For school equipment, travel expenses, medicin, spectral- struern, Post-StampS a. other incidental expenses	213.07
8) Paid off on the debt .....	248.50
Summa of the issue\$3844 .....	.96
Total debt at last year's reckoning was \$9977.02 of which 248.50 was paid off this year.	
This leaves a debt of\$9728 .....	.52 I. M. Estel, Cassirer.

To the ecclesiastical chronicle.

I. America.

The Concordia Anniversary Celebration will probably be celebrated in all congregations within the Synodical Conference. - The Pennsylvanian Synod holding its session around the time of the celebration will be proposed to hold a celebration on the evening of May 29. The "Pilgrim" at Reading is not satisfied with this. A correspondent of the same writes: "I agree ... that at the next Synod in Allentown the commemoration of the completion of our Formula of Concord should be celebrated; but I hope he will also agree with me that such celebration should be only the beginning of a general jubilee celebration within our Synod. Or are the Synodals presently assembled to jubilate alone? Certainly not! - The gracious God has blessed our congregations - all the members of them - with the glorious work of Concord: for this reason they must rejoice with us and give praise and thanks to the Lord! - But how can they do this when they are deprived of the precious gift for which the Lord is to be praised?"





is for the most part completely unknown! - But well! we have a jubilant time of at least three years ahead of us, in which much that has been neglected can be made up for. In 1577 the Concordia formula was completed, then in 1580 the full Concordia book appeared in print for the first time: the whole time from 1877 to 1880 should therefore be considered a time of jubilee. For the time being, our dear parishioners should be introduced into the wonderful garden of our entire Concordia. If this happens, one will see with pleasure how Christians, who have once been properly introduced to our dear little catechism, will also enjoy walking in the other areas of our confessional paradise, refreshing themselves with its delicious fruits and digging for its noble treasures." - The First Conference of the New York Ministerium, as the Herald writes, resolved "to celebrate the 29th of May this year, as a day of jubilee and thanksgiving for God's gift of the Formula of Concord, in one of the larger churches of New York, by common worship, and to cordially invite all the Lutheran congregations in New York and vicinity to this celebration." - Within the Unirt Methodist-Rationalist General Synod, the jubilee celebration is mocked. The "Kirchenfreund" writes: "They want to jubilate, namely the Missourians and their Lackeien. On May 29, the tercentenary of the completion of the Formula of Concord is to be celebrated in the churches of the Synodal Conference. Such was the decision of the last meeting of this body. We do not join in that celebration. It seems to us that the completion of a theological writing, though worthy of praise, yet exciting the bitterest opposition on all sides, is of no such importance as that a tercentenary should be celebrated for it. We consider this a sectarian humbug. The Augsburg Confession is the confession of our church; the Concordia Formula is a commentary on the Augustana, and its value depends entirely on its usefulness." We must not be surprised at this hostility to the Concordia Formula within the General Synod; for the General Synodists are the children of the crypto-Calvinists, whose charade the Concordia Formula put an end to; for the object was to exclude from the fellowship of orthodox believers those who, while professing to be of the Augsburg Confession, "submitted to impute to it a foreign mind, and yet wished to be, and to avail themselves of and boast of, the Augsburg Confession beside all that of the Augsburg Confession". (^ Conc. Deel. p. 566.) Thanks precisely to the Concordia formula, such false brethren and traitors have no room in the Lutheran Church, however much they call themselves "Lutheran." If there were any honesty left with them, they would throw off the Lutheran name, and call themselves Calvinists or Methodists 2c. G.

Indians. A certain F. H. Weaver, pastor in the so-called Lutheran General Synod, has been employed by the government at Washington as an agent for the Ute Indians in southwestern Colorado. His mission is to bring them religion and civilization. It is a new agency. Those heretofore established have already been turned over to different denominations, and are to remain bet the same. G.

Negro Mission. Benedictine monks have begun a mission among the Negroes in the state of Georgia. They are directing their main attention to the youth. One of them writes in the Catholic People's Newspaper: "We intend, once we are established in need, to educate Negro boys and to colonize Negro families around our future monastery. In this way we will gain a focal point. " G.

Negro. A paper published at Charleston, S. C., by a colored man, "Missionary Record," declares in an editorial that the project of making something of the negro in the Southern States is in every respect



a failure, and urgently advises emigration to the colony of Liberia in Africa. A mission among the local coloured people could therefore possibly be of consequence even for Africa.  
G.

## II. foreign countries.

Rome. Until 1870 the pope did not tolerate non-Roman worship in Rome. But since the secular rule has been taken from him, this has changed. The pope had to watch with his eyes as a Bible Society was established. The Waldenses, who have a seminary in Florence and mission stations in all the larger cities of Italy, now also have a beautiful church in Rome with 200 seats. They are supported by the Presbyterians in Scotland and America. A "Free Christian Church of Italy" has also been formed, whose denomination is not unlike that of the Presbyterians, and which receives support from Scotland, England, and America. It has lately purchased a large building in Rome, and fitted it up for a church, school, and theological seminary. Besides the English Wesleyans, the Methodist Episcopalians are also active. Three Baptist denominations also have their chapels. All of these do missionary work among the Romans. Protestant services are also held for strangers in Rome.  
G.

In Rome, the many pilgrims who want to come there to congratulate the Pope on his fiftieth anniversary as bishop (18,000 are expected from France alone) are awaited with apprehension. The Italian government not only sees danger to public tranquillity in the accumulation of so many hostile elements, but also fears the outbreak of an epidemic in the already advanced season.  
G.

## Inaugurations.

Pastor H. Pröhl was installed into his new office by me in his congregation in Berlin on Sunday Jubilate, April 22. Presidium by me in his congregation in Berlin. C. Damm.

Address r li "v. H. Drosdl, -

Lvilin, Krsou Dalro Oo., 'Wis.

In the discharge of the high". Presidency, on Sunday Cantate, Rev. M. Mariens was installed in his new office in his congregation at Port Hudson, assisted by Revs. Halboth and Hd'mann. I.  
Catenhusen.

Address r llsv. Ll. Z-laitsus,

Vort Hudson, Vraulrlin Oo., Aelo.

Commissioned by the Presidency of the Western District, the undersigned on Sunday Jubilate inducted Rev. R. Winkler, formerly of Fergus Falls, Minnesota, into his new office in the congregation at Hermannsburg, Missouri.

Th. Mießler.

Address r Rov. R. 'Winclvr,

Outral D. O., 8t. Douis 6o., Zlo.

## Church dedications.

On the 4th Sunday after Easter, at Unionville, Tuscola County, Michigan, a former dwelling house, which the Lutheran congregation there had purchased and furnished for church use, was dedicated to the service of the Triune God.

I. L. Hahn, Rev.

On Sunday Cantate, at Shell Creek, Platte County, Nebraska, the newly built Evangelical Lutheran Church of Christ, a frame building 46 feet long by 26 feet wide, with a tower 44 feet high, was dedicated to the service of the true God. Festive preachers were Rev. I. Strafen and undersigned.

E. A. Frese.

The meetings of the

## Illinois - Districts

of the Lutheran Synod of Missouri, Ohio and other States will be held, s. G. w., from the 6th to the 12th of June in St. Paul's Church, Chicago, Ill.

The main subject of discussion will be: No. VI. to VIII. of the "Theses on Union or Fraternal and Ecclesiastical Communion".

All who intend to attend the Synod shall present themselves at least two weeks before the commencement of the same to the local pastor, Rsv. II. Jvunäer, 100 8urou 8L.,  
III.

...to be put on.





cial teachers' conference in Milwaukee 44.00. Joachim Pipkorn 41.00. Hiller of the Women's Club 45.00. By Rev. C. Engclder tn the Chr. Stolt in Courtland 46.00. I. F. Keupscd in Mayville 43.00. Pafl. I. Christenlehre collected 42.00. By Past. C. Kollmorgen from the church Diehl 41.00. Mrs. Arndt at Sheboygan 42.00. Past. Präger 42.00. Past. council 41.00. By Rev. I. I. Oetjen from some members 42.25. By Rev. H. I. Mueller's church at Willow Creek 25 Cts, at Fairmount 41.25. Past. L. Hirschmann from several members 42.40. By Rev. E. Grothe of Stecher 41.00. Past. Meyer's congregation at Fredonta 43.00. several members 42.00. By Past. G. A. Schieferdecker, by him and For Inner Missionr From Past. G. P. A. Schaaf's congregation in several members 41 25. by Past. G. Präger from several members LewiStvn 45.00. Past. I. I. Walker's congregation in Nlw London 42.44. 42.00. By Mr. I. Birkner, Cassirer of the Eastern District, 416.80. By Mr. By Past. A. Landeck of N. N. 4100.00. Past. G. HildS congregation in I. S. Simon, Cassirer of the Northern District, 411.19. By Mr. H. Bartling, Cedarburgh 46.59. Cassirer of the Illinois District, 417.25. For student F. WambSganß in St. LouiS: Don Own contributions from Messrs: F. I. Frsse 41.00. K. Mees 45.70. G. Past. RöschS congregation 44.00. Bürger 41.00. H. W. Querl 41.00. I. G. Kunz by Frl. Buschmann 42.00. For Past. C. Hunter's congregation in Platteville, Wis. of Rev. F. Döderlein 41.00. Fr. König 41.00. I. Schierf 41.00. H. Rädeke 41.00. Wuebben's congregation in Herrmann 44.31. W. C. Schilling 41.00. H. Fischer in Carver 42.00. A. Rohrlack 42.00. H. ' For Rev. Th. H. Jäger's congregation at Lawrenceburgh, Ind.r From Hunziker 42.00. I. L. Hahn 41.00. G. H. Jäbker 41.00. I. Körner 41.00. Rev. I. E. Wuebben's congregation 44.31. Rev. C. Seuel 4100. Rev. G. Speechardt 41.00. H. Dageförde 41.00. H. H. Surcop 41.00. A. K. W. Stecher's congregation at Rantoul 42.00. T. Siek 41.00" A. Landcck 42.00. By Past. F. Dreyer by D. Rohrlack 41.00, by himself 50 Cts. By Past. A. Lohr from H. Wagner 41.00. By Past. A. Pohl by Mr. Cellberg 41.00, by Mr. Nolting 50 Cts. by himself 50 Ctö. H. Walker 42.00. G.A. Müller 41.00. W. C. H. Oetting 41.00. C. Vetter 41.00. For Past. Rehwinkel's congregation: From Past. K. F. Schulze's congregation 45.00. May our dear Lord Jesus Christ reward the kind givers most abundantly, and keep us in His kingdom, so that we may one day attain with Him the eternal inheritance which He has promised to all those who For Pastor Multanowski: From Mrs. Gierke in Sheboygan 42.00. love Him. Th. H. läge r. For Rud. Bruß in Springfield: Bon Past. Kellers Drei- einigkelts- 44.00. Rev. E. Noff 44.00. Rev. P. Präger 4^00. Rev. I. F. Ddscher 45.00. Past. F. Schumann 43.00. pastor F. Johl 44.00. pastor Schneider 44.00. Carl Schubert in Milwaukee 42.00. past. W. C. Schilling's congregation at Stevens Point 46.75. Rev. H. RathjcnS congregation at Mayville 43.50. By Rev. A. Landeck of N. N. 452.00. By A. H. 43.00. For the preachers' and teachers' widows' and orphans' coffee (middle district) Baptismal collecte bet Erh. Carving 79 CtS. For poor students in St. Louis: By Past. Ä. Landeck from N. N. have come in 450.00. 1. contributions: For the orphanage near Addison: By Past. Löber by Joh. Wilde Sr. From the pastors M, L. Wyneken, H. Jüngel, I. G. Sauer, M. Merz 425.00. By Teacher Weigle'S SchuleT" 43.50. HochzeitScollene bet Fr. 44.00 each. By Messrs. Teachers I. H. Nol- ting, I. G. W. Baumgart, M. Drews 44.07. Desgl. by Fritz Kähler 41.40i Desgl. by H. Dallmann 42.59. Conzelmann 44.00 each. Two. Gifts: By Hm. Past. I. G. Nütze! by N. N. from his own parish. Parish 41.00. By Mr. Past. Wichmann's congregation and by himself 414.00. By Mr. Past. H. Jüngel from H. Otte 45.00. Indianapolis, April 14, 1877, M. Conzelmann. Received from the undersigned with heartfelt thanks: By Past. Bensen at H. Oldsen's child baptism collected for I. Harsch 43.00. By Past. G. Bernthal at Chr. Walz's wedding for Fr. Wichmann 44.50. From Mr. Robert Kießling in Buenos Ayrrs, South America, for teaching institutions of the Synod 200 Francs, for inner and Chinese mission 50 Francs. From Past. I. Horst for Th. Horst 45.00. From Past. Böse 410.00. From Mr. E. Büste for Köhler 41.00, from C. Wrstenfeld 41.00 from Past. Zage!s congregation. From Past. Seitz's parish from Chr. Lucker 46.00. From Mr. Druhe 4100.00, from Mr. Meese 430.00, both in San FranctSco. From Past. Stürken's Frauen- Verein for K. Dorsch 425.00. From Mr. Geo. Gribel 45.00. From Past. Niemann's Jungfrauen-Verein 413.70, from individual parishioners" 411.50 for Lucas. From Mr. H. Holbrvok of Past. Fritze's congregation 42.00. From Past. M. Wynecken's "Jung- frauen-Verei" for Schriefer 411.00. By Past. Landeck for Drd'ge 410.00. By Past. Matthias, Ostercollecte for Germeroth 45.25. AuS Farmers Rrtreat by G. B. 43.00. By Mrs. N. N. 42.00 for P. Wichmann. By Past. Hochstetter for Frincke 47.22. By Past. Gruber's Women's Association 1 shirt and stockings, from Mr. Kahle dried fruit. - In the course of this school year, the neighboring communities donated to the institution, in addition to the already acknowledged monetary contributions, items which, calculated at the market price each time, amounted to the sum of 447.25 and were used for the boarding fees of Brunn's pupils. The kind givers of such gifts can be assured once again that they will only be used for the benefit of poor pupils. Otto Hanser, The following monies have been received in the fund for needy Michigan children: Harvest collection from the Bay City congregation 415.00. Part of the Christmas collection from the Saginaw City congregation 410.30. Wedding collection from Joh. Früchte! there 42.00. Also from I. N. Schreiner in Frankenmuth 49.00. From the Young Women's Association there 420.00. From the Women's Association in Adrian 410.0"). From the Township at Wyandotte 46.40. Township at Norris 43.50. Township at Town Grand Haven 43.25. Township at Grand Haven 43.00. Township at Manister 412.90. Township at Big Rapids 42.50. Township at Grand Rapids 46.00. In thanking the dear donors in the name of the recipients, I dare to ask for the continued active participation of the dear Christians, since six pupils have asked for support, which, however, can only be granted to them very imperfectly, as appearances show. Jos. Schmidt. I, the undersigned, hereby certify that I have received the following gifts of love for the household of Concordia Seminary in Springfield: From the congregation of Mr. Past. C. Weber at Benson, Wvodford Co, Ill, one barrel of salted meat. By Mr. Rev. Wangerin from his parish at Bethlehem 160 dozen eggs. By himself 42.00 as a part of the extortion costs. 1 dozen headcheese trains by Mr. Past. Schöneberg in La- fayrtte, Ind. G. P fa u. Springfield, Ill, April 30, 1877. With thanksgiving to God and our benefactors, it is hereby testified that the following contributions have been received for the purchase of 41.00. Anbr. Väpler 47.20. E. Rover 45.00. A. W. Müller 43.00. A. "pre" seed crops for the members of the Zion Lutheran congregation in Sch'iüßler 43.14. W. Sanvvoß 45.00. I. Karrr 4! 15. A. Ebr. Bauer 41.M. the Town of Lharlestown, Redwood County, Minnesota, who have been severely afflicted by locusts: From Past. Börneke's township in Danville and vicinity, Blue Earth county, Minn., 418.25, and 14 bushels & 20 pounds of wheat valued at 415.30. From Past. Sippel's township in Town of Elyfian, Minn, 411.50, in Town of JoSco, Minn, 410.60. Of Past. Schulenburg's township inTown ofMeriben, Minn, 49.70. by Past. Hertrich's township in Faribault, Minn, 412.05. Of Past. Häusr's parish in Owatonna, Minn, 48.65. from Past. Johl, 41.00. from Mr. Schneider, 50 cts.



Past. v. Schenck 41.00. A. WeSky 25 Cts. From the two such. Congregations at Lewiston, Minn., 469.65. from Past. H. Hille- mann's congregation in Town of Wilson, Minn., 451.67. Rev. Buerger's congregation in Town of Hart, Minn., 437.60. Rev. Horst's congregation in Town of Hay Creek, Minn., 482.70. Rev. Horst's branch congregation in Goodhue Town, Minn., 417.90. Rev. Maurer's congregation in Town of Belvidere, Minn. 422.80.

It is further testified that the Collector's account has been found correct.

Charlestown, Minn, March 26, 1877.

The Committee.

H. Reeb. F. Winter. I. Weber.

For the so many unexpected supports on the part of our fellow believers in the United States for the rebuilding of our St. Paul's Lutheran Church at Wcllesicy, which burned on August 21, 1876. Canada, the undersigned (on behalf of his congregation) extends his best thanks to all kind donors. The following LikdeS gifts have been received r From Past. Bünge's congregation in St. Louis 427.25. pastor Brauer 42.00. pastor Surcop in Chicago 45.00. past. H. Koch in Grand RapidS 45.00, from whose congregation 421.75. Rev. M. Claus' congregation 42.00. Rev. Bernthal's parish 45.65. By Mr. Simon, Cassirer of the Northern District, 480.05 and 410.50. By Past. Tomev's parish 44.00. parish in Coldwater, Mich. 42.80. past. Wuggazer's parish 46.86. Past. v. Brandt in Minnesota 50 cts. Past. Lochner in Springfield, Ill, 46.80. Past Lauritzm in Michigan, proceeds of 25 tract." 41.25. Parish in Bay City, Mich. 47.30. I. Kirmis, Rev. .

Wcllesley, April 12, 1877.

For the Lutheran Orphanage and the Deaf and Dumb - In lieu at Norris Station, Wayne County, Michigan, further received: From the missionary box of the congregation at Toledo, O., 43.25. From the following congregations r Red Bud, Ill.. 410.00, Bloomington, Ill., (subsequently) 46.75, Julietta, Ind., 48.00, Martinsville, N.. I., 46.52, Sigel, Ill., 43.00, MarySville, Kansas, 411.75, St. Peter, Minn., 43.00, Elmira, O., 411.00, Appleton City, Mo., 43.25, La Porte, Ind., 428.60, Boeuf Creek 48.00, Leaf Valley 43.00, Cohocton, N. I., 43.00, Arlington Hcights, Ill, 413.00. From Mr. H. Stahlmann at Newburgh, O., 42.00. By Cassirer Simon at Monroe of the Northern Distr. 430.35. From church members' at Rossville, Mich. 4'1.00, 9Z Bu. Potatoes, 53 cabbages, 1 bu. yellow reuben, 1 brl. Beets, 2 bu. Grain, 6 Cart firewood. From Frazer township 6 bu. Potatoes. 2 bu. Grain, 2 bu. Apples. From Mrs. Bröthe in Augusta, Maine, 1 clrktrisirmachine. By Kassirer Birkner 49.00. From Amelith, Mich. 43.00, Collecte of Confirmands 41.10, Thanksgiving offering for happy delivery of R. N. 4100.

Detroit, Apr. 16, '77. C. D. Strudel, Cassirer.

To have received 410.00 for our church building from Mr. President Biltz' congregation, certifies with heartfelt thanks to God and the dear donors

Martinsburg, Diron Co, Nedr, 16 Apr '77. F. Eisenbeiß.

For poor students received through Pastor Hahn in Staunton, Ill, from the worthy women's club of his congregation 1 sheet, 4 towels, 3 handkerchiefs.

C. F. W. Walther.

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## Books - Ad.

The one at the top of this sheet

# Jubilee Song

will be available as commemorative gift for the celebration of the 300th anniversary of the Concordia formula on May 29, 1877, also in separate - print at the undersigned i" the next days.

Price: For 12 copies 10 Cts., for 100 Ex. 75 Cts.

Furthermore, is now again in stock:

The

## Concordia formula Core and Star.

The first part of the book is an introduction to the history of the church, with brief explanatory notes. The first part of the book is the first part of the book, which was published by the Lutheran Church of the United States of America.

Price: 40 cents postage paid.

Judelfestbüchlein für die liebe lutherische Schuljugend. A discussion of the confession completed at Bergen Monastery near Magdeburg on May 29, 1577, called the Concordia Formula. Presented by E. W. Kähler.

Price: 5 centsS per piece, 50 cents per dozen, 50 pieces \$1.50.

Emergency Justification of the Resignation of Missionaries F. Zucker, A. Grubert, O. Willkomm, C. M. Zorn from the Leipzig Mission. By C. M. Zorn, pastor of the Lutheran Trinity Church at Sheboygan, Wis.

Price: with postage 40 cents.

Orders should be sent to M. C. Barthel,

6or. ol Llikmi 8d. kvck Inckian" ^LV6.

Printing office of the Synod, of Missouri, Ohio, &c. states.



**Herausgegeben von der Deutschen Evangelische**  
**Zeitweilig redigirt von dem Lehrer**

## Year 33.

The prayer of Noerdlingen, which was once read after each sermon at the celebration of the anniversary of the Reformation on October 31, 1617, has been adapted by omission of some words also for the celebration of the anniversary of Concord.

O eternal, indivisible Trinity, God Father, Son, and Holy Spirit, we acknowledge and confess that You have opened the unfathomable abyss and the unfathomable depth of the abundant riches of Your mercy, which are as great as You Yourself, since You brought forth the bright light of Your blessed Word 300 years ago to this day and have let it shine until the present hour.

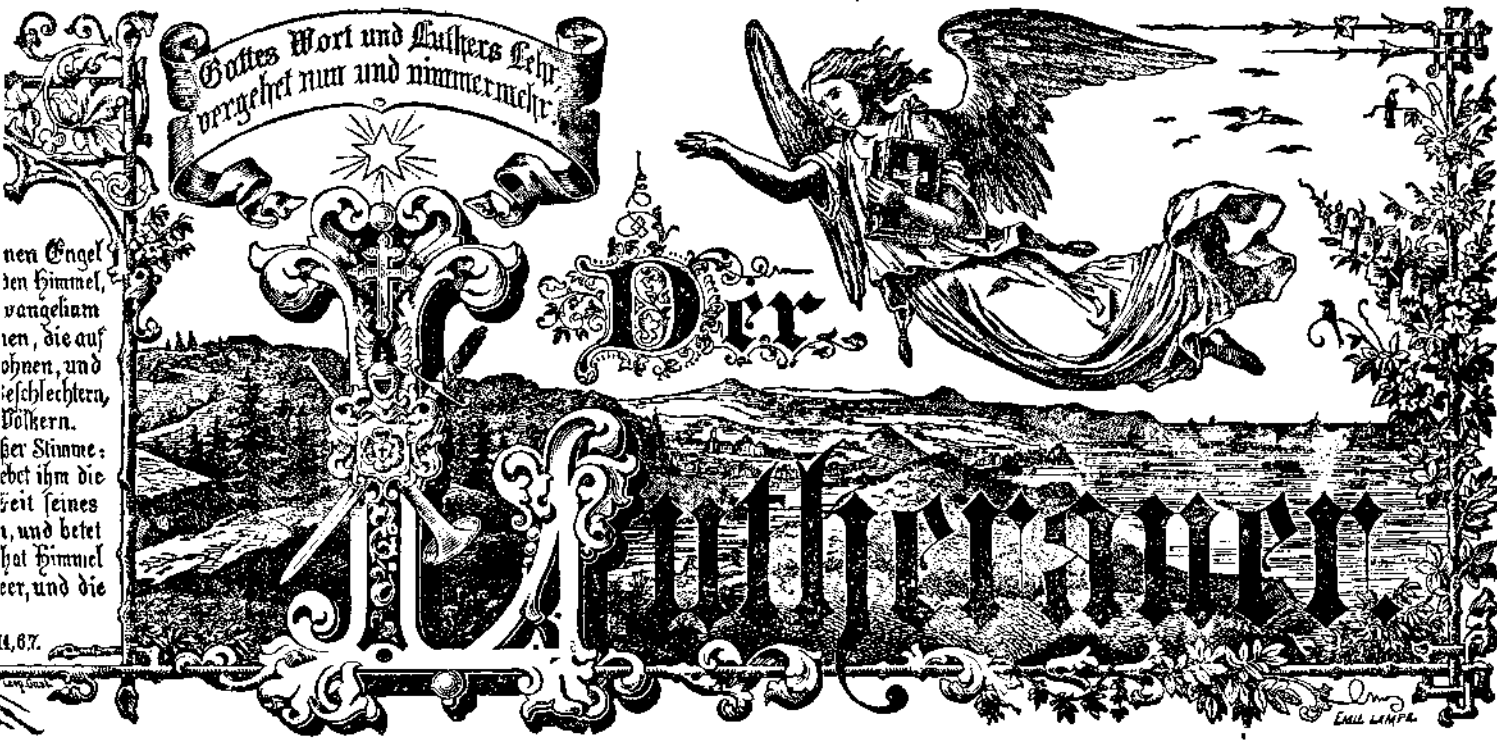
We thank thee, O our God, with all our heart, And honour thy name for ever. We tell all thy praise in the gates of the daughter of Zion, that we may rejoice in thy salvation.

We also beseech thee, for the glory of thy name, that thou wouldest keep the testimony which thou hast established in Jacob, and the law which thou hast given in Israel, among us longer; that they may learn our seed, and that the children which shall be born, when they are born, may declare also unto their children, that they put their hope in God, and forget not his works, and keep his commandments.

O faithful heavenly Father, by Thy tender mercy uphold the Church, which Thou didst choose in Jesus Christ, Thy dear Son, before the foundation of the world was laid!

O Lord JESUS CHRIST, Son of the most high living God, by Thy most holy merit keep Thy people, whom Thou hast redeemed and bought with Thy blood!

O God Holy Spirit, Thou supreme Comforter in all distress, by Thy power and strength sustain



geben von der Deutschen Evangelisch - Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 1, 1877. No. 11.

the congregation which You have called, gathered, enlightened and sanctified!

Thou most blessed Trinity, by Thy divine wisdom destroy all the plots of Thy enemies and ours. Break their power and authority and hold over us with Your strong arm and the right hand of Your justice. That in the new century to come, the pure doctrine of Thy all-sufficient Word may be preserved among us and our descendants under the protection of our dear authorities against all deceit of Satan and his scales, and that in the future eternal jubilee, when we shall celebrate one Sabbath after another, we may give thanks to Thee and praise and glorify Thy name with all the chosen holy angels without ceasing.

To the only true God and Father of our Lord Jesus Christ, with the Holy Spirit, be praise, honour and glory for ever and ever. Amen.

(sent in.)  
To May 29, 1877.

What do festive bright bell tongues proclaim, What roars with noble organ tone through the land? Has new truth now pervaded Zion. Has her men all a new bond In gentle harmony fraternally embraced, To the enemy's army to strong resistance? No! Old, eternal truth is to be celebrated, In its spirit to renew ourselves!

"At last, O desired one, thou art come. For whom in darkness we waited? With Luther the truth was taken from us, Concordia was buried with him! With rejoicing new light we see escaped, That leads us back to Luther's spirit": \*) Thus was the formula of unity once received. As - evening star of the world time - risen!

Traun, as the dawn's flaming glow Scares away the forest's ravenous vermin round about: So fox and wolf from Christ's vineyard flee. Now reached by the sunbeam of truth; The true harmony's buds blossom, Where before thornbushes crossed the field: Once more Zion sought the grace Of the Churches' Lord, and healed Joseph's hurt!

\*) Words of Mich. Sagittarius 1577. Cf. Walther, Der Concordienformel Kern und Stern I, 72.

But woe, as Israel forget ...the hand that brought it out of Egypt.: Thou, poor Germany, hast ungratefully presumed. Thou hast fanned the fires of false doctrine, Till alien fires have devoured the altar, Which God's grace hath touched with a holy breath: Concordia, frightened from her native shore, A little vineyard hut builds in the West!

Lutheran people in these Free State regions, Recognize God's goodness for repentance! Let yourself be built on the confession that gave our fathers peace! By battles to victory let this banner be seen. That many more of them may come: Even in the old home strong the brothers, Who, with us united, one body members!

O Lord of hosts, take not from our mouths the word of truth, of pure doctrine; O Lord JESUS, abide in our covenant, that he seek nothing else but Thy glory; O Holy Spirit, send a new hour of Pentecost, And faith and confession stronger and more: Triune God, we praise Thy name, We gladly raise our banners! Amen! Amen!

Hasta.

(Submitted.)  
Concordiafest - Jubilee Choir.

Mel. Easter Morning Triumphal Chorus; "The Tomb is Empty 2c."

Thou noble sound - Concordia,  
Thou hast kept the victory, When discord's doctrine far and near Confused the dear old ones.  
The lion - Luther was gone;  
The band of unity was torn, The false teacher's proud mind was certain of victory. Hallelujah

But David with Goliath, the proud hero, succeeded.  
Thus by the counsel of the Highest The vain delusion was vanquished.  
Concordia - which is called Unity - It became a new symbol, Which God through His Holy Spirit gave to His Church for its good. Hallelujah.

Concordia and God's Word  
They were purely in tune;  
She was the faithful's shield and stronghold;  
The enemy's strength was slackened. She saved from danger, The JEsu church' was near z We rejoice after three hundred years: Banner: "Concordial" :.;  
Hallelujah.:; P. A. W.

## The Concordia Formula and the so-called Lutheran General Synod.

There is no doubt that the jubilee we are celebrating these days will, by the grace of God, be a richly blessed one. We will learn to cherish our dear confessions ever more highly and be encouraged to hold them ever more firmly. Many will return to the flag of the confession they have abandoned.

But the enemies of the confession will not feel comfortable with this. They will not fail to disgrace and ridicule, to lie and blaspheme, since otherwise they have no power to hinder the blessing. The so-called "Lutherische Kirchenfreund", the German church journal published within the General Synod, opens the round. In its number of May 15, it brings an article with the headline: "A Contribution to Missourian Symbololatry" by X.

The article is, to be sure, quite a wretched piece of work: silliness and lies that have already been corrected and refuted a hundred times are proclaimed as new high wisdom. Actually, it would not be worthy of consideration; however, we want to draw the attention of our readers to it in order to show them how important the Concordia formula is for our time as well, in that even today, as in the past, people who falsely claim to be confessors of the Augsburg Confession are expelled from the Lutheran Church. Let us, therefore, highlight a few things from the drivel.

"The symbololatry" (idolatry of the symbolic books) "of the Missourians," it is said, "has reached its climax by the statement that the holy Scriptures are to be explained only according to the symbols, namely according to the Concordia (!)." With these words Mr. X. thinks he has uttered a great wisdom, but in so doing he only betrays his great foolishness. He does not seem to be able to grasp the sentence, "The Scriptures are to be interpreted according to the confessions," clear as it is. According to what, then, do No. X. and Pastor Severinghaus, the editor of the "Kirchenfreund," say that they interpret the Holy Scriptures? According to the Talmud of the Jews, or the Koran of the Turks? According to the writings of Calvin, or Swedenborg, or Tom Paine? Is it the same to their congregations how and according to what they interpret the Scriptures? If this were the case, then they would be whimsical congregations, putting up with the whim and caprice of their preachers, and allowing themselves to be preached to according to their convenience. Perhaps Messrs. X. and S. say: Our congregations want to be Lutheran and accept the Augsburg Confession and also want preaching to be done according to it. Well, if this is true, then the congregations demand nothing else than that the sermons be preached according to the confession, that is, in other words, that the Scriptures be interpreted according to the confession.

The matter is this. All parties in Christendom, papists, enthusiasts, and rationalists, profess the holy Scriptures. When a preacher speaks to the congregation calling him, "I will teach you what is written in the Bible," the congregation does not yet know for certain what he will preach to them, how he will interpret the Scriptures, whether in the sense of the papists or the enthusiasts or the rationalists. In order not to be at the mercy of the preacher, she commits him to her confession and obliges him to proclaim to her her faith, which she confesses and which is expressed in her confession, to preach to her according to her confession, and thus not to interpret Scripture other than according to the confession.

That with the sentence: A Lutheran pastor must interpret the Scriptures according to the Lutheran confessions, the holy Scriptures are placed under the Lutheran confession, can only be said by one who is completely bornirt or malicious. We do not say that the Scriptures are to be judged and judged according to the confessions. The church writer and his X. know this quite well. He knows that no one is more serious about the words of the Formula of Concord than we and our like-minded brethren,

"That the only rule and guide by which all doctrine and teachers are to be judged and judged at the same time are the prophetic and apostolic writings of the Old and New Testaments alone." 2c.

How then can he say that we trample these words under foot? The sentence: Scripture is to be interpreted according to the symbols, means nothing else than what the apostle Rom. 12:7 says: If a man has prophecy, let it be similar to faith; - for the similarity of faith is found, according to the conviction of every Lutheran, in the Lutheran confessions. We have never asserted that the confessional writings must not be examined according to the holy Scriptures. But this is what we say, that one who wishes to accept an office in the Lutheran Church should have examined them before accepting the office. As an honest man he can only accept the office if he has recognized the teaching of the Lutheran confessions as that of the divine Word. And if he now, bound by the confessions, wants to faithfully fulfill his obligation, he will not be able to preach and interpret the Scriptures in any other way than according to the confessions. This, after all, is not difficult to see. Shouldn't Mr. X be able to grasp that? - Truly, the churches have a marvelous defense in our confessions, which prevents a foreign interpretation of Scripture from being smuggled into them.

We will now pass over his drivel, since he says that "it" (symbololatry) has "arrived in the camp of the Roman Catholic Church" with this provision, and has already driven several into the fold of that church. To such clamor those gladly resort who otherwise cannot help themselves. Even Luther had to hear it. He wrote: "He who does not follow their mad ravings must be called a new Papist." (26:257.) But is it not madness to assert that Luther's doctrine - and no other do we profess - leads back to the papacy?

We pass over what he goes on to cite for his "opposition to the Missourian request." "Let us look into the history of our church" 2c. Everyone expects a historical proof here. But the same does not come. And this reminds us of the archer who in great haste omits to put out the arrow, but nevertheless claims to have hit it because he has heard the rattling of the string, and runs down those who claim to have seen nothing of the fact that he has hit it.

Let us just hear some more of what No. X. says of the Concordia formula. Mr. X. here lies and deceives his readers, and makes them an X for a U. One lie more or less does not matter to him. Of course, he has copied the lies and the stupid stuff from other writings of innovators who falsify history, and who have again taken for speaking from heaven what the lying Calvinists Hospinian and Balaeus 2c. have blasphemed. One thing Mr. X. has forgotten, namely: A liar must have a good memory.

For it is proper that he should say that the Concordia...



forme! had not achieved its purpose of putting an end to the dispute; forgetting that he had said: "Nasty disputes ... preceded the formation of the Concordia formula. Cryptocalvinism, antinomianism ... are the names given to the various movements which brought the Church to the brink of the abyss." For if the disputes preceded the origin of the Formula of Concord, they must have ceased with the origin of the same; if they brought the Church to the brink of the abyss, the Formula of Concord must have preserved the Church from falling into the abyss, and the Formula of Concord must therefore have accomplished its purpose.

Possirlich is it further, that he says of Cryptocalvinism and Synergism 2c. that they have brought the Church to the brink of ruin, forgetting that Messrs. General Synodists are up to their ears in both.

Possirlich is it that he compares the persecutions which took place at the time of those disputes, which he naturally attributes to the orthodox, with the persecutions at the introduction of the Union. He writes: "This is a desolate page in the history of the Church, as desolate as the introduction of the Union in Prussia. Here, too, all severity, cruelty - incarceration - was used to wear down the Lutheran pastors for the Union. "2c. In this he forgets that not long ago it was possible to read in the "Kirchenfreund": "I have now known many a Lutherthum and have never found a church in which so simple and unmixed, so pure and genuine Lutheran doctrine is practiced and lived, as in the so-called Prussian Union."

When Mr. X. writes: "The rage of the hyperorthodox reached its climax only when banishment, deposition, imprisonment, and death were used against the heretics Death? - Yes, death, for poor A. John (!) Funck, a follower of Osiander, was executed in 1552 for -insane doctrines\*," he thus makes a mockery of all historical facts. The solemn declaration of our confessors (in the preface to the Christian Book of Concord), according to which they rejected all use of violent measures for the propagation of religion', corresponds also to their practice: they did not persecute dissenters. The "poor" Funck was not executed because of his error, but because of high treason; and that on the verdict of a non-Lutheran court. The unadulterated history reports: "On Osiander's side was... furthermore the court preacher Johannes Funck, Osiander's son-in-law, a man of arrogant spirit, who finally left his ecclesiastical office and as a princely councillor tractirte secular trades, but transgressed so far that, as a disturber of the peace, his head was laid before his feet." (S. Heinsius II, p. 159 and the sources cited there.) "Funck interfered in politics in all ways.... He was beheaded in 1566 after the verdict of a royal Polish commission as high traitor." (Guericke III, 277.) How little he regarded himself as a martyr of the "Osiandrian" heresy is shown by the words he spoke at his execution: Learn by my example to do what thou art commanded, and flee interference in forbidden dealings, like the plague.

Mr. X. thinks that the Concordia formula has failed in its purpose, that it was "never a means of binding and uniting, but, as was then derisively said, a 'discordant concord,' a 'concordia

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*discors*<sup>m</sup> has become. It is good that he makes himself a mocker here by appropriating the mockery of one of the most venomous enemies of the Lutheran Church and the Concordia formula. That great salvation has come to the Lutheran Church through the Concordia Formula, that a glorious flourishing has followed, cannot, of course, be seen by a man who has no heart for the Lutheran Church. In the books from which Mr. X. copied, there is also nothing of this. And supposing no glorious time had followed the Concordia Formula, would it not therefore be a bond and means of uniting all faithful Lutherans? Only an idiot could say that a thing is nothing if it does not accomplish its purpose with all. God's Word has life-giving power and God wants to give us spiritual life through it. Is this accomplished in all? Certainly not. But is not God's word a life-giving word? Who would say so! - Thus X. misleads his readers.

He does the same with regard to the acceptance of the Concordia formula. He wants to make his readers believe that the acceptance was limited to a narrow circle, while history says that the overwhelming majority of Lutheran churches professed it, that 85 estates of the empire, namely 3 Electors, 21 Princes, 22 Counts, 4 Barons, 35 imperial cities, and 8000 preachers and teachers signed it "immediately at the beginning (1577 and 1578). He omits or distorts the reasons why in some countries the Concordia Formula did not attain ecclesiastical standing. The readers know them from the recently published writing: "Der Concordienformel Kern und Stern. With a historical introduction and brief explanatory notes. Presented to the Lutheran Christian people in the proceedings of the Reverend Lutheran Synodal Conference of North America by C. F. W. Walther."

From the fact that the Concordia Formula was not accepted in all churches, X. draws a completely wrong conclusion. He concludes: "Therefore I, therefore the General Synod, can confidently reject the Concordia Formula, we are good Lutherans, if we only accept the Augsburg Confession! - But go ahead, Mr. X. Those Lutherans who lived in countries where, for one reason or another, the Concordia Formula was not recognized under church law, did not reject the doctrine of the Concordia Formula, but declared it to be in accordance with the Word of God. It is true that he who accepts the Augsburg Confession without reservation and as his confession is to be recognized as a Lutheran, but such a one does not destroy the doctrine of the Formula of Concord. For this is and wants to be nothing else than a "thorough, fair, correct, and final repetition and explanation of several articles of the Augsburg Confession. It is directed against those who, after Luther's death, deviated from the "high and noble articles" of the Augsburg Confession, and who wanted to give their words a false meaning, and yet at the same time be confessors of the same. Those who accept the Augsburg Confession without reservation will certainly be pleased that the Concordia Formula so seriously brands those who accept the Augsburg Confession only as a pretense and cover as apostates. This is precisely why there is such bitter enmity against the Concordia Formula in the General Synod, because it also exposes its apostasy and closes the door to the Church of the Augsburg Confession to it as long as it does not honestly profess the same. And

That she does not honestly profess the same has often been proven to her. She makes no secret of the fact that she stands on the position of the Union, in which Lutheranism and Reformed zealotry have equal authority. (See a statement above.) That she does not honestly profess the Augsburg Confession, she also proves quite obviously by rejecting the doctrines of the Formula of Concord. She thus declares herself not to belong to the Lutheran Church.

Let us praise God, then, that he has given us this glorious confession, also to ward off those who do not honestly profess the Augsburg Confession.

(3) Whenever a matter of concern arose, each one freely expressed his opinion, it was discussed and decided by majority vote.

On April 12, 1637, at 2 o'clock in the afternoon, the beginning was made, and after the question had been widely discussed whether and how far one could and would deviate in the explanation from Mr. Luther's translation, the beginning of the revision was made, and at that time the first, second, and third chapters of the first book of Moses were completed.

Such conferences had been held up to June 12 of the aforementioned year 24, and in them only the first book of Moses and the prophet Isaiah had been completed. The reader can clearly see with what care and diligence those men worked, and under what recommending circumstances the magnificent Bible work was created.

(Submitted.)

## The Weimar Bible.

(Continued and concluded.)

So that nothing false, erroneous, or wrong would be included in the Bible that Duke Ernst the Pious had his theologians prepare for the Lutheran people, and so that the whole would have a certain uniformity as much as possible, he appointed several capable revisers who had to check the work of the individuals most carefully. And such a diligent, exact and conscientious inspection happened not only once, but twice.

First, the theologians at Jena, Dr. Joh. Major, Dr. Joh. Gerhard, and Dr. Joh. Himmel, had to do the review and make the improvements that seemed necessary to them. They began their work in September 1636 and completed it in the spring of the following year. Dr. Joh. Gerhard did most of the work, for he had to make significant changes in the explanations of some biblical books and even completely rewrite others. \*) And these labors he accomplished fervently and with hearty delight in the work, while he had to flee from the plague and the enemy soldiers devastated his house and farm.

The second review had to be done again by the theologians at Jena and besides them Dr. Salomon Glassius, Superintendent at Sondershausen, and Joh. Mich. Dilherr, professor of eloquence, history and poetry at Jena. It began on April 12, 1637. How those men went about it can be seen from the following words of a report that Dr. Gerhard sent to the Duke:

"Before it (the examination and review) began, I first read through all the chapters that were to be revised each time, together with the explanation, and where there was an error in the copy or in the spelling, I improved it.

In the revision Dr. Major had before him the old German Wittenberg Bible, issued in 1545, Dr. Himmel the Bible of Tossanus, and Mr. Dilherr the Ezraic Bible; I have publicly read the written copy and taken care of all the letters.

In Gerhard's place, Dr. Glassius became professor in Jena and he, also an excellent man, had to take on the most and most important work in the revision.

All chapters and books that had been reviewed and approved by the revisers were then sent to M. Evenius, who had to provide a fair copy for the printer, carefully checked the parallel passages, inserted and arranged the summaries from Saubert's Bible, and in general did everything else that was necessary to achieve a uniform and beautiful print. \*)

Finally, the work could be handed over to the press. Various printers had offered to produce it with the greatest diligence; the Duke decided after careful consideration and on Dr. Gerhard's advice on May 9, 1637, for Wolfgang Endter at Nuremberg. On Jan. 18, 1638, the contract was really concluded with him and printing must have begun around Easter. The already several times mentioned learned pastor Saubertus, who lived in Nuremberg, had to take over the last correction of the whole work at the Duke's request, and received the instruction that he, if he should become indisposed, should not assign the review to anyone else. How Saubertus himself regarded his task can be seen in the following words of a report that he sent to the Duke on May 6, 1638: "Summa, the work is of such great importance that one must not be too hasty. I have compared it all with the (written) copy, and I am also willing to serve this cause even further. The corrector (this was the scholarly student Knespel) is in the habit of bringing the printing and reprinting to me every day at different times and otherwise to recover information. One must apply diligence."

Now while the printing had already begun, let

\*) Also Evenius did not see the work completed to which he gave the first suggestion and on which he worked with pleasure, love and great effort so far. He died in the autumn of 1639.

\*Dr. Gerhard was not only a man who was well versed in all aspects of theological scholarship, but was also endowed by God with the gift of being able to put all his thoughts down on paper in the quickest and most correct manner. Not one of his writings has he twice rewritten or copied, "och had copied; but so swift the thoughts and the head, so swift the fist; no fountain quillet so abundantly as it flowed with him when he set the pen." So said Dr. Major in the funeral sermon he preached to the late Gerhard. The reader will find the biography of this highly gifted, pious and learned man in the 28th volume of the "Lutheran," p. 43 ff.

the pious duke to prepare the grave goods, namely a Improvement was assigned to the vice-president of the upper comparison of the Jewish months, measures, weights and consistory at Gotha at that time, Dr. Ernst Salomon Cyprian, coins with the Saxon ones, - an explanation of the foreign highly famous for his erudition and godliness, who then also names, - a chronological table, - various maps and illustrations, solved the task set to him in such a way that one can only be and finally also the pictures of the Electors of Saxony (since pleased about his diligence and his skill, but must also praise Frederick the Wise) and the Dukes of Weimar. For this, too, the God for it. - Duke Frederick II, of course, died already in 1732; most learned and skilful men were chosen who could be but his son and successor Frederick III had the work continued obtained.

Finally, Dr. Glassius wrote the excellent preface which beautiful arrangement, adorned with several new engravings. (without giving the name of the author) was to be prefixed to Later, namely in 1768, this Bible was printed again, again the whole Bible work. improved and increased. Andreas Rehberger, a famous

On 24 December 1640 the last sheet left the press! The songwriter of our church, provided this most complete edition enterprise begun five years ago was happily completed with of our dear Weimar Bible.

God's gracious help! Who can describe the blessing that this work has bestowed!

All the pastors of Nuremberg therefore held a public Already the first six editions amounted to about ten thousand thanksgiving in their churches on New Year's Day 1641. M. copies; in total, 25,000 may have been distributed. But who can Cornelius Marcus, pastor of the St. Lawrence Church there, count the thousands and hundreds of thousands who have and Johannes Saubertus, pastor of the St. Sebaldus Church, drawn from this Bible the right understanding of the divine even preached their own sermons of thanksgiving, which were Word, thorough consolation, courage, and strength for a godly then also distributed in wider circles through printing. life? It is impossible to imagine and say what a wealth of

And those men truly had great cause to publicly praise and blessings has come through it to the Lutheran people. The thank our God for the successful undertaking. A Bible work was Protestant-minded Salzburger's possessed several copies of now available that could and did bring unspeakable blessings Weimar's Bible; they read it together with great diligence and to the Lutheran people. Praise and thanks are also due today buried it in the ground so that the grim Papists would not to our God and Saviour for having given us the Weimar Bible discover and take it away. When these pious Salzburger's were 236 years ago. In faithful, grateful love and with honor, let the driven out of their homeland for the sake of their faith, and a memory of the pious Duke Ernst and that of all those men of large part of them passed through Gotha in 1732, they were God be renewed whom the Lord used as His willing instruments presented with these Bibles by the Duke. - In Saxony, such a to bestow this great blessing on the German Lutheran Church. Bible was purchased for every church, and they were even placed in the town halls. - In many homes, among townspeople

Only a few things from the history of our bible are still to be and country folk, among high and low, it was read aloud; it caught up. became a highly esteemed and beloved house book, which

Already in 1643 Duke Ernst organized a smaller (by Dr. continued to be read by children and children's children until the Glassius often changed and improved) edition, from which also shameful rationalism came to rule, when these Bibles had to be the pictures were omitted, so that it could be sold to poorer put in the trash heap or were used up as "old paper," because people all the more cheaply. either the reading of the Bible in the home ceased altogether or

The first large edition (it was 18 inches high, 12 inches wide, the most wretched works (such as, for example, Dinter's and 6 inches thick) was also soon sold, however, and had to be Schoolteacher's Bible) were produced. Dinter's School reissued as early as 1649. The same was again the case in Teacher's Bible) took the place of those excellent Bible 1652, 1662, 1670, 1686, 1692, 1703, 1708, 1720 and 1736. explanations.

Almost every new edition was improved again, but we cannot At that time, however, when the living faith in the Bible still go into that in detail here. The editions of 1670 and 1686 are prevailed in all classes of the people, the Weimar Bible was a said to be the most defective; of the older ones, the first (which well-known book in the homes of the Lutherans. Our did not come into circulation till 1641, though its printing had grandfathers held it in high honor. The pious jurist August been completed in 1640) is the best. The last edition of 1736 is Carpzov read it through 24 times! Similar examples could be admittedly preferable to it because; but it is also actually "a cited. Wealthy people had them bound in the most precious completely new work." In 1730, the Endter heirs informed Duke way and decorated with numerous beautiful pictures, some of Frederick II of Saxony-Weimar that they were planning to which were made for other Bible works, others especially for publish a new edition of the Weimar Bible. He and his them. In many books of our learned theologians one finds the theologians, however, considered it ingratitude to God if one finest praises of our Bible work, which (praise God) was most did not want to use what had been worked on for a hundred fiercely opposed by the Papists, because it depicts Pabstism in years for a better understanding of the Holy Scriptures. It was its true nature by giving a correct and clear explanation of the therefore decided to carefully retain the previous explanations, prophecies of the Antichrist. - In the year 1741, a jubilee was etc., along with all the improvements that had been made since celebrated in churches and schools in several places to happily 1641; but then to add new explanations, useful applications, commemorate the coming into being of this biblical work.

doctrinal, religious, name and time registers, etc., but in such a way that one could immediately distinguish the newer additions from the earlier content.

\*) At that time also Mr. Caspar Binder from Weimar, pastor of Mattstadt and Zottelstadt, published a "Sendschreiben", in which he, on the occasion of the 100th anniversary of the Weimar Bible, wrote a detailed history of its existence, drawn from the acts.

The fact that the German Lutheran Church in its good time always held the Weimar Bible in high esteem is evidence of the fact that much more could be added to it.

Now, in this time, which is in many respects sad, but in many respects so richly blessed and joyful, we experience that this magnificent work has been printed again and can be easily acquired by us. All Lutherans should rejoice and praise God for it!

Let's take a closer look at the new work. The format of the same is more convenient than that of the old editions. \*) The binding is (to all appearances) very good and made in three different ways. The most expensive copies (they cost 25 Doll.) are truly precious bound in Morocco and provided with gold edges. The richly decorated covers have gilded brass edges (not only corners) on three sides and are held together by clasps of the same metal. A splendid binding like this will cost at least 15 dollars here in the country. Each copy is accompanied by a protective case.

The second variety is permanently bound entirely in leather and also has gilt edges. The covers have no brass edges, also no clasps and are only simply decorated. Here also is added (but a less convenient) lining. The price of a copy is 18 dollars.

The third kind is not quite bound in leather, but has spine and corners of leather, plus clasps and is likewise well stitched and covered. Gold edges and lining are missing here. The price is 15 dollars.

That is the exterior; now let us look at the books from the inside.

The paper is good; the printing excellent! - After the lithographed title page, there follows first a "New Preface" by our Reverend General President, Prof. Walther, which provides thorough information about the origin of the Weimar Bible and about the nature of the present edition, and encourages the diligent use of it. Then follows Cyprian's excellent preface, which he wrote for the edition published in 1736; and after that, the preface that was already included with the very first Bible of 1641. It bears no signature, but we know from certain sources that Dr. Glassius wrote it in 1640. Already these three prefaces, especially the latter, contain so many useful, good and salutary things for a Lutheran that, if he really reads them and takes them to heart, he will never regret having bought the book.

Now follows "A Short Instruction on How to Read and Understand the Holy Scriptures"; then an "Instruction on How to Read the Whole Bible in One Year"; further, "Luther's Preface to the Old Testament"; and only now come the Biblical Books.

The actual Bible is the same as that found in our "New Home and School Bible". It is printed in large, clear letters and reads very well. The interspersed explanations are printed in smaller type, like our "Lutheran", but they are also quite easy to read.

All of Luther's prefaces to the individual Biblical books are included; before each book is found

From which also the above given news are mostly taken. This epistle is found in the Actis Hist. Eccles. V, 963 ff. VI, 165 ff.

\*) DaS book is 13 inches high, 11 inches wide and 4 inches thick.

a content announcement; likewise before each chapter. At the end of it is a fine, very short, but still very edifying application. - Every single page makes the most pleasant impression on the eye, - gives, also apart from the Bible word itself, much teaching and comfort to the heart.

At the end we still find various, very welcome additions.

First, a twofold "*Chronologia* or Time Register", namely, in addition to the time table of Luther and Calvisius, also the more correct one of the English bishop Asher. - Then follow the genealogical tables of the Maccabees and Herodians, along with a list of the Roman governors in Judea, which lists also contribute to the understanding of the text. - Now comes a "Harmony of Gospel History," i.e., a chronological and continuous history of the events of the New Testament, as compiled from all four Evangelists and from the Acts of the Apostles. - This is followed by an "Index of the most important doctrines of the Christian faith and life"; then an "Explanation of foreign names, together with the histories belonging to them", and an "Explanation of old and other words unknown in many places"; then a "Comparison of Jewish and biblical months, measures, weights, coins and cubits with ours", and a "List of the most important testimonies and sayings of Moses and the prophets, which are used and explained by Christ and his apostles in the New Testament. At the end, there is a clear presentation of the "Order and Context of the Holy Scriptures" and the "Proof of the New Testament". The book is a comprehensive account of the "Order and Context of the Holy Scriptures" and the "Index of the Epistles and Gospels on Sundays and Feast Days". - The whole work comprises 1902 pages.

To this exceedingly rich and splendid treasure of explanations of sacred Scripture and manifold aids are now added other artistic supplements.

Opposite the title page is a beautiful steel engraving: the bust of Luther. Still before the Bible explanation are the very cleanly executed illustrations of the Elector Frederick the Wise (under whose reign Luther began the Reformation) and Duke Ernst (to whom we owe the emergence of our Bible work). Otherwise, there are 20 beautiful (taken from the Schnorr'schen Bilderbibel) depictions of biblical events through the Old and New Testaments. Furthermore, the reader finds three different maps of the Promised Land, one of the Sinaitic Peninsula and two plans of the city of Jerusalem. And finally between the old and new testament is a nicely arranged family register.

Such a Bible work as ours has never been produced by Americans! In comparison, what are the works of fiction that are produced by Methodists, Baptists, and other enthusiasts and distributed in the country! Even though they have the correct text of the Bible, in their introductions, remarks 2c., they nevertheless bring the infernal poison of false doctrine, which is as much a dishonor to our God as it is dangerous to men. Our Bible contains only pure, clean, tested and proven gold of truth, which can serve everyone for salvation. Those Bibles, it is true, contain not infrequently many more so-called "pictures" than ours has; but compare them once with each other. Most of the time they are only scribblings and blotters, which are offered to the people, and which in many, yes, in most cases, neither contribute to the understanding of the Scriptures, nor to the edification of the people.

contribute the least; here you get clean works of art designed The unbelieving, the sinful, the unfaithful, the unfaithful, the in chaste simplicity and truly edifying. unfaithful, the unfaithful, the unfaithful, the unfaithful, the

In sum, with this new edition of the long-proven Weimar unfaithful, the unfaithful. Bible, the German Lutherans of America are offered a treasure Who can justify such "provision" compared to Matth. 6, 25- that - for the same purpose - has no equal. This treasure can 33.: "Do not provide for your life what you will eat and what you now be carried into every Lutheran family; and what a beautiful will drink, - neither for your body what you will put on. Is not life reminder of this year's jubilee it would be if it were carried into more than food? And the body more than raiment? - Look at the this very year and were diligently read and used from now on! birds of the air: they neither sow nor reap nor gather into barns, This would help to preserve the "Concordia" among us, i.e. the yet your heavenly Father feeds them. Are ye not rather than unity in doctrine and faith. - Whoever now wants to give his they? (Cf. vv. 27-31.) ... The heathen seek all these things. For children, who leave the parental home, a souvenir of lasting your heavenly Father knoweth that ye have need of all things. value, what can he give them that is more beautiful than the Seek ye first the kingdom of God, and his righteousness; and Weimar Bible? - When it comes to giving a wedding gift to good all these things shall be added unto you." - friends, what is more suitable than this Bible? - How is such a worry beyond death (funeral expenses and

And above all, one more thing! In many Lutheran support for widows and orphans) judged by v. 34: "Therefore do congregations in Germany, especially in dear Saxony, there are not worry about the morrow, for the morrow will take care of its smaller or larger collections of good books in the churches, own. It is enough that every day should have its own plague!" which pastors and school teachers can use for their studies. Here two objections are to be rejected: 1. the one wrongly These books were mostly donated by pious people who taken from the right, commanded care from 1 Tim. 5,8.: "But if recognized that preachers and teachers must have books, but anyone does not provide for his own, especially for his that they are often too poor to purchase expensive works. Here household, he has denied the faith and is worse than a in America, too, there are not a few pastors and schoolmasters heathen!" - Some may be astonished or doubtful that this word who have such a small income that they can hardly think of of God is opposed to that (Matt. 6), and yet this happens not purchasing a work that costs 15 to 25 dollars. How would it be, only on the part of the Secret Society members themselves, but then, if in such cases the congregations "donated" a Weimar also on the part of their uncalled-for un-Lutheran defenders Bible, i.e., bought it for the parish, and thus made it possible for within such congregations in which the absolute rule of the word the church servants to use this work, and could spend their of God is still lacking, and in which, therefore, the inevitable money, which they may spend on books, on other, equally sifting has not yet come. - Now how far does the commanded valuable writings? And if the congregation as such could not concern extend? To the extent that the householder does what and would not make such an endowment, then it would still be he can for his own, both physically and spiritually, according to in the hands of individual members to do a truly good work in the gifts God has given him. To what does it not extend? Not the manner indicated. that after his death, when God denies him prosperity, he should

But our God, who according to his great mercy has given us leave his family as well provided for as a wealthy man can. On this Bible again, may he now also open eyes, hearts, and hands the contrary, even in the distress of death, he is helped and to recognize and grasp its benefits; may he also bless the use helped by God's trust in the promises of the Father of widows of it in many souls, so that they may more fully recognize his and orphans in heaven. Where is it written that the poor man glory and praise his name for having revealed himself to us in must leave his widows and orphans with money? Nowhere. But the holy Scriptures as our God and Father in Christ JESUS. it is written, "Thy widows shall hope in Me" (Jer. 49:11.), and of

J. C. W. L. the same God it is said that He is "a father of the fatherless, and a judge of widows" (Ps. 68:6.). It is therefore denial of faith and trust in God already against the first commandment to think that God is not powerful and rich enough to provide for the family left behind. -

The second objection, that the existing preachers' and teachers' widows' funds among us are on the same footing as the pension funds of the secret societies, is equally false. These societies consist of voluntary alms for needy widows and orphans, which, on the one hand, also benefit those who have no right to such support because their fathers do not belong to the societies, and to which, on the other hand, those who can do without such support have no claim. This arrangement is therefore in harmony with the Word of God: 1 Tim. 5:16. ...has widows, let him provide for them."

How comforting to genuine Secret Society members must sound the Hermann brotherly saying, armed to the teeth with rationalism (Constitution der

(Submitted.)  
**Theses on secret societies,**  
with special reference to the Druids.  
(Continued.)

The nature of the secret societies is marked as unchristian and unchurchlike:

4. by earthly provision at the expense of trust in God.

We shall mention here only briefly, and so far as the context requires, the "earthly provision at the expense of trust in God in the secret societies," - since we shall speak of this more fully in Thesis IV. when we examine the reasons for the present spread of the secret societies. -

The more innocent the pretext appears, "we join the lodges for the sake of the support and provision of ours"; the more is the ungodly

Herm. Sons, Life Insurance, Art. 2.): "Likewise a brother may take with him into the hereafter the consolation that his survivors will be provided for after his demise!" -And in complete lodge harmony the Druid organ (Arch-Druid, loc. cit, November '68, p. 168): "No man knows, after all, when his last hour will strike; but if he is a Druid, and as such has always fulfilled his duties, he may confidently face the all-powerful Destroyer; he need not fear for the fate of his loved ones:-his Grove will provide for them." Thus the "grove" becomes a veritable idol. Stifling the last spark of confidence in God, v. (Jan. '76, p. 28) blasphemous: "His brethren are his support, his refuge, his faith." Surely one can hardly push it further, hardly declare the actual will more impudently! Thus it is said there (Jan. '77, p. 27, New Year's Lecture, Columbia Grove No. 6, Oshkosh, Wis.): "Union is our strength, with which we barricade and protect ourselves for the blows of fate of this life; without it" (NB. barricade of union) "we stand there isolated, and a single member would have... but the union of our beloved Order is a strong fortress to protect us, and instills in us the courage to fight perseveringly in difficult temptations, and grants us a sure consolation that will not let us perish in sorrowful hours." The reprobate is not helped by that comfort of provision for the family after his death; the blessed has no need of it. A Christian of exercised senses soon perceives from such a trial what a child of the spirit the whole must be. Is this a sentence consistent with a Christian's faithful trust in God, or is it not rather a true mockery of it? - If it is already true in general: "Cursed is the man that trusteth in man, and holdeth flesh for his arm, and departeth from the Lord with his heart" (Jer. 17:5); how much more cursed appears that distrust in connection with such immoral moral teaching (morality), which wants to seem moral, and which comforts even the damned with the "good work" of providing for the family! -

Especially where one wants to invalidate reasons by all kinds of objections, and to hold out the chariot by throwing cudgels into the wheels, it is popular here to oppose "life insurance," "sick association in the congregation," 2c. The former is a great evil, the latter may be or become one; both may and should, wherever necessary, also become the subject of doctrinal discussions in congregational meetings; but let it first be separated from the lodge question. Both belong to separate spheres, but are, of course, bound together by the golden chain of mammon, animated by the usurious spirit of the age, and equally pernicious to the souls of many unfortified minds!

(To be continued.)

(Sent in.) My dear "Lutheran!"

You once recommended the "Germania". Quite a few of your readers will have ordered this paper as a result. It is true that you later expressly emphasized that you by no means wanted to say with your recommendation that one should cancel the dear "Abendschule" and read the "Germania" instead. In my opinion, however, you would have had cause long ago to withdraw your recommendation altogether. For the "Germania" is not for Christians.

A. F.



Follow-up remark by the editorial staff of the "Lutheraner". The "Lutheran" willingly accepts the above friendly punishment as a not entirely undeserved one in all humility. Only, at the same time, he is permitted to remark the following. The recommendation of the "Germania" appeared in the "Lutheraner" at a time when members of our Synod were still among those who had control over this newspaper. The "Lutheraner" therefore believed at that time that it had to see in this a guarantee that, even if the newspaper, according to its announcement, was not edited "according to Christian principles," everything unchristian would be kept out of it. Unfortunately, however, the "Lutheran" must confess that he later paid no further attention to the "Germania. It is true that the attention of the "Lutheraner" was drawn from other quarters to the uncertain and short-sighted readers' seductive attitude of the newspaper in its politics during the time of the presidential election campaign, and was thus filled with grave misgivings about the spirit of the paper; but that the "Germania" would ever be guilty of such obvious spiritual poison-mongering, of which the sender of the foregoing reports, the "Lutheraner" nevertheless did not think that it could provide for itself, and it therefore confined itself to a general warning (in the number of March 1) against demoralizing and unethical behavior. March) against demoralizing politics in political papers written for Christians. Now, however, the "Lutheran" feels it his duty to retract his earlier recommendation of the "Germania" and to warn against this paper as one that poisons the spirit of its readers. He does this with heartfelt sadness, since it seems as if the hope for the establishment of a purely political paper controlled by the Christian spirit must be completely abandoned. So far, the promise So far, the promise of wanting to found such a newspaper for the Christians has almost only proved to be an enticement to support a speculation on the money of the Christians, which was always the more successful the more the editor knew how to fanatize for a party; for nothing unfortunately blinds Christians more from being able to distinguish right from wrong, and nothing makes them more ready to deny even the simplest Christian principles, and so deprives them of faith and a good conscience, than political party fanaticism, fomented especially by a newspaper which, for the sake of customers, has made Christianity its figurehead. All the more joyfully, therefore, does the "Lutheran" take this opportunity to renew its repeated recommendation of our dear **"Evening School,"** which up to this time has proven itself in every respect to be a paper not only supervised by the Christian spirit, but also supported and filled with the same, but untainted by the spirit of the world and yet highly substantial.

D. Red.

## **To the ecclesiastical chronicle.**

### **I. America.**

Rev. J. F. Doescher at Yankton, Dakota Territory. It is well known that Rev. Doescher has served as a traveling preacher in the West for a long series of years. It is almost incredible with what untiring zeal, and under what unspeakable privations and hardships of all kinds, he has discharged his ministry of seeking out the scattered and forsaken "comrades in faith" in their seclusion, breaking the bread of life to them, gathering them into congregations, and

to provide them with faithful shepherds. Of course, it is not yet time to draw a faithful picture of this. Only this may be communicated to the members of our Synod, that the dear brother has finally succumbed to the tremendous work he has done up to now and to the hardships of it, and, although still in the age of the best manhood, is now a man already broken in body and soul. Repeatedly his people looked forward to his, as it seemed, imminent dissolution. But in a truly miraculous way God has called him back to life again and again, as if he were already dying. But the strength is spent. Only if he abstains for a longer time from all energy-consuming activities is there hope that his life will be prolonged and that his blessed work will be continued with renewed strength. Therefore, may all those who wish Jerusalem happiness diligently remember our dear brother Döscher, who has become an invalid in the faithful service of his Lord, before the Lord, but also consider that such a traveling preacher, when the shepherd's staff falls from his tired, trembling hand, only too often, and also in the present case, retains nothing of all earthly possessions for himself and for his wife and children, but - the traveling staff. W. [Walther]

Parental consent, as all informed Lutherans know, is necessary if an engagement of children is to be valid. Therefore, in our ecclesiastical confession, namely, in the Schmalkaldic Articles, the papist doctrine is rejected: "That in general all marriages, which take place secretly and with deceit, without the knowledge and consent of the parents, shall be valid and valid. (S. Concordienbuch von Müller, page 343.) As we see from a political newspaper, however, the secular courts here do not take this into consideration if the children are of legal age. Recently, a young man who had become engaged to a person on condition of his father's consent, but who had not married her because the father did not consent, was sued by her for damages for his broken promise; whereupon the jury sentenced him to pay K1500.00, because, as the newspaper reports, the jury "seemed to think that a 26-year-old son was not so completely dependent on his father's will. - The proper course is for young people not to become engaged even on condition that their parents would give their consent, but to obtain that consent beforehand. W.

[Walther]

Temperance rapture. Recently the New York "*Temperance Christian Union*" circulated a written appeal among the pastors of New York, in which they are called upon to abolish the use of wine in the celebration of Holy Communion and to use grape juice instead. The reason given for this imposition is that many a person who had already been cured of drunkenness had been provoked by the consumption of communion wine to give in again to his old vice, and that young people who had never before brought a drop of wine to their lips became acquainted with its consumption at Holy Communion, and now became drunkards! These miserable men, then, consider themselves wiser and more conscientious than Christ, who himself instituted the use of bread and wine, nay, once by a miracle changed water into wine. To be sure, they cite as justification the two proverbs 1 Corinthians 8:13 and Romans 14:21; but in these proverbs the holy apostle does not teach that one should abstain from all that men abuse, but rather from all that brethren who are weak in knowledge consider sinful, who therefore, when they see strong believers using it, are annoyed by it, that is, they are tempted to use it also with an evil conscience. He who, out of love for his neighbour, would abstain from all that men misuse.

He should abstain from all lawful things, for they are all abused. also want to remain Lutheran, but have their children baptized If the temperance-mongers were serious about their principles, by preachers who also omit the reading of the Apostolic Creed they should abstain above all from the use of money, for, though at this act. W.  
many perish through love of drink, the love of money deprives [Walther]  
innumerable others of soul and blessedness. But the lovers of "Ruhland, the Pope of Saxon Separation." The author has  
temperance do not want to know anything about this, by which had the impertinence to send us a scarticle with this ridiculous  
they prove that their cause does not rest on Christian title. Here in America, thank God, we have no reason to say a  
conscientiousness, but on Pharisaic hypocrisy; therefore, like the Pharisees of old, they abrogate God's commandment with  
their statutes of men (Matth. 15, 1-9.), like those sectarians of faithful servant of Christ and a true evangelical Christian.  
the apostolic times, they walk along in a self-chosen spirituality Whoever, however, takes pleasure in lies and slander,  
(Col. 2, 18-23.), dishonor God, the Creator of all good gifts, by especially when they are wrapped up in pious phrases, we  
introducing a papist glorification and causing an abominable would not know of any Scripture which could satisfy his taste  
confusion of consciences, tempting those who in principle more than this one, for only he who is called Diabolos, i.e.  
completely abstain from a gift of God to consider themselves slanderer by profession, in the original text of the New  
holier than others because of it, and judging those who receive Testament can recommend reading it. W.  
God's gifts moderately and with thanksgiving. (1 Tim. 4, 1-5.) [Walther]  
There are certainly many sincere souls among the temperance  
people who mean well in their zeal for total abstinence from all  
intoxicating drinks; but their zeal is a zeal with ignorance. (Rom.  
10, 2.) It is true that drunkenness is an abominable vice that  
makes cattle and leads to hell, for according to God's clear  
words, drunkards will not inherit the kingdom of God (1 Cor. 6,  
9. 10.); but the devil of drunkenness is not cast out by a  
complete abstinence from wine and such drinks, but only by  
means of a righteous conversion to God from all sins through  
true faith in Christ. W.  
[Walther]

## II. foreign countries.

Paul Kern, a candidate for the sacred office of preacher, who position at Pastor Hallerberg's St. Jacob's Lutheran parish at  
took his final exams at our Concordia Seminary a year ago and Quincy, Ills. for six months, to the satisfaction of all, and then  
then traveled to Germany to visit his parents once again before entered our teacher's seminary at Addison for his complete  
entering an office in our Synod, has been called by the free education. There he was two years, and came to my parish in  
Evangelical Lutheran Dreieinigkei congregation in Chemnitz in the fall of 1876. On account of his illness (consumption of the  
the Kingdom of Saxony to be their pastor, and he has lungs) he could not make up his mind to follow any of the three  
recognized and accepted this call as coming from God. From a callings made to him. On the 9th of April his condition grew  
letter from him we learn that he was to be ordained and worse. He recognized himself as a poor, depraved sinner; he  
introduced into his office on Sunday Cantate. Recently, the confessed that he could only receive forgiveness of his sins and  
congregation succeeded in acquiring its own house in the city, become blessed through our Lord Jesus Christ and that he  
where the church hall, schoolroom and parsonage are to be set therefore only trusted in his Lord Jesus. He passed away on  
up. Until now, the congregation had to make do with a rented April 17, as we may hope, in faith in his Lord. On the 19th of  
hall, under which the Irvingians also lived. God help the April he was buried in our churchyard at Clarks Fork, Cooper  
excellent young man in his faithful work under the especially Co, Mo.  
difficult circumstances of the Saxon Free Church. - Incidentally, Th. Brewer, Pastor.  
we see from all reports about the experiences that the brethren  
in the Saxon Lutheran Free Church are having that the more  
Satan rages and rages against them, the more the Lord opens  
doors for them and blesses them.

W. [Walther]

Abolition of Christianity in a Berlin Community. In a meeting  
held on April 20, the parish council of the Louisenstadt parish  
decided by 33 votes to 3 that the Apostolic Creed should no  
longer be read at public services and at all church ceremonies,  
baptisms, confirmations, etc. Even the "Reichsbote" noted:  
"Such a proposal is tantamount to the abolition of Christianity  
and the Christian church. Even the "Reichsbote" remarks: "Such  
a proposal is tantamount to the abolition of Christianity and the  
Christian Church. A religious community which no longer  
confesses (does not even renounce!) the apostolic creed, which  
is common to all Christian churches, thus ceases to be a  
Christian one." Unfortunately, however, it is not uncommon here  
either for parents who are Lutheran by background and

F. W. Reinke, after 4 months of severe liver trouble, died near  
Fort Wayne on Ascension Day, at the age of 73 years, happy  
and blessed in his Lord and Savior. He was superintendent of  
Concordia College 10 years, from 1860-1870, serving with all  
fidelity and self-denial, and his memory will remain an ever  
blessed one. He was buried with great attendance Sunday  
Exaudi, and leaves widow and two sons. O. H.

## Inaugurations.

By order of the Presidency, Rev. F. Döder! a was installed in his new  
office by the undersigned, assisted by Pastors Pissel and Hieber, at the  
congregation at LooperS Grove, on Maundy Thursday. H. Ernst.

Address: Rov. 4'. Suburb "in,  
Ilonmvvoock, Oook Oo., Ill.

Commissioned by the Presidency of the Middle District, undersigned  
on Sunday Jubilate introduced Rev. H. Diemer, heretofore of Likhaxt,  
Indiana, to his new field of labor at Archbold, Ohio. Ph.  
Fletschmann.

Address r Rsv. Il. vlsmnr.  
Box 100. ^.robbolck, l'ultou Oo., O.

## Church consecration.

On Rogate Sunday the Salem Lutheran Church at Jack- sonville, Ill,  
was dedicated to the service of the Triune God. In the forenoon Mr. Rev.  
I. Bergen, and in the afternoon in English Mr. Rev. L. Hölder.  
E. Beck.

## Orphanfest.

On the 2nd Sunday after Trinity, June 10, the annual orphan festival  
will be celebrated on the orphan farm near St. Louis with a morning and  
afternoon service.

Th. Mießler.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c. States assembles, s. G. w., June 20, at the congregation of Rev. Kühle, of Milwaukee, WiSc.

The main subject of discussion will be the continuation of the answer to the question, "What are the characteristics of a well-grounded, truly Lutheran congregation to which, therefore, Lutheran preachers are to strive with their congregations as their goal?" The negotiations begin with the 5tcn thesis. (See "Lutherans," Vol. 32, No. 11.)

A pastoral conference will be held the day after the synod.

Each pastor of the district shall submit a complete parochial report. The minutes of the district conferences are also to be submitted to the synod for discussion.

A. Rohrlack.

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All synod members are asked to register at least 14 days before the beginning of the synod.

Those arriving from the Northwestern L Lake Shore Depot are to go to the corner of West - Water and Spring streets, take the Street - Car here to Twelfth and turn north. Proceed to the corner of Twelfth and Beaubian (5 block). - Those arriving on the St. Paul, or Wisconsin Central, or Western Union railroad, immediately board a northbound Street-Lar in front of the station house (Need-street), and then take quite the same route described above.

When you reach the corner of Twelfth and Beaubian, report to the parish schoolhouse (north of the church).

G. Kühle.

The Northern District

of the Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as had been decided, but rather

on the 6th of July

in the congregation of the Rev. Hattstädt at Monroe, Mich.

All members and guests do not want to forget to register in time.

K. L. Moll. Secretary.

Proceeds to the treasury of the Illinois - District:

For the synod treasury: From teacher Bernthal, contribution, 42.00. By Past. Döderlein from his congregation in Homr- wood Gemeinde in Homr- wood 411.00. By Past. Frederking from sr. Gemeinde in LoSt Prairie 4'4.00. By I. W. Dierjen from Past. Traub's congregation in Trete 49.25. By Past. Dorn of his. Congregation at Pieasant Ridgr 425.00. By PasDHieber, Communion Collecte sr. Congregation at Matteson, 411.70 and by sr. Filial parish 43.70. By I. H. Kuhlmbek of Past. OttmannS parish at Coüins- ville 41105. by Past. F. Lindemann, contribution, 42.00. Bon D. Kornhaaß in Addison 45.20. (Summa 484.90.)

For inner mission; By I. H. Kuhlrbek of Past. Ottmann's congregation in CollinSville 43.85.

For the heathen mission: Through Past. Trautmann from members of his. Filialgemeinde in DownrrS Grove 42.00.

For college hgushalt in St. Louis: By Past. Trautmann of sr. Parish in Gower 410.55.

To the Lollrge-Untrrhaltsskasse in St. Louis: By Past. Döbrlein, communion - Collecte sr. Gemeinde in Homewood, 414.81.

For poor students in St. Louis: Through Past. Pohl from sr. 45.00. By Rev. Döderlein of his congregation in Homewood for "tud. Church in Homewood for "tud. Siebrandt 416.00.

For poor students in Springfield: through Past. Wagner in Chicago from the women's club >n his. Parish 412.00. Through Rev. Wunder there from the women in his congregation. Gemeinde for Sondhaus 49.00.

For poor college students in Fort Wayne: By Past. Miracles in Chicago from the JünglingS-Verrin m sr. Parish for L. Skwartz 410.00.

For poor seminarians in Addison: By H. Oehlerking in Addison 410.00. By Past. Wagner in Chicago from the Women's Association 412.00. By Rev. Schmidt in Schaumburg from Mrs. N. as a thank offering 45.00. By Rev. Partenselder in Bay City, Collecte at Mr. Gey's wedding, for C. Voigt 43.10. By Past. Engelbrecht in Chicago for Jul. Trapp from the Women's Club 47.00, from the Young Men's Club 45.00. By Rev. Müller in Ehester, wedding collecte for Bewie, Hock and Müller 46.60.

For the emigrant mission in New York: from Past. Hiebr's congregation at Matteson 44.50.

For the emigrant Misston in Baltimore: Collecte am HimmelfahrtSfestc of Past. Strieter's congregation in Proviso 410.59.

For the congregation inLawrenceburgh,Ind: By Past. Pissel's congregation at Matteson 48.25. From the congregation at Addison 410.50. By Past. Trautmann from members of his. Congregation in Gower 45.45.

For the congregation in Ponca, Nebr.: From Past. Lange'S congregation in Chicago 418.00.

For Ephraim Township, Wis. by Addison Township 411.00.

For poor sick pastors and teachers: By H. Richter in Homewood 43.00. Past. LehmannS church in Chicago 46.50. By Past. Heid in Peoria from a parishoner for the three sick brethren in Michigan 41.00.

For Teacher Hops: From the Chicago Lehrccconference 410.00. By Past. Frederking from s. Congregation at Lost Prairie 41.80. By Rev. Dorn from sr. Parish at Pleasant Ridge 43.00. By Teacher Waschilewsky at Ehester 41-50. by F. Graue at Brush Hill 41.00.

For Past. Rufs; By Past. Frederking from sr. Gem.

in LoSt Prairie 43.00. By Past. Dorn of sr. Parish in Pleasant Ridge 46.50. By Bro. Graue in Brush Hill 41.00.

For Past. ISke: Through Past. Frederking from sr. Grm. in Lost Prairie 43.00. By Past. Dorn from sr. Parish at Pleasant Ridge 46.50. By F. Graue at Brush Hill 41.00.

For Past. Jske and teacher Hops: From Rev. Hiebr's congregation at Matteson 45.35.

For Past. HarmeningS widow: From Past. Hie- berS Parish at Matteson 41.50.

For the deaf and dumb in Norris, Michigan: By I. H. Kühlenbeck of Past. Ottmanns Gem. in LvliliS- ville 419.05. By Past. Schmidt in "chaumburg from the collection bag of sr. Gemeinde 440.00.

Addison, Ill, May 15, 1877. h. bartling, cassirer.

Received for poor students: By Mr. Vüthe in the Black Walnut - District collected 412.70. By Teacher Kienzlr, at Mr. WindbeimS wedding collected 47.40, by himself 41.00, from the bell-bag 49.00 for Niemeyer. Through Mr. Past. M. Hahn from sr. Congregation 410.00 for Witter. By Mr. Töpel from the estate of the deceased Mrs. B. Tröster 425.00 and by Mr. Past. Hochstetter from the women's association sr. Gemeinde 410.00 for A. Schwankovsky. Through Mr. Past. Schuricht from the Women's Association sr. Gemeinde 45.00. By Mr. Past. C. Brandt from the treasury of the North Missouri Conference 410.00 for Falke. By Mr. Past. Schaaf, collected at Mr. W. Mueller's wedding, 49.70 and from his. Congregation 43.60 for Schaß. By Mr. Past. Stürken from the Women's Association in his parish. Parish 410.00 and from Mr. Ph. Nchtsinger 45.00 for Father Schwankovsky. By Mr. Zeige of St. Paul's Church in New Orleans 450.00 for Hantel. By Mr. Past. Löschen of his. Parish 44.75 for A. Müller. By Mr. Past. Wübben 42.54 for Groß. By Mrs. Winkler from Jacksonville 41.00 for Däschlein. By Mr. Past. Ledebur, öfter-Collecte sr. Parish, 43.35. By Mr. Rev. Walker of the Virgins' Association sr. Gemeinde 45.00, by the Frauenverein 410.00, by F. Böthe 41.00, by N.N. 42.00 for Fr. Schwankovsky. From Chr. LohrenS 415.00, I. Werth 410.00, Fr. Werth 42.00, Hrn. Past. A. W. Müller 143.25 for Meeske. By Hru. Past. Delete 4'5.00 for A. Müller. By Mr. Past. Knief, half of a collecte at the wedding of Mr. M. Scheiter, 45.70. By Mr. Past. F. Sievers, collected at Mr. Lacker's wedding, 46.30 for Hoyer. Through Mr. Past. Stiemke from his own congregation. 46.00 for Schulze. By Mr. Past. Daib from the support fund for Wisconsin children 412.00 for Dubberstrin. By Mr. Past. Herzer 45.00 for RohlfS.

For the Srmtnar-HauShalt: By Mr. Past. C. Brandt by Mrs. W. 45.00. By Mr. Past. I. Traut- wann, communion collecte sr. Gemeinde, 412.00. Springfield, Ill, in May, 1877.

A. Craemer.

For poor college students in the college at Fort Wayne the following kind gifts received; From Pastor JabkerS congregation: from the Women's Association 5 quilts; from Conrad Stoppenhagcn Victuals to the value of 45.00; from Ernst Eick hoff 2 sacks of wheat, 2 sacks of grain and 4 gallons of apple butter; from Christian Mirsing 2Z gall. Apple butter; from Carl Hackemeyer 1 gall. Apple butter and 3 bush. Apples; Ernst Stoppenhagen 8 gall. Apple butter & from Konrad Döhrmann 3 gall. Apple butter. From Past. Friße'S parish: From Lol. s Grrke beef to the value of 42.00. From Past. Lehnrt's parish: From the Women's Association 2 quilts; from Mrs. Grode 2 pillows; from Mrs. Brudi 1 quilt and from Mrs. Fischer 1 quilt. AuS Pastor Zschoche's Gemeinde: Bon Ernst Meyer 20 heads of cabbage, 1 sack of oats and 1 sack of potatoes; from Jacob Kiefer 94 lbs. of beef. From Past. Evers parish from Chr. Scheumann 96 lbs. of beef. From Past. Stocks Gemeinde: V' N Carl Bradtmiiller I sack of potatoes, 2 sacks of oats, 1 sack of grain and 1 sack of apples. For the household from the Women's Club from Past. Dr. Sihler's parish 38 towels. A. Schuft, caretaker.

With heartfelt thanks, the undersigned appears to have received the following kind gifts for the church building in Petersburg, Mich: From the congregation of the Rev. W. Hattstädt 4103.65. From the congregation of Mr. Past. A. Eh. Bauer 49.30. From my congregation at Lake Ridge, Mich. 427.75. From the congregation of Mr. Rev. I. Trautmann 423.33. From the congregation of Mr. Past. C. A. Welse! 425.80. From Mr. Heinrich Schmidt in Tecumseh, Mich. 45.00. From some members of the congregation of Mr. Rev. W. Hattstädt altar and pulpit clothing, together with an altar cloth. From Mrs. Past. A. Ch. Bauer an altar cloth. From Mr. H. Schmidt in Tecumseh, Mich., communion utensils, two altar cloths, an agende, a hymnal, Eh. Hoyer.

For the fund for the relief of poor students, the following kind gifts have been received from the Southeastern Conference District of Missouri to date: From Mr. Past. I. A. Büngr 41.00; Collecte at Mr. H- SchenkclS Kindtaufe allhier 45.50; from the werthen Frauenverein in Mr. Past. Sapper's congregation in ^-outh St. Louis 410-00; from my St. Paul's congregation here 45.00. - Many thanks for these gifts of love!

At the same time I would like to remind you that for some time now there has been a complete lack of funds in the deep treasury.

North St. LouiS, Apr. 18, '77.C. C. E. Brandt.

For the poor brethren in faith from two of my predigt places in Clay County, Iowa, who have been severely afflicted by the locusts, I have received the following love offerings: 4'16.00 from the congregation of Mr. Rev. Schürmann; 417.00 from the congregation of Mr. Rev. Oetjen and 42.00 from himself; 485.00 from the Trinity congregation of Mr. Rev. Niemann and 48.25 from the Brooklyn branch of the Women's Association from the same congregation. - In the name of those people sincerely thanking

E. H. Scheips, Pastor.

Algona, Kossuth Co. Iowa, May 10, 1877.

For poor students by Mr. Cassirer Simon 4'15 60. From Mrs. Past. Scheips, Algona, Iowa, thank offering 43.00. From the Women's Association in Past. GermannS church in Fort Smith,! Ark., 45.00 for Kanning. By Mr. Teacher Karau, Carlinville, Ill, 4'4.70, collected at d. wedding of Mr. Jung for Moravian, - gratefully received. H. Wyneken. Springfield, May 11, 1877.



For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District)  
have been received 1. contributions;  
Bon Prof. Lindemann 82.00. Bon the pastors A. Detzer 84.00, F. Ledrbuhr 823.00. Of the teachers I. F. Koch and C. H. Nage! each 84.00, H. W. Hoppe 83.00.

Two. Gifts:

By the congregation of the Rev. R. Lange 880.00. Bequest of the be. Frau Pastorin Engelbrucht 811.00. From teacher C. Köbel and his pupils 83.00. By Past. Baumgärtner: from his congregation 87.00; from Fr. Saß 8>.00; from some unnamed 82.15. From Louise Stvrck through Past. Streckfuß 82.00. By Past. Dörmann: Kindtauscollecte by H. Wilkeuing 84.26; thank-offering by Mrs. L Kollmann 8t.00.  
Chicago, Ill, May 11, 1877. H. Wund er, Cassirer.

Received by Rev. I. Bergen, of Prairie Town, Madison Co. Ill, for the erection of a prayer hall at Allendorf, county of Giessen, Hesse.  
in February 187690Mark ..... 4 Pf.  
in May 18763790  
in June 1876 .....2628  
desgl1124

for which the dearest thanks to the donors and wishes God's rich blessing  
Allendorf the 3rd of April 1877  
on behalf of the Aueendorf Lutheran congregation.  
Jost Lotz, churchwarden.

Received for the synod treasury 820.00 as a bequest from the late Mrs. Maria Mueller of Town Lebanon, Dobge County, Wisconsin.  
St. Louis, May 18, 1877. E. F. W. Meier,  
Cassirer of the General Synod of Missouri, Ohio, et al. St.

For the Preachers' and Teachers' Widows' and Orphans' Funds (Western 'Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of April:  
1. contributions:  
From Mr. Pastor E. H. Lüker 80 Cts, Mr. Past. BartrIS 82.00, teacher Hölter 84.00, pastors Bünger and Mrs. Sievers 85.00 each.

Two. Gifts:

Collecte of Mr. Past. WilleS congregation at Brownsville, Mo., 89.31. DeSgl. from Mr. Past. LükerS Gem. in Aroma, Kansas, 84.20. Collected at the silver wedding of Mr. A. Klein by Mr. Past. Maisch in Harris County, Texas, 86.00. From Mr. Aug. Bormann in Primrosr, Iowa, 82.00. From Mr. H. Roepe through Mr. President Biltz tn Concordia, Mo., 81.00. From Mr. H. Lehman" through the same 81.50. From Mrs. H. D. BrunS for widowed FrausLehrer Nickel, same, 8l.00. Thank offering for happy childbirth of N. N. from N., Mo. Delivery of N. N. from Mr. Past. Bremer's congregation in Lake Creek, Monday, 83.00.  
St. Louis, May 1, 1877. Oskar L. Gotsch.

Books - Ad.

Jubilee Song

for the celebration of the 300th anniversary of the Concordia formula on 29 May 1877, presented by G. Schaller.  
Price: For 12 copies 10 Cts., for 100 Ex. 75 CtS.

Furthermore, is now again in stock:

The

Concordienfovrnel

Core and Star.

The first part of the book is an introduction to the history of the church, with brief explanatory notes. The first part of the book is the first part of the book, which was published by the Lutheran Church of the United States of America.  
Price: 40 cents postage paid.

Jubelfestbüchlein für die liebe lutherische Schuljugend. A discussion of the confession completed at Bergen Monastery near Magdeburg on May 29, 1577, called the Concordia Formula. Presented by E. W. Kähler.  
Price: 5 cents each, 50 cents a dozen, 50 pieces 81.50.

Emergency Justification of the Resignation of Missionaries F. Zucker, A. Grubert, O. Willkomm, C. M. Zorn from the Leipzig Mission. By C. M. Zorn, pastor of the Lutheran Trinity Church at Sheboygan, Wis.  
Price: with postage 40 EentS.  
Orders should be sent to M. C. Barthel,  
Oor. ok Hliumi 8t. unck Incliuun ^vv.

Changed addresses:

Vov. .1. XoZlor, Volle Vluino, 8oott Oo., Mim.  
I. Vorildiror, ^Vouvor's vornors, Iluron 6o., 0.  
D. Nuuror, 357 Dubois 8tr., votroit, Mod.  
Printing Office of the Synod of Missouri, Ohio ". a. State".



Herausgegeben von der Deutschen Evangelischen  
 Zeitung redigirt von dem Lehren

Year 33.

## Sermon,

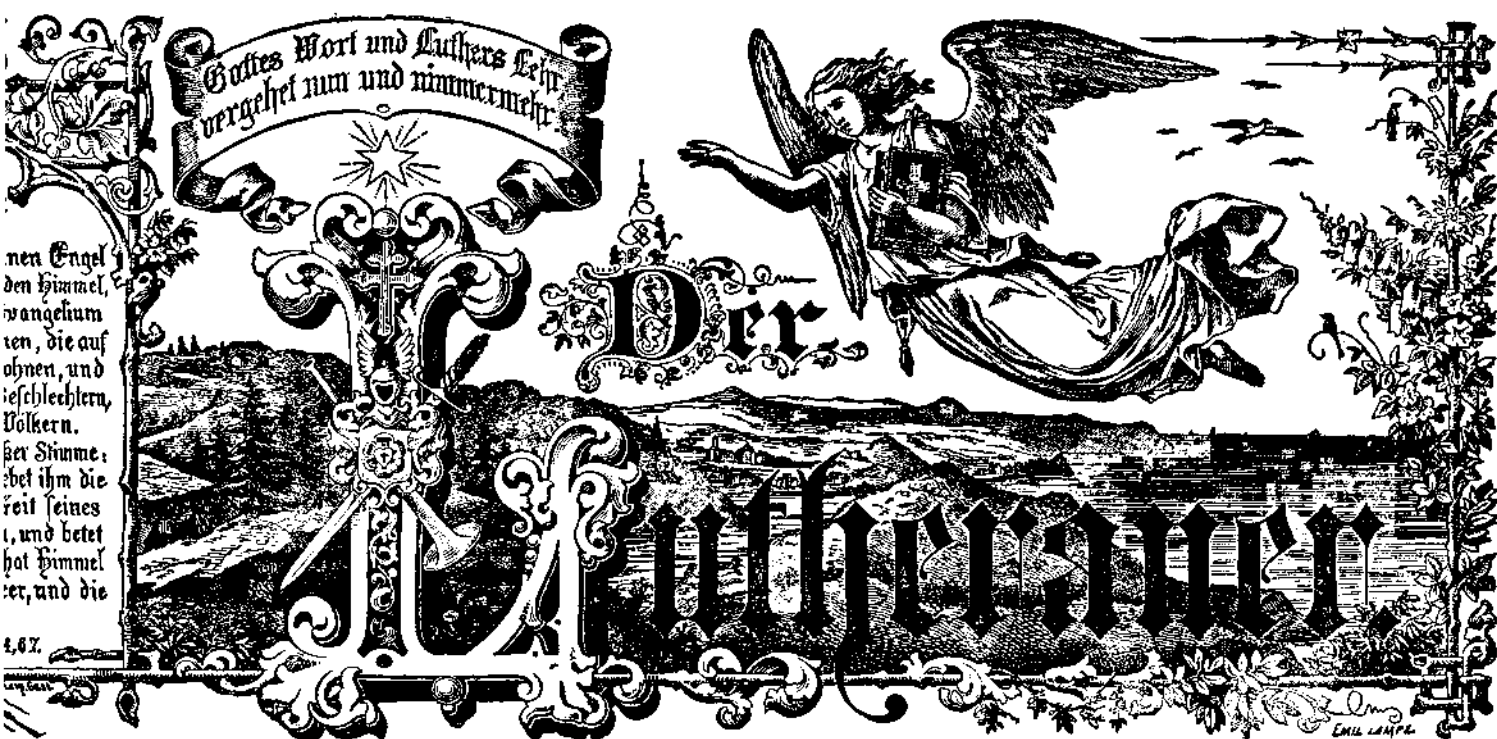
Delivered on the Tricentennial of the *Formula Concordiae* May  
 29, 1877, at Trinity Church, St. Louis, Mo...,  
 communicated on request by C. F. W. Walther.

I. N. J.

God, you did great things for our fathers 300 years ago today, and we are glad about it today. The church, which You had so magnificently built up through Your servant Luther, had again lain in ruins. Its heroes had fallen. The watchmen on her battlements had become traitors within her walls. The light of Thy pure word, which Thou hadst kindled in her, had gone out again, and her candlestick had been thrust from its place. Soiled and torn had lain the banner of her confession in the dust. Their former unity of faith had turned into bitter discord. Already her enemies had triumphed and sung her funeral songs. She herself, however, melted down to a small scattered group, lay weeping on the ground and lamented: "The Lord has forsaken me, the Lord has forgotten me. But behold, when the wretched were desolate, and the poor groaned, Thou saidst, O Lord in heaven, "I will arise, I will provide a help, that one may teach with confidence."

And today is the blessed day on which You once provided this help. Therefore today our heart is glad, our mouth is full of laughter, and our tongue is full of praise. Therefore we have entered this day into thy gates with thanksgiving, Into thy courts with praise.

O help now that we may not only thank Thee in these days with fervent songs of jubilation for all that Thou didst once do great things for our fathers, but that this jubilant celebration of ours may also rekindle in us, their children, the fire of first love that once burned in our fathers, and call all our American Lutheran Zion together as with the sound of a trumpet to rally anew around the old good banner of Thy pure Gospel. O help, that in these days all the fallen children of our



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Beirneilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 15, 1877.

No. 12.

May all those who have gone astray return, all those who have important consequences. However, this act did not happen in become weak in faith become strong in faith, all those who have such a grandiose, solemn way as once in 1530 the handing become lukewarm in love become fiery in love, all those who over of the Augsburg Confession. As is well known, the handing have become despondent in confession become courageous in over of this confession took place publicly before the whole confession, all those who remain faithful filled with Your spirit world in the imperial chapel at Augsburg, which held hundreds and gifts, so that the church of pure confession may once again of people; the first signing of the Concordia Formula, on the become a city of God on a high mountain, for the blessing of other hand, took place privately in the narrow library room of Your Christendom, for the gathering of a great people of Your the small monastery church at Bergen near Magdeburg. The elect even in these last times, and for the praise and glory of solemn reading of the Augsburg Confession of our Church took Your name forever and ever. Amen.

Text: Is. 49, 14-17.

"But Zion saith, The LORD hath forsaken me; The LORD the sun never set, Emperor Carl V., Emperor Carl V, then the hath forgotten me. Can a woman forget her child, that she highest ruler on earth in whose great empire the sun never set, have not compassion on the son of her womb? Though she forget him, yet will I not forget thee. Behold, I have sat on his throne, with his brother, King Ferdinand of Bohemia marked thee in my hands; Thy walls are ever before me. and Hungary, at his side, and around him a whole host of Thy builders shall haste, but thy breakers and thy rejecters shall depart."

All in the Lord beloved sons and daughters of our American large number of envoys from foreign royal and princely courts, Lutheran Zion! a papal legate, six cardinals and many other Roman

300 years ago today, on May 29, 1577, six pious and learned ecclesiastical prelates, so that, after the confession had been servants of the Lutheran Church, named Martin Chemnitz, read out, it was immediately sent to all parts of Europe, Jakob Andreä, Nikolaus Selnecker, David Chyträus, Andreas translated into the most diverse languages of Christendom; The Musculus and Christoph Körner, signed the Creed of our first signing of the Formula of Concord, on the other hand, was Church, which bears the name Concordia Formula, after they done today in silence by only six servants of the Church. Finally, had finally put their final touches to it, with the following words: in 1530, the Protestant estates, when they handed over the

"That this is the doctrine, faith, and confession of all of Augsburg Confession to the powerful enemies of their faith, had us, as we will answer for it at the last day before the to do so at the risk of property and blood; therefore, among righteous Judge, our Lord Jesus Christ, and that we do others, Margrave George of Brandenburg was urged to declare not wish to speak or write against it secretly or publicly, to the Emperor even before the handing over of the Confession: but intend to keep to it by the grace of God: we have "Before I would deny my God and his Gospel, before I would signed it with our own hands in the true fear and kneel down here before Your Imperial Majesty, before I would invocation of God." deny my God and his Gospel. The signing of the Concordia

This was an act of great ecclesiastical and world-historical Formula in 1577, on the other hand, was not connected with importance, and of quite incalculable any such danger; it was, as its name implies, rather an agreement formula, which was handed over to those who should and would now rally around this peace pamphlet in brotherly harmony.

How, then, is the Concordia formula worthy that our Lutheran Church should celebrate a jubilee of thanksgiving and praise for its sake today, today on which day that confession was once made three years ago?

a hundred years has finally come to pass? Yes, truly, my added: "If he cannot do it through the pope and emperor, he will brethren! A Lutheran who has not already fallen away and todo it through those who are still in agreement with us in whom his religion is still worth something will say: If we doctrine." \*) Yes, in private conversations Luther had said at this Lutherans were silent today, the stones would have to cry out. time to several of his intimate friends just in regard to his And this is therefore also what I will try to prove to you in this Wittenberg colleagues: "After my death none of these holy hour of jubilee, with the help of the Holy Spirit, by theologians will remain constant." †) And all this, alas, has all presenting to you on the basis of the prophetic text that has too exactly come true. Our church was torn apart after Luther's been read:

**The Formula of Concord a glorious monument of God's gracious oversight over our dear Evangelical Lutheran Zion;**

for she is such a monument, because

- 1. Through them God once wonderfully saved our church from the doom that threatened it,
- 2. through them God has also gloriously rebuilt our church and made it a new blessing to Christendom, and finally
- 3. by them God hath also so well preserved our church for all time from spoilers within her.

I.

If we want to convince ourselves, my brethren, of how glorious a monument of God's gracious supervision over our dear Lutheran Zion the Concordia Formula is, we must first of all vividly visualize the condition in which our church once found itself before the adoption of that confession. The report of the condition of our church at that time, however, is the darkest page of its history. While the history of our church from the year 1517 until Luther's death in 1546 was the history of its wonderfully rapid, glorious development and its victories, the history of our church after Luther's death until the year 1577 was the history of its equally rapid, shameful decline and its defeats. Barely five and twenty years had passed since Luther's death, when the magnificent, majestic edifice of the Church of the Reformation, this Church of the pure Word and the unadulterated Sacraments, already lay in ruins; only a few lonely little towers, like ruins that had remained standing, still towered above its ruins as witnesses of a glorious past. Until Luther's death, the general popular song of the Lutherans had been that heroic and victorious song of Luther: "Ein feste Burg ist unser Gott" (Our God is a Mighty Fortress); but no sooner had Luther closed his mouth for ever than this song also fell silent. In short, if I am to sketch in a few words a true picture of the state of our Church in those days, I shall find none more suitable for the purpose than the first words of our text, "Zion, saith, The LORD hath forsaken me, the LORD hath forgotten me."

But how? you will say, was it then a lie when the Lutherans had previously sung so boldly and faithfully: "Let the word stand and have no thanks"? Had the word fallen away at last? - Oh no, my brethren! The Word had not been able to overcome the power of the world or the gates of hell, but the people to whom God had entrusted His pure Word out of great grace had fallen. In a truly prophetic spirit, Luther himself predicted in his last sermon in Wittenberg that Satan would tear our church apart after his death, at the same time saying

brought this about. It is true that only a few months after Luther's death the Schmalkaldean War broke out, which was so threatening to the Lutherans; but already in 1555 the Lutherans received complete freedom of religion and worship through the Peace of Augsburg. It is true that the Lutherans were in great trouble at this time because the Emperor wanted to impose on them by bloody force a formula of union, called the Interim, by which our church was to be subjected to the Pope again; but as a result of that religious peace, this threatening storm cloud soon vanished forever. It was not the enemies outside who once brought our Church to ruin, but traitors within.

And it was precisely Saxony, once the cradle of the Reformation, and especially the University of Wittenberg, from where the light of the pure Gospel had once gone out into all the lands, from where, after Luther's death, the falsifications of the Word of God spread again like shadows of death over the whole Lutheran Church. On the same pulpit on which Luther had once proclaimed the pure Gospel in Pauline power, and on which, in Elijah's zeal, he had punished with words of thunder all ungodly beings in doctrine and life, on the same pulpit the glittering voice of the deceivers was now heard. On the same lectern on which Luther, as a professor, had once prepared thousands of students, who streamed in from all parts of Christendom, to be faithful servants of the Word in doctrine and defense, on the same lectern now stood professors who made it their business to impress upon their students a new gospel of reason instead of the old gospel of the Holy Scriptures. In the same Wittenberg printing press in which those writings were once printed in which Luther, as the prophesied angel with the eternal gospel, flew through the midst of the heaven of the church, which everywhere fell like dew and manna from heaven upon the pining hearts and filled them with light, consolation, and joy of death, and which, at the same time, like God's roaring weather, frightened and exposed all falsifiers of the Word and, like rays of lightning from God's hand, shook the whole proud edifice of Antichrist in all its foundations, in the same printing press, I say, now appeared writing upon writing, which had no other purpose than to extinguish again the holy fire kindled by Luther's writings and to tear "God's Word and Luther's teaching" out of the hearts of the Lutherans again. In order to achieve this purpose all the more surely, the devilish lie was blown up that Luther himself had recanted his teachings shortly before his death, and that Melanchthon was charged with making good after his death what he, Luther, had corrupted. And so the old

\*) Kirchenpostille, Episteltheil. Tom. XII, 1535.  
†) Ibid, p. 1539.



Luther's original Augsburg Confession was abolished, and he introduced an Augsburg Confession that had been changed and falsified in favor of his enemies by Melancthon, who had unfortunately wavered. Even Luther's little golden book, his small catechism, was put aside and a new Calvinist catechism was foisted upon him. But since one was accustomed to look upon Wittenberg as the birthplace of the pure Lutheran doctrine and upon the teachers there as Luther's rightful successors in office and heirs of his spirit, and since in all Germany and even beyond Germany's borders the vast majority of those who held the higher and lower Lutheran church offices were the pupils of the apostate Wittenberg professors, the new doctrine gradually spread like an epidemic that had come over the country from town to town, even from village to village. The word of the apostle was fulfilled, "Their word eateth up as the canker."

The Saxon regent at that time, Prince Augustus, was sincerely pious and wholeheartedly devoted to the Lutheran faith; but the most distinguished theologians of Saxony, who had fallen away, had allied themselves with the highest princely officials, who were like-minded toward them, for the purpose of making the unsuspecting prince their willing tool by all conceivable arts of hypocrisy and lies. And they succeeded only too well in this infernal plan. With the help of the Elector, who was as if under their spell, they succeeded in having hundreds of those who still remained faithful to Luther's teachings deposed from their offices as dangerous disturbers of the peace, yes, as heretics who had fallen away from Luther's teachings, thrown into prison, and finally expelled from the country, mostly with their wives and children, and driven into misery. At that time, the entire Lutheran Church was like a people afflicted by a general civil war and tearing itself apart. Certainly, especially outside of Saxony, individual faithful disciples of Luther still raised their voices orally and in writing against the apostasy that had taken place; but these seemed to be only the last convulsions of the Lutheran Church, which was already dying. In the Calvinist temples, therefore, people were already publicly thanking God that the Lutheran Church had now also become Calvinist, and were only discussing how the old Augsburg Confession and the Church that had formerly professed it were now to be solemnly buried.

And indeed, my dears, at that time our church was really threatened with what now seemed to be inevitable ruin. All the means that had been used to save it and to restore the lost harmony in faith, doctrine and confession had been completely in vain. Even then the lament of the small flock was: "The Lord has forsaken me, the Lord has forgotten me. But O small faith! Just now God's hour had come, in which He said, as it is said in our text, "Can a woman forget her child, and not have mercy on the son of her womb? Though she forget the same, yet will I not forget thee. Behold, in the hands I have marked thee: thy walls are before me for ever."

For what happened?-O of the wonderful God!-Just when the traitors in the castle of our Lutheran Zion, intoxicated with thoughts of victory, had at last come to an end with their plan of handing the castle over to the enemies now

dared to step freely into the light, then suddenly it sounded from heaven: "So far shalt thou come, and no farther; here shall thy proud waves lie down! Take counsel, and nothing come of it! Confer, and it pass not; for here is Immanuel!" When the distress had risen highest, then, according to God's ancient way, help was nearest. God had arranged for the secret letters to come into the hands of the Elector, in which his theologians and secular counsellors had made fun of each other about how beautifully they had deceived him, the pious simple-minded prince, and had made him, against his will, an instrument for the destruction of the Lutheran Church. Like scales it now fell from the eyes of the pious prince. With disgust, horror, and dismay he now saw how wickedly he had been abused. So he let those traitors experience for themselves the bitter fate that they had so recently inflicted on hundreds of innocent people through him, joined forces with several other godly Lutheran princes, especially those of Würtemberg, the Palatinate, Branvenburg, Brunswick-Lüneburg and Mecklenburg, and placed himself with them at the head of those who had remained faithful to the old Lutheran doctrine or who had been awakened by God to return to it.

But how was the church, bleeding from a thousand wounds, to be healed, how was it to be cleansed from the many heresies that had penetrated it, how was the general discord that had arisen to be lifted up, and peace and harmony, and unity in the truth, to be restored?

For this, my dears, there was only one means: that one simply returned together, like one man, to the abandoned truth, by bringing the old good army flag of the Church of the Reformation out of the dust again, solemnly renewing the old oath of allegiance, and now gathering again in close ranks around this banner for protection and defence.

And this, and nothing else, was the acceptance of the so-called Concordia Formula, which was finally adopted 300 years ago on the present day in Bergen Monastery after unspeakable effort. It was by no means a new, supposedly improved confession, but nothing but the documentary repetition of those earlier confessions recognized by all Lutherans from the beginning: the unaltered Augsburg Confession, the Apology of the same, the Schmalkaldic Articles, and the two Catechisms of Luther. What the authors of the Concordia Formula did here consisted in nothing more than that they simply proved from the clear wording of the articles, about which there had hitherto been dispute, what the old symbols taught about them, confirmed it from Luther's writings, and discovered and solemnly rejected the false sense imputed to these old confessions.

And behold! when the old Lutheran flag was unfurled again and flew high above the battlements of our Lutheran Zion, it became evident to the astonishment of friend and foe that not only 7000, as once in Elijah's time, but that even in the midst of the terrible confusion - millions had not yet bowed their knees before the idol of the new doctrine. More than 8000 church and school servants, at their head 3 Electors, 21 Princes, 22 Grases, 4 Barons and 35 Imperial Cities, signed the new formula of unity in truth in the name of their congregations with fervent thanksgiving and high holy joy.

Thus Bergen Monastery had become the second Eisleben, The Church would not have produced imperishable works of in which Luther had once again been born to the Church. The faithful scriptural research. Apart from Luther's writings, almost Lutheran Church, which its secret and public enemies had just all those beautiful books of doctrine and edification in which not prepared to bury solemnly, had risen again from its apparent only all Lutherans, but also pious souls from other churches, death, and now, miraculously rescued from its impending build themselves up before all others, are already yellowed, but doom, called out cheerfully to all Christendom: Victoria! are now again more sought after and sold more expensively

"This is done of the LORD, and is a wonder in our sight." than the gold-embroidered books of modern times; they are This day also therefore is "a day which the LORD hath made: pure golden fruits, grown out of those seeds which were once let us rejoice and be glad in it." planted in the soil of our church 300 years ago today with the

## II.

But, my dear brothers and sisters in the Lord, through the flowers of anointed prayers full of comfort and devotion, which Concordia formula God not only once wonderfully saved our still today lift the hearts of all readers to God. The evangelical church from its threatening ruin, but through it also, secondly, sermons of God's great deeds for the redemption of the world gloriously rebuilt it and made it a new blessing to Christendom; of sinners, which now resounded again in our church, attracted, as the Lord in our text also promises this to his hesitating Zion: like trees of paradise, whole flocks of birds of heaven, which "Thy builders will hasten." nested in the branches of the same and sang to the Lord those

How prophesyingly the Formula of Concord was once sweet lovely songs, which still resound to this day in all Lutheran completed 300 years ago, just shortly before Pentecost! For churches, schools and homes.

just as our Church had celebrated the Easter of her resurrection In short, our Church, which before the Concordia formula through this confession, so there followed for her a long, was established lay like a beggar woman in the dust, a mockery glorious Pentecost of new life and rich blessing. of the people and despised by the people, now became again

After the Concordia formula had cleared away the rubble of an admired prophetess, priestess and queen of the New false doctrine from the still "shaken rocky foundation of our Covenant, a great power in the kingdom of truth, a blessing for church, with which it had been covered for almost 30 years after all Christendom on earth. Streams of living water now again Luther's death, its "builders" now also "hastened", as our text went forth from her and again watered and fertilized the arid says, to rebuild the old house of God in its original glory and desert of the world. The fortress of our church was again so beauty on this cleansed foundation. For a whole century God firmly founded that it could withstand even the storms, gave our church a great cloud of godly, learned, highly tribulations, and devastations of a thirty-year war, and these enlightened men, ardent for God's pure Word, who erected a could not destroy it. In vain had it been prophesied to the Christian edifice of doctrine, of which even today unbelievers Concordia formula, when it finally came to pass, that it would must confess that they stand amazed before this sneezing only give birth to greater discord, and therefore, as a work not edifice, as before a venerable cathedral reaching up to heaven. of God, would soon perish again; all their prophets of misfortune Everything is so wonderfully interwoven, carried by the Word, have come to shame. Our Concordia has in truth been for more up to the golden cross on its dome, that not a stone can be than a hundred years a fiery wall around our Church, and has removed without shaking or disfiguring the whole structure. All brought her true concord and true peace, and - O miracle of the treasures of divine knowledge that had been brought to light divine supervision of grace! - still today, after 300 years, even from the shaft of the divine Word by the work of the Reformation here in the New World, thousands upon thousands of our were now collected again in new written works as in holy, well- brothers and sisters are gathered in their places of worship to kept storehouses. Every booty that had been taken from the join with us in praising and glorifying God with common hymns enemies on the right and on the left in the Reformation struggle of exultation for God's gift of Concordia. was now set up again as a trophy of victory in the armouries of

our church for all time. The old good weapons of Christian

knighthood, with which Rome had once been overcome and a But, my dear brothers and sisters, there is another reason false Protestantism had been repelled, were set in motion why the Dormula Oouooräias is such a glorious monument of again. What was promised to the house of the righteous was God's gracious supervision of our dear Lutheran Zion: because, now fulfilled in the church of the unchanged Augsburg finally, through it God has so well preserved our church from Confession: "Riches and fullness shall be in his house" (Ps. destroyers in its interior for all time; just as the Lord, according 112:3). "The LORD thy God shall bless thee, as he hath spoken to our text, has finally also given this promise to his hesitating unto thee. So shalt thou lend to many nations, and thou shalt Zion: "But your breakers and destroyers will depart."

borrow of none." (Deut. 15, 6.) There is no part of the holy It is true, my dear friends, that no confession is hated as doctrine of God in which, after the adoption of the Concordia much as the final confession of our church, the *Formula* formula, from our dear Lutheran *Concordiae*. While all who claim to be Lutherans still profess the

Augsburg Confession, not only all the open enemies of our Church, but also many who pretend to be Lutherans, are opposed to the *Formula Concordiae*, which is nothing more than a "how to" confession.

The first is that the doctrine of the Augsburg Confession is but only unfold the same the wider and wider before the eyes bitterly opposed to it. It is accused of being, instead of a formula of all the world. of harmony, a formula of discord, an instrument of intolerance, In the old world, my brethren, the sun of the pure gospel that the true bone of contention of Protestantism. once rose over it in Augsburg and Bergen Monastery is

But why? - The simple reason for this strange phenomenon is this: people think they can still reinterpret the short confession handed down at Augsburg according to their own sense, and they thus make it a shield behind which they want to fight undisturbed against the doctrine then contained; but the Concordia Formula has put an eternal end to this deception, in that it shows irrefutably from the clear wording of the Augsburg Confession which is the only true sense of the same. The Concordia formula is nothing but a new staff for the old flag. Hence the bitter hatred! As the Augsburg Confession was the letter of parting which our Church once gave to the Papacy in 1530, so the Concordia Formula is the letter of parting which our Church presented to the invading After-Protestants and all their false brethren in 1577. Like a faithful gatekeeper, therefore, the *Formula Concordiae* stands before the gates of our Lutheran Zion and relentlessly demands from every seeker of entrance the watchword of the unchanged and uninterpreted Augsburg Confession. Like a mighty fortress, the Concordia Formula lies before the harbor of our city of God of pure confession, and with its mighty weapons bars the entrance of all ships sailing under a false flag. All those who want to use the Augsburg Confession only as a mask to hide under, are forced by the Formula of Concord to take off the mask and show their true face. As soon as 300 years ago, with the Concordia Formula, the unchanged Augsburg Confession in its true sense was again flying on all the roofs of our city of God, so all those who until then had stood only deceptively under the banner of the Augsburg Confession soon left it in whole droves and placed themselves under the banner of Zwingli and Calvin. Behold, from this time on, through our Formula of Agreement, the promise contained in our text has also been fulfilled in our Church: "But thy breakers and destroyers shall depart."

Perhaps, however, some of you will now say, But have not in the last century and in this century, in spite of the Formula of Concord, new "breakers and disturbers" entered into our Church? I answer: Yes, they have penetrated. But why? - Because the banner of this glorious confession was still there, but lay wrapped in the dust, kept hidden from the Lutheran people, and its sleeping guardians did not use it.

Come then, come, you Lutherans of America, let us use the wonderful freedom we enjoy here to raise again the but all of them - down to the latest "Workers' Association"-confessional flag that lies in fashion in our old fatherland, to rally reveal their reason-believing moral doctrine (rationalistic around it as a faithful, brave confessional people, to renew the morality). From their all hearts Odd-Fellow asks and answers. old oath of allegiance that we as Lutherans already took at our (August 1871, Brockmann op. cit. p. 102, note.) He thus asks, confirmation, renew it today, sacredly commit our teachers in "Who were the most famous teachers of religion and morals of church and school to it, examine and judge everything we hear the older times? Who were the men who first gave a definite and read next to God's Word according to this confession, and form to these ideas, and presented them to their fellows as fixed finally work and fight in line and line only with those who are moral principles, as they are now laid down in the Sonderbare willing to follow this flag with us. May then the storms of the Brüderschaft, and persuaded the same to adopt them?" - So he world and of the false brethren roar along, they will not

evidently tending to set again; with longing hope, therefore, many faithful Lutherans from the old world look across to our young American Lutheran Church, as to a small group, to be sure, but one that is free and therefore called before others to safeguard and save here in the new world in these last times the sanctuary of the pure gospel entrusted to our Church. O then, arise, arise, American Lutheran Zion, and become light! You, its watchmen, advance! seize the sacred banner and hold it high and wave it joyfully! But all ye children of this Zion, man and woman, old and young, O follow those who prove faithful standard-bearers! O be of good cheer and very joyful! The Lord, who is a God of truth, is with us; in that sign we shall be victorious, we must be victorious, even if all the powers of darkness conspire against us in this midnight time and lie in battle against us. May the battle be hot and become hotter and hotter: at last, if we persevere to the end - and this you help us to do, O Lord Jesus, you Prince of Victory! - we will enter in triumph into the upper church for the eternal jubilee. Amen.

(Submitted.)

**Theses on secret societies,**  
with special reference to the Druids.  
(Continued.)

The nature of the secret societies is marked as unchristian and unchurchlike:

5. by enmity against Christianity and the church.

Not always and everywhere one comes out with this so openly as in 1859 Wildey, "founder of the American Odd Fellowship", "on the occasion of the 40th anniversary of the existence of the order in America". His more than man-eating, bloodthirsty toast reads in German: "May the enemies of Odd-Fellowthum be rammed into a 74-pound cannon, damned and stomped and blown out to the firing hole!" (Brockmann op. cit. p. 96 note from Heart and Hand, Jan. 6, '72.) - Not all secret societies so unapologetically manifest their enmity against Christendom and the Church with their opposing Pelagianism (assertion of man's natural uncorruptedness and goodness):

but all of them - down to the latest "Workers' Association"-moral doctrine (rationalistic around it as a faithful, brave confessional people, to renew the morality). From their all hearts Odd-Fellow asks and answers. old oath of allegiance that we as Lutherans already took at our (August 1871, Brockmann op. cit. p. 102, note.) He thus asks, confirmation, renew it today, sacredly commit our teachers in "Who were the most famous teachers of religion and morals of church and school to it, examine and judge everything we hear the older times? Who were the men who first gave a definite and read next to God's Word according to this confession, and form to these ideas, and presented them to their fellows as fixed finally work and fight in line and line only with those who are moral principles, as they are now laid down in the Sonderbare willing to follow this flag with us. May then the storms of the Brüderschaft, and persuaded the same to adopt them?" - So he answers, "We know five of them: Moses, Buddha, Confucius, Zoroaster, and Christ."-If in the other secret societies the same moral doctrine: so they are evidently also against Christianity and the Church. - And "enmity," according to God's Word, is already the will to remain unconflicted with the struggle for truth (neutrality). Christ says: "He that is not with Me is against Me.



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Me; and he that gathereth not with Me scattereth." (Luc. 11:23.)  
For Christ the secret societies are not; with Him they gather not: so they are against Him, and scatter. - When Peter, notwithstanding the free departure obtained by Christ from His disciples in Gethsemane, mingled with the enemies of Christ in Caiphas' court, he took the first step toward the denial which followed. - In this sense God's word judges: 2 Cor. 6, 14-18: "Do not pull on a strange yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship hath light with darkness? - How does Christ agree with Belial? Or what part hath the believer with the unbeliever? - What is the likeness of the temple of God (the church) to idols? (But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. - Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing: and I will receive you, and be your Father, and ye shall be My sons and daughters, saith the Almighty LORD. - Match. 10, 33: He that denieth Me before man, him will I also deny before My heavenly Father. -

Now the secret societies are such associations that do not recognize any "divisions" by faith and confession, and therefore make Christ's enemies and friends, deniers and confessors - all "brothers. Thus a Christian, by entering the secret societies, commits himself to the Christian vow of confessing and defending Christ. He, a member of the body of Christ, becomes a member of another body in the secret societies, by entering into membership with such people as professedly do not wish to be members of Christ's body. - This is the judgment of God's Word:

1 Joh. 4, 1-6.: Beloved, believe not every spirit, but try the spirits whether they are of God.... By this you shall know the spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is of God, and every spirit that does not confess that Jesus Christ is come in the flesh is not of God. And this is the spirit of antichrist (namely, in the wider sense of the word).... - Little children, ye are of God, and have overcome them; for he that is in you is greater than he that is in the world. - They are of the world; therefore they speak of the world, and the world heareth them. - We are of God, and he that knoweth God heareth us; he that is not of God heareth us not. By this we know the spirit of truth and the spirit of error. -

1 John 5:10: He that believeth not God maketh him a liar: for he believeth not the testimony which God bare of his Son.

2 John 9:11: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath no God...-If any man come to you, and bring not this doctrine, receive him not at home, neither salute him; for whosoever saluteth him maketh himself partaker of his evil works.

According to such words a "Christian" would have to act in the secret societies. What would happen? He has committed himself to the transgression of such Christian commandments by joining the secret societies.

...to the police. He would be put out. - That the secret societies demand such "brotherhood" is proved by the statutes of even the most apparently and ostensibly innocent. E. g. Druid-Const., Introduction p. 3: "The recognized purposes and guiding principles of the B. A. O. of the Druids are: Spreading sociable and spiritual intercourse among all its members, and establishing a system of philanthropy and benevolence by caring for the sick and needy, and burying its deceased members throughout the V. A. O. of Druids." -

According to this, therefore, "spiritual" intercourse is to be aimed at, and that according to Art. 17, § 4, p. 21, with the exclusion of "politics" and "religion." "In our association," says the "Arch-Druid" (February '68, p. 28), "there must be no prejudice as to the opinions of the members with regard to politics and religion. This would disturb the harmony and peace among us, and endanger the existence of our Order." Ibid. Jan. '76, p. 21 states, "In our groves debates on religion and politics are entirely excluded. Were a brother ever to think of saying even a word about religion, he would certainly be called to order from all sides. Not merely because Christians, Jews, and Gentiles belong to our groves.... but because religion as such has no business in our groves.... In the groves one is extremely tolerant on this side." -

The more recent "Ritual" of the Order, discussed in "Arch Druid" (organ of the same), Nov. 1875, p. 340, also speaks of higher "obligations." "In the obligations which the Candidate has to incur on his initiation into the various Degrees we also find a considerable improvement over the former ones. Whereas these bind the Candidate almost only to secrecy in regard to the secrets of the Order, he must now promise to do his whole duty as a Druid." -

But of these "duties" it is said (op. cit., August 1868, p. 120): "The interests of the Order are those of each of its members, who recognize themselves as representatives of its principles; they are therefore responsible, each according to his position and ability, for his negotiations, for his actions and omissions. Each brother will, to the best of his ability, see to it that his" (namely, the Order's) "principles are upheld and faithfully preserved; he will rejoice in their progress and increase." - "One of the most important duties," it continues (op. cit. Nov. '68 p. 168), "both against ourselves and against our Grove" (NB. designation of a Druid Lodge) "is that of paying our dues properly and punctually. It is a duty against ourselves; for only if we are pure in the book can we claim support in case of need."

At last it is said (op. cit. June 1876, p. 185 f. "From the Herm.-Söhn. lodge visit"): "The Lodge, i.e., the closer bond which unites men for the attainment of ... a common aim, must ... be treated as if it were a family gathering; otherwise the expression 'brothers' is meaningless and a hypocrisy."

Annotation. Because of the above as well as the following testimonies from the Druid sheet in question, it is expressly

remarks that this (op. cit. Nov. '68, p. 175) is "the only in America existing religious journal" (viz. of the Druids), "not only by the W. Grand Ham of the Der. St., but also by many State. Grand Groves as the organ of the Order, and recommended to the support of all the Brethren."

(To be continued.)

## ision of our Eastern District Synod.

The Eastern District of the Missouri, Ohio, &c. St. Synod assembled this year, May 1, in St. John's parish at Williamsburg, N. Y. The church of this congregation was still hung in black, for it had lost its beloved faithful pastor, Rev. C. Y. Weisel, Sr. by death on April 12. The synod was very numerous attended. Our dear Professor Walther, as general presider, preached the opening sermon. Even a Krotel, who, as is well known, continues to censure and ridicule our position on the Confession, could not fail, after hearing the sermon, which dealt with fidelity to the Confession, to testify publicly to his approval of its content and form. God only wished that it would have remained in his conscience; for this very man prevents much good in the Council by his lukewarm position with respect to pulpit fellowship and thus with respect to our confessions themselves; for he has certainly not yet accepted them from the heart, who still allows false-believing preachers, who believe, teach and confess contrary to our symbols, yes, who are in part condemned by them, to ascend to his pulpit and preach to the flock entrusted to him. What wonder, then, if such so-called Lutheran preachers educate a people who are ready at any moment, according to circumstances, to apostatize from their church and to join a false-believing community?

The main work of the Synod were the theses: On the Difference between the Law and the Gospel According to the 5th Article of the Epitome of the Formula of Concord. The discussion was extremely instructive, edifying and faith-strengthening. The Law and the Gospel shone in a new light. Only after these discussions did Luther's words become quite comprehensible to some, as he says: "Therefore, whoever is well able in this art of separating the Law and the Gospel, set him on high and call him a Doctor of Holy Scripture, for without the Holy Spirit it is impossible to make this distinction."

It was vividly seen how, in spite of all distinctions in theory, the two are so often and so much mixed together in practice. It is soon learned: "The law is the divine doctrine, which teaches what is to be done.

is right and pleasing to God, therefore all things that punish sin are the preaching of the law, and belong unto it." (Thes. I.) And again, "The gospel is such a doctrine as teacheth what a man ought to believe who hath not kept the law, and is condemned by it, that he should believe on Christ.

and the promises of grace in Christ" (Thes. II.); but how difficult it is to understand all this, and how difficult it is to adjust one's thoughts, speeches, and actions to it at all times. Not only the papists do not understand this difference, in that they make a new law out of the gospel, as Luther, when he was still a pope, was more afraid of no one than of Christ; not only the Pelagians do not understand this difference, in that they make a gospel out of the law, by which man can make himself blessed; no, others also,

Those who boast of better knowledge are still quite blind in this matter. How many there are who want to help their neighbor by leaving him under the delusion that this or that sinful thing he does is not wrong; who thus want to quiet his conscience by pretending to him that he has not sinned, when he practices, e. g., lodge, pulpit, altar fellowship, etc.! But these do nothing but dissolve the law, break off the top of it, and blunt it, so that it cannot perform its office of convincing the sinner of his sinfulness, and of breaking the heart. Therefore, since they do not let the law do its work of making penitent, bowed sinners, it follows that the gospel cannot profit such either, for it seeks such hearts as recognize and feel their sins, and groan for their forgiveness. By nature the veil of Moses hangs over every man's eyes, so that he cannot see the law in its full glory; all depends, therefore, on tearing away this veil from man, that he may see the bright light of the divine righteousness which shines in the law, and be astonished and bow down before it. Only then is he prepared to appreciate and accept the gospel of Christ. That there are so many sure sinners even in our churches is because they have not yet recognized the law in its terrible majesty. It must be preached in such a way that it is not a painted fire; man must be afraid of it, he must be condemned by it, no little comfort must come to him, the sinner must see no way out of it, it must pursue him into all his nooks and crannies, and he must learn to esteem his sin great; in this, of course, it will be found that the law still works wrath.

Again, the gospel must be preached in such a way that no law is involved. The Methodists, for instance as much as there is in them, nullify the gospel by teaching the sinner that he must try to become better, that he must wrestle, pray, groan, whine, work, in order to acquire grace; But in so doing they do not teach him what he ought to believe, but rather what he ought to do, not what Christ has done for him, but what he ought to do to make Christ favorable to him; finally, they put him off not to the voice of God in the gospel, but to the voice of God in his heart. If they knew what the gospel is, they would not take such offence at the absolution which we pronounce in our churches. The gospel must be preached in such a way that men see clearly that they have nothing to do but to accept it. It must not be preached in such a way as to say, if you are like this or like that, you may take comfort in it. It is a mistake of all reformed sects to think that the

Faith, which the gospel requires, is not both a receiving hand, but rather a quality, i.e., a particular constitution of the heart; but the word, "God so loved the world," etc., does not mean, if it be so or so, God loves it, and gives it his Son; but he has already given it the same as it is. God does not say, if it be thus or thus, God loves it, and gives it his Son; but he has already given him to it as it is; in like manner God has the forgiveness of sins proclaimed in Christ his Son to all men; he gives it freely to all men; let the sinner only take it, as he is, and he will have and possess it, and be changed and renewed by this grace. As surely as every man may keep the first commandment, so surely may he believe in the absolution which the gospel offers and communicates to him free of charge. Only he who rightly grasps the fact that the

If the gospel gives and gives all things by grace, without anyb.) Lack of zeal for the one thing that is needed; c.) Lack of merit or worthiness on his part, he has the right light. Most have recognition of the necessity of good, long-term instruction in only a glimmer of the gospel throughout their lives. When the catechism and the discipline based on it; d.) Lack of zeal for the gospel demands faith, it is not a legal demand, but similar to the school in particular among congregations, preachers and call of a kind giver, who calls out to the poor to confidently take teachers. As means to remedy these grievances, the following and accept what he gives him, even if the gift seems too much were mentioned: a.) Sermons on the duty of parents to and too great. It is therefore easy to become a Christian, but establish and maintain Christian schools; b.) Serious discipline difficult to remain one; for it is not enough to be converted once, against such parents who do not send their children to their as the Methodists think, but one must take hold of the Christian school; c.) Missions for the school; d.) Tracts in which forgiveness offered in the Gospel again and again, because we the matter of the school is laid to the heart of parents from God's sin daily and need forgiveness daily. The only means of not Word and Luther's writings.

filling safe sinners with false comfort is to preach the law in its As it has long been the wish of the Synod to have a fullness; for as one must be hungry to eat, so one must first be Dogmatic by Prof. Walther, this District, in accordance with a struck with the law before he will take the gospel in earnest. petition, now resolved to ask Prof. C. F. W. Walther earnestly

It has been further remarked that the repentance of a man and urgently to publish such a work. Since, however, this is not who has been affected by the law is really only a fright at sin; it possible with his present, overloaded business, this District is not yet a heartfelt sorrow at having so often and so much proposes to the other Districts of our Synod to elect an assistant offended the good and faithful God; in this respect this first new to the dogmatic professorship in St. Louis, who would relieve repentance is like the repentance of Cain and Judas; that this Prof. Walther of so much work at the Seminary that he could repentance now becomes a wholesome and true one in some work on a dogmatic as undisturbed as possible. In order to is due solely to the effect of the gospel. There is therefore a make the appointment of such a man, which can only be difference between repentance from faith, which is wrought by provisional until the Synod of Delegates, possible, a list was the law, and the repentance in which a man stands, in whom immediately drawn up and those present signed so much that, faith is wrought by the gospel. In the first, man is passive, and if the following five districts do the same, a more than sufficient against his will God's arrows are stuck in him, and terror and salary will be collected; and thus the election committee can fear fill his soul; but when the gospel comes and fills him with already take the appropriate steps in the course of the summer. hope and faith, and he has become a new man, filled with new God give his blessing to this undertaking and let it succeed in strength, he then no longer merely suffers, but also cooperates grace; for nothing should preserve the unity of our church in this in his daily repentance. But no one thinks, as the antinomians Occident longer than a dogmatic from the hand of him whose do, that through the gospel newness, such as the law alone writings have already brought such great blessing.

produces, i.e., fright at sin, is wrought; the gospel is cruelly With regard to the emigrant cause in Baltimore, it was turned into the law, and thus both are mixed, when it is ascribed decided not to let it go completely, but to grant 10 dollars per to work such repentance in a narrower sense. The month for it in the future. The funds from our treasury for inner consequence of this is that many want to accomplish by the missions were distributed in such a way that 300 dollars were gospel what they can accomplish by the law alone, and vice earmarked for the mission on the Central Railway in New York versa. But this is enough; the dear reader will find more in the State and 100 dollars for Pastor T. Körner's congregation in synodal report itself. This much is certain, that by God's grace Williamsburg, N.I. New additions were one teacher, one pastor, we have all again received a new and glorious light on this so and two congregations. The synod will meet again, s. G. w., in important and difficult doctrine. Oh, how much better things May, 1879, at Buffalo, N. Y. The pastoral conference held five would be in the family, in the school, and in the church, if sessions in all. Thanks be to God for the rich blessings he has parents, teachers, and preachers had a better knowledge of the mildly bestowed. H. H. law and the gospel, and the right treatment of souls that follows from it.

In the afternoon sessions the question was discussed: What is to be done to awaken the interest of the congregations in all the schools, and to increase the right recognition of the great importance of Christian schools? Here, above all, the damage was emphasized that occurs where such schools fall. It is this: a.) the children are thereby deprived of the best opportunity to learn the Word of God, and thus often of this itself, and from this follows then b.) the decline of the Evangelical Lutheran Church itself. The following have been named as the causes which hinder the prosperity of the Lutheran church schools: a.) the

Theses

On the Analogy of Faith, submitted for discussion at this year's sessions of the Northern District of our Synod.

I.

The word analogy is of Greek origin and means proportion. It was applied to the doctrine of the articles of faith to indicate that they are all in proportion, both to each other and to the attainment of their final end, the glory of God and the salvation of souls.

II.

The analogy of faith is understood to be the sum of all the passages of sacred Scripture in which the sacred writers have agreed with clear and unambiguous statements,



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The Lord is the one who speaks in clear words about the doctrines of the faith, which shine like the suns of the Scriptures, and which can be easily understood by everyone.

Rom. 12, 6. 2 Tim. 1, 13. - 2 Pet. 1, 19. Ps. 119, 105. Ps. 19, 8. 9. 2 Cor. 4, 3. 4.

### III.

He will walk safest who looks for these passages wherever the Holy Spirit speaks of a thing deliberately and on purpose, that is, where the so-called seat of doctrine is.

Cf. Match. 19, 14. ff.

### IV.

A brief summary of the whole analogy of faith is already found in our small catechism.

### V.

All scriptural interpretation is to be guided by the analogy of faith.

Rom. 12, 6.

### VI.

Any interpretation of Scripture that quarrels with the analogy of faith is thus certainly wrong.

### VII.

But from the fact that the interpretation of any passage of Scripture does not conflict with the analogy of faith, it does not always follow that it is also the correct interpretation of that passage.

### VIII.

Any doctrine that quarrels with our catechism, and therefore with the analogy of faith, is certainly false.

### IX.

Not everything that seems to contradict analogy really contradicts the analogy of faith.

### X.

It is quite wrong to shred in the place of the analogy of faith:

- a. the Vemunft;
- b. the so-called consent of the fathers;
- c. tradition; or
- d. any symbolic book containing false doctrine.

2 Petri 1, 20.

### XI.

The knowledge of the analogy of faith has the benefit, 1. that by it even the simplest Christian is enabled, under God's assistance, to become certain in his faith; and 2. to guard against false doctrine and interpretation of Scripture.

## To the ecclesiastical chronicle.

### I. America.

Sweet and bitter. In the church bulletin of the Canada Synod we find an appeal to the congregations which says: "On May 29, 1577, 300 years ago, the last of our Lutheran confessions (the Concordia Formula) was completed. Luther says: 'Whoever lives in the city must know the city law.' So we say: 'A Lutheran must know his doctrine.' And therefore it is well for our congregations to become acquainted not only with God's Word, but also with the symbolic writings of our church. Your pastors will be glad to procure these books for you. There is a German edition (Mueller's) which can be had at the low price of \$2.00. In spite of all the preaching of the pure doctrine, most people are still quite unable to defend themselves against the sects and are not ready to take responsibility against anyone who demands the reason for the hope that is in them. At our recent, beautiful and most



edifying private conference.... The pastors who were present also recognized how necessary it was for the members of our church to become better acquainted with the "Lutheran City Law" and that every family should at least possess the "Augsburg Confession". But what we really wanted to say is this: Since several synods in America will make May 29 a day of jubilee, let us at least on May 27, the Feast of the Trinity, also remember the grace of God that those pious men watched over the pure doctrine and drew up the Concordia Formula." - As much as we rejoiced over this debate, our joy was again depressed when we read another article in the same number: "From the Life of the People and the Church." In this article it is described how corpses are usually registered with the pastor; and in the same article most pitiful words are put into the pastor's mouth. One of them says that a Presbyterian pastor was invited to the funeral at the same time. The pastor's sad reply is: "After all! As long as entire large ecclesiastical bodies are not clear about this point, no one will want to hold a poor bush preacher responsible for having abandoned the sanctuary of the pure gospel and for having cultivated communion with false teachers. We avoid such cases, but we do not prevent them." - O yes, Pastor, there is one who will hold even a poor bush pastor responsible if he preiSigns the sanctuary of pure doctrine and cultivates fellowship of office with false teachers. It is the strong, zealous God who will judge each one according to his deeds, the Judge of all flesh, before whom no appeal to others is valid, not even an appeal to "whole large church bodies" such as the *General Council*, the righteous Judge who will give vengeance on all who are not obedient to the gospel of our Lord Jesus Christ (2 Thess. 1, 8.); for he who "gives up" the sanctuary of pure doctrine, sins not out of weakness, but wilfully. He who says, "We avoid such cases, but we do not prevent them," is a very wretched betrayer of the cause of the kingdom of JESUS CHRIST! - In another case, when the pastor is told that after him the chaplain of the lodge also wants to say a prayer, the pastor's pathetic answer is: "That too! Will vlllricht the captain of the fire brigade also make an unctuous speech? Have no fear; when I have performed my ecclesiastical function at the grave, I will depart, and the peculiar brethren may then say their peculiar prayers after all, if they can't help it." - Only an unconscionable pastor can speak in this way, who is concerned not to lose his five dollars for the funeral oration. It is empty talk when he remarks in justification of his recklessness: "The grave would indeed be the most unseemly place to stage demonstrations against the secret societies." - Why, if it cannot be otherwise? But there is no need for such demonstrations if, like this pastor, he knows in advance and can demonstrate at the leichnranmeldung. The added exclamation, "But when will the time finally come when we shall hear the last prayer of an unbelieving 'lodge chaplain' at the grave of a right-believing (!) Lutheran?" - is pure mockery. It is as if a farmer, whose land is full of thistles, were to lay his hands quietly in his lap and sigh, "When will these thistles be destroyed! - We say with Jacob, Ouillet also a fountain out of a hole sweet and bitter? (3, 11.) G.

Marian devotion. When asked how it is that we find nothing even hinted at in the Bible about the veneration of Mary, the local "herald of faith" answers: "If the apostles had begun with veneration right away, they would have met with great resistance.

The first time they were converted from paganism to Christianity, they were not. They easily transferred their ideas about the pagan goddesses to Mary and worshipped her as a goddess. Mary lived to be about 60 years old; she was acquainted with the apostles and evangelists. Surely it would have been very curious if the evangelists had desired that a woman should be worshipped by prayers who still dwelt on earth. If the apostles had recommended the veneration of Mary, Mary, out of humility, would certainly not have tolerated it." - We must confess, we have read nothing more lapsing on the part of the Romans about their devotion to Mary. Since when does the good Lord, when he lets his word be proclaimed, ask whether it meets with resistance or not? And how dear it would be to the Papists of to-day, since they lack all reason for their idolatry of Mary, if the first heathen Christians had transferred their former ideas of the heathen goddesses to Mary; for in *praxi* the Roman worship of Mary is nothing but a heathen idolatry. If Mary were to be worshipped, she ought to have been worshipped while she was still alive. If something is to be done according to God's will, God does not ask whether people, as the "herald of faith" expresses it, consider it "curious" or not. Our Lord Jesus was also worshipped when he walked visibly among men. If Mary, out of humility, would not have tolerated worship on earth, much less will her soul, which has attained to perfect humility in heaven - for her body remains in the earth until the day of the resurrection - allow such things to be pleasing to her, since it now sings in heavenly purity and perfection what it sang here on earth in weakness: My soul exalts the Lord, and my spirit rejoices in God my Savior.

G.

Roman Negro Mission. In the states of Georgia, Alabama and Louisiana, the Romans have already opened 40 schools in which colored children are taught free of charge.

II. foreign countries.

Good news from Hesse. The Hessian congregations in Kleinlinden and Allendorf, which are supported from here, have not fallen away with Pastor A. Wagner, but have remained unanimously faithful and are now served by the dear Pastor Brunn in Steeden. The beautiful new prayer hall in Allendorf is almost finished and will, God willing, be consecrated in June. Also the last money shipment has come into the right hands. Thus Pastor Brunn writes, which will certainly be a source of reassurance and joy to the dear readers and donors, r.

Spain. Pastor Fliedner, a Protestant missionary in Spain, recounts: "One morning we came to a village just as mass was ending. There stood the priest in the church doorway and his sexton beside him with a basket full of bread. The women of the village were standing around him and one after the other the loaves were being unloaded. When we asked, we heard that every peasant woman had to bring a loaf of bread to the priest for mass in the morning. Since he cannot eat all these loaves himself, even with the best of appetites, he brings them to the lottery after mass. Each peasant woman pays ten pennies for a lot and wins a loaf; the priest puts the money into his pocket, the women take the loaf, and everyone goes home happy."

It will not only be useful for our children on the occasion of the 50th Jubilee, but will also be a great blessing to our children in general, if they are reminded by it of the great grace that God has bestowed upon us and are encouraged to hold fast to the treasure of pure doctrine.

So then the urgent request goes out to the dear congregations and pastors to send a description of the jubilee celebration as soon as possible. The pastors are especially requested to send their sermons and speeches, or at least the dispositions and texts of them.

In 1867 a similar appeal was made. Unfortunately, however, it was disregarded by many, and the publication of a booklet commemorating the 350th anniversary of the Reformation had to be omitted. May this not be the case this year! May every congregation, even the smallest, and without delay, arrange for and send a description of its celebration.

M. Günther.

Inauguration.

By order of Mr. President Beyer, Rev. C. F. Bösch, of Eden, Erie Lo., N. tn was installed in his new office.

A. Ch. Großberger.

Address r Rsv. O. Losscll,

IlaradurZK, Dris 6o., X. V.

Church dedications.

On the first Sunday after Trinity, the Lutheran congregation of St. Paul's in Macedonia, Douglas County, Ill, consecrated their newly built church to the service of the Triune God. In the morning the undersigned preached, in the afternoon Mr. Studiosus Däschlein of Springfield. E. Mary's.

On Trinity Sunday, the newly formed St. Paul Lutheran congregation in Constable's Hook, New Jersey, had the great joy of dedicating their newly built little church to the service of the Triune God. Mr. Rev. Föhlinger preached the sermon, in the afternoon the undersigned preached in English. Praise and thanks be to God, this little church also stands debt-free on debt-free ground. C. Frincke.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, and other States, will hold its sessions this year from June 20 to 26, in Milwaukee, Wisconsin.

All concerned are hereby informed about the journey there: The same conditions as last year - return trip by July 5 for one fifth of the fare - were only available from the

Western "Wisconsin, and from the Nil wank""", Daks 8kors L Western Bah" to attain. -

On the 6Kic"§o, Hilnnukss L 8t. Daul Bahn kann" all pastors of Herr" L.. V. 8. oarpsntor, Milwaukee, 8aI5-Tare Dsrmits get.-

Rounck - Drip Dickst" for teachers, deputies and synod guests on this railway, as well as on the 6kica§o Rortkvsstsrn at 75 pCt.; good to used. - From the

Wisconsin (Central they must be used within 30 days. Sheboygan Falls, Wis. 25 May 1877.

I. I. Hoffman".

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Those arriving at the Northwestern L Lake Shore Depot are to go to the corner of West Water and Spring streets, take the Street - Car here to Twelfth and turn north. Proceed to the corner of Twelfth and Beaudian (5 block). - Those arriving on the St. Paul, or Wisconsin Central, or Western Union railroad, immediately board a northbound Slreet car in front of the station house (Reed street), and then take quite the same route described above.

When you reach the corner of Twelfth and Beaubian, report to the parish schoolhouse (north of the church).

G. Kühle.

The Northern District

of the Lutheran Synod of Missouri, Ohio, and other states, will not meet on June 20, as had been decided, but"

on the 6th of July in the congregation of the Rev. Hattstädt at Monror, Mich.

All members and guests should not forget to register in time. K. L. Moll, Secretary.

The Evangelical Lutheran Synodal Conference of North America

assemble, God willing, on Wednesday, July 18, within the Jmmanuels congregation of the Rev. Stubnatzy at Fort Wayne, Indiana.

Call.

From several sides the wish has been expressed that a memorial of our Concordia jubilee celebration be published. It is desired that not only the description of all the festivities be given, but also that the sermons will and speeches be included. We certainly all regret that there is so little information about the celebration of this jubilee in the 17th and 18th centuries. Certainly it will be only dear to our descendants to have such a memorial. It will not only be for the anniversary to be celebrated in the year 1880.

The main subject of the doctrinal negotiations are the "Theses on Church Fellowship" (from Thesis 11 on).

According to § 2 of the Constitution, the Synods concerned shall send a list of their elected delegates to the Pastor loei in due time. T. I. Great.

All guests and members of the Synodal Conference are requested to report to the undersigned at least 14 days before the commencement of the meetings. Accommodation instructions will be given in the school building ((, 'or.

"nck Union 8ts.).  
W. S. Stubnatzy.  
(Oor. vk ckEsrson L ck aekson 6ts.)

Incoming do the Western District's coffers:

For the synod treasury: Don Mr. Biebighäuser in St. Louis \$1.00. By Past. Bro. Sievers in St. Charles, Mo. \$3.00. by the same \$1.50. by Past. GruberS parish in Seward county, Ncbr. by himself \$2.50. by himself \$1.00. Conr. Gross there 7b CtS. Past. Wiegner's Gem. in St. Ansgar, Iowa, \$3.00. Past. MallonS Gem. in Olive Township, Iowa, \$5.00. Collecte of Past. Brammers Gem. in Lowden, Iowa, \$4.50, by himself \$2.00, By Past. JohnS Gem. in Johnson County, Nebr. \$1.55, by himself \$1.00. Past. E. Richter in Ellisville, Mo. by himself \$4.00, By Past. Matuschka's Gem. in Neu- Melle, Mo. of, \$10.00. Past. Kaspar in Texas \$2.00. Rev. D. Graf in Augusta, Mo., \$2.00. Rev. Reisinger in Danville, \$2.00. L. Lambert in Past. Naumann's Gem. at New Orleans, \$3.00. N. N. at St. Louis, \$10.00. Teacher Grothe at Baden, Mo., \$2.00. Teacher Barthel at St. Louis, \$2.00. Collecte of Past. Meyer's Gem. at Farley, Mo. \$3.90. of Past. Bremer's Gem. at Lake Creek, Mo. \$5.70. Past. Heinemann's Gem. at New Bielfeld, Mo., \$20.15. Of Past. Tönjes' congregation at Lincoln, Mo., \$2.25. a member thereof \$2.00. teacher Abraham at Altenburg, Mo., \$2.00. of the Dreieinigk. - District at Vt. Louis \$11.00. Of Past. Lenks Gem. there \$10.00. Past. Stephen at Waverly, Iowa, \$2.00. teacher Körner at St. LouiS \$2.00.

For inner mission: by B. Gehring in Silver City, Montana, \$5.00. Seb. Thierier by Past. Kanning in Bremer County, Iowa, \$5.00. N. N. by Past. Biltz in Concordia, Mo., \$100.00. Thank offering from Mrs. Niermann there \$2.00.

Concerning the Synodal Mission Fund: from the confirmands of the Rev. Sievers in St. Charles, Mo, \$5.35. From be. Karl Uelsmann at Eisleben, Mo., \$3.25. from Rev. Stephen's comm. at Waverly, Iowa, \$5.81.

To the building fund: by Past. Mallon's township in Olive Township, Clinton Co., Iowa, \$23.00. H. Blackmann by Past. Biltz in Concordia, Mo., \$4.00.

For Past. Brunn's Institution: By Mr. C. Schwe- nenbrcger in Jvnksboro, Ill, \$25.00.

For the Hermannsburg Mission: Bequest of Gerh. Heinr. SchcipS Wöhrmann in Jefferson City, Mo., \$50.00.

To C ol l eg e " Ha u Sh a lt in Fort Wayne: From the Virgins' Association of the Congreg. of the Past. Both in Mobile, Ala, \$10.10.

For the Deaf and Dumb Institution: From Past. Leß- manns Gem. in Frnch Settlement, Dubuque Co., Iowa, \$1.80. H. Vogel by the same 75 CtS.

For poor students: From N. N. in Altenburg, Mo., \$5.00. From the Women's Association in Past. Schurichts Gem. in St. Paul, Ill., \$4.00.

To the Seminary Household in Addison: From the Virgins' Association of the Comm. in Mobile, Ala. \$10.00.

To thee Pastors Rufs & Jske and Teacher Hopf: From the Jmmanucls District in St. LouiS \$50.00. From Past. Citizen in Williamsport, Nebr. \$2.00.

For the Rev. Rufs and JSke: By Rev. E. Richter in Ellisville, Mo. \$1.00. H. Weber there \$1.00. E. DvrschlkN there \$1.00. Kindtauf-Collecte by Rev. Kaspar in Fayette County, Texas, \$6.00.

For Past. Rufs: From Wittve Müller in Ellisville, Mo., 25 CtS.

For teacher Hopfr From N. N. in Altenburg, Mo., \$5.00. teacher Abraham das. \$1.50, whose schoolchildren \$1.50.

To the seminary household in St. Louis: From the Virginians' Club in Mobile, Ala., \$10.00.

To the Seminary Household in Springfieldr By Past. Both in Mobile, Ala., \$5.00.

St. LouiS, May 22, 1877. E. Roschke, Cassirer.

Received for the Castle Garden-Misston:

Don of the Tvnawanda congregation \$2.07. From the Women's Missionary Society in Past. Fry's Gem. \$5.00. From Past. Ernst, from the people's paper treasury, \$5.00. From Past. Schroeder, Ontario, \$1.36. From Past. M. Rupprecht \$3.00. by W. Schwefel \$2.50. by Kassirer Simon \$25.49. by Kassie er Bartling \$19.25. by Kassirer Meier \$11.35. by Dreifattigkeits-Gem. in Buffalo \$2.50. by E. Senne in Boston \$2.50. by d. Gem. in Patchin \$5.00. by Joh. Keil sr. \$1.00. by Past. Frey \$3.75. By Father Sieker \$1.00. By Past. Bötticher \$15.00. By Ed. Rusch 50 CtS. By Past. L. Junkir \$4.00. By H. Juhro \$5.00. By Kassirer Bariling \$4.50. By d. Gem. in New York \$10.00. By Kassirer Simon \$5.00.

New Zork, June 1, 1877. I. Birkner, Cassirer.

For poor students received by Mr. Roschke from N. N. in Altenburg, Mo. \$5.00. By the worthy women's association of Pastor Schuricht's congregation in St. Paul, Ill. \$4.00. By Pastor Hafner in Prairie City, Mo. Junker, Th. Dresel, L. Stvffler, P. Hansen 16.20, I. List 14.85, A. Krafft, a collecte raised on Mr. I. Goller's wedding, a collecte of \$5.00, and of Mr. H. v. Bern, \$1.00. By Rev. Gräbner, a Pentecostal collecte of his congregation at St. Charles, Mo. (for Stud. Schulze), \$6.30. By Rev. H. Fischer in Bettton Town, Minn. by Mrs. Btrnk- meier \$5.00.

For an impecunious pastor received for the purchase of a Weimar Bible from "M." in Baltimore with large daukc \$15.00C . F. W. Walthier.

For the "Lutheran" have paid: until the end of May:

The 29th year: The pastors: A. Heit- Müller \$9.00, L. Hübner.

The 30st year: Messrs. Pastors:Zollmann 1.25, A. Heitmüller 7.50, L. Hübner 50 Ets.

Furthermore: Mr. H. Hamann 50 Ets.

The 31st year: Messrs. Revs: N. Chri- stenscn 65 Ets., A. C. Bauer 16.25, P. S. Estel, C. Zvllmann 4.25, C. Bock, L. E. Herbst, H. Meyer 5.40, I. F. Haserodt 12.15, H. Bruer.

Furthermore the men r I. May, G. Bernhardt 8.90, H. Sieving 40.50, R. Schindeldecker 60 CtS., H. Karutz 8.75, E. W. Leon- hardt 1.75, W. Dilling 50 CtS., W. Gehrke 19.00, C. Lüker 32.00, G. A. Ratzenberger 32.40, H. Hamann.

The 32nd year: Dir Herren Pastoren: G. Plehn 8.10, I. P. Karrrr 13.50, I. Rupprecht 14.85, G. M. Zucker 7.00, W. Friedrich 8.10, E. Christensen, P, S. Rcque, A. Quam- men, C. Maurer 9.82, K. L. Moll 5.15, W. Wier, H. Wunder 2.70, F. H. Kolbe, A. E. Winter 3 00, G. Speckhard, W. Brackhage 5.40, G. Mvchrl 4.05, L. Lochner 15.65, W. L. Fischer, N. Christensen, C. Mees, W. Hattstädt 14.00, F. W. Schnntt 8.75, C. Reuschel 1.00, H. EvrrS 25.65, L. L. Wuggazer 35 CtS., I. Bading, I. I. Walker 7.30, P. S. Estel, H. Weisdrvdt 6.75, Th. Gotsch, O. Clöter 21.30, E. Bangerter 2.90, F. Brsel, C. Zollmann 14.50, C. Bock 5.40, E. C. Georgii 10.00, Tob. Rösch 4.05, E. H. ScheipS 5.40, A. 6.25, G. Lunde, I. Mv- seS, I. Rupprecht 12.15, I. L. MarkhuS, L. Brammrr 13.50, I. Thurner, G. Streck- fuß 7.10, E. G. Frank 4.45, I. G. Schäfer 12.15, D. Graf 10.80, A. Trautmann 16.20, C. E. Herbst 2.70, A. Käselitz 8.25, H. Meyer 2.70, R. H. Biedermann 35 CtS., Ch. G. Schlipsiek, I. Nordby 65 Ets., W. Krebs, L. Höltr 10.40, L. Carlsen, A. Saupert 20.55, A. E. Winter 2.00, G. Bernthal 21.60, I. C. Himmler, P. Klindworth, Lh. Reinhardt 4.80, I. H. Ph. Gräbner 6.00, I. H. Flachsbart 35 CtS., H. Horst 4.05, W. Leß- mann 12.00, F. L. Becker, W. Hattstädt 16.00, L. Schütz, Th. Buszin 10.80, E. Theel 9.45, V. Both 8.00, G. Baumann, E. Brandt 12.15, W. Endeward 12.15, I. Bernreuthrr 8.00, G. Rademacher 2.70, H. Bruer.

Further, the men: F. H. Meyer 23.45, A. Paar 38.20, G. Fennig, H. Maintz 4.05, W. Kettler, H. Wilkening, F. H. W. Leser 3.00, G. Staudemyer, E. O. Schmidt 32.35, H. Horstmann 12.15, H. Bühnng, I. May, C. H. Herrlich 152.00, Chas. Rasche, E. Lutz 6.50, W. Mvsta 37.40, G. G. Bernhardt 1.10, I. Reineüe 65 CtS., H. Sieving 19.50, H. Uhlig, F. W. Selle 31.05, G. Stmanntel 13.50, I. Rademacher 8.05, C. Trettin 16.45, I. T. Neigenfind, G. Schvlz, I. Knippa, L. W. Becker, I. L. List 8.10, H. Döll 1.75, A. E. Franke 70 CtS., H. F. Schnack 9.45, I. Heinicke 20.00, L. Jung 23.00, A. Udc 33.75, R. Schindeldecker, H. Karutz 6.35, E. W. Lronhardt 1.75, H. Henn, M. Stoll, E. Plehn 6.75, F. Bergener 3.Ä), W. Schwefel, W. Brandt, F. Schröder, K. Döhning, A. Meier, H. OHlsen, A. Ernst, I. Faitz 13 65, A. Damkvhler 12.55, L. Hvfmann 7.00, W. Sievers, H. Brüggemann, G. Günther, H. Blunk, W. Lossie, G. M. Beyer 12.75, F. Schröder, E. Ströbel 15.80, F. Lückcr 24.30, F. A. Linwcdel, W. Dilling, L. Friye 5.40, C. Lvhrens, G. Stoll, I. Grantz, H. Baumbach, I. F. Haserodt 2.85, I. Möller, F. I. Lo- rentz 1.75, M. Joachim, F. I. Peters 6.75, H. Blumenkamp 4.40, H. Rang 10.50, G. Müller 4.05, G. Karau 35.10, F. Zmk, A. Paar 48.25, H. C. Meier, A. Schatz 9.45, G. Nöpke 70 CtS., I. H. G. Schimpf 93.15, C. Lehman" 3.75, I. Schmidt ^70, I. F. Dühren, W. Wennholz 25.65, I. I. Walker, H. Gerding, H. Hamann, I. Jaide, I. Ütermöhlen, G. Kögel, L. Schröder 16.21>.

Also: Mrs. Caroline Bauer.

The 33rd year: Messrs. Pastors: W. Hudtloff 4.05, C. Bruder, H. Decker, I. G. Butz, I. Drögemüller 4.05, E. I. Fleüenstrin 6.75, F. Leyhe, W. L. Meyer, F. Günther, P. WambSganß 24.30, E. Christensen 10 lts, P. S. Nrquc 15 cts, I. Bauch 1.30, A. Quammen 15 cts, S. S. Henry, I. I. Kaspar 2.50, W. Wier, F. Streckfuß, C. E. Bode, G. W. Brüggmann 15.00, O. Kolbe 50 Ets., I. G. Kunz 17.00, I. E. Albrecht, C. Lemdkr, F. Schneider 5.40, C. Gausewitz, G. Speü- hard 9l) Cts., E. LeemhuiS 12.15, W. Brackhage 9.00, H. Dage- fördr, G. Markworth 6.00, F. Kügele 16.20, P. Eichhorn 1.75, A. F. Siegler, I. A. Thorsrn, M. Tirmrnstein 14.25, C. F. Hart- mann 8.10, E. Vetter 4.05, W. Dammann, A. H. Wetzel, I. A. Ottesen, I. L. Daib 9.00, Prof. L. Larsen, Prof. D. Jacobsen, G. Werken 5.41>, I. P. Günther, H. Jüngel 37 80, H. Freese, G. Landgraf, P. Seuel, I. Kilian 4.05, L. Nietmann, C. L. Wuggazer 2.70, E. Sallmann 31.05. G. EndreS 2.50, H. Gümmer, G. S. Löber 1.00, I. Bading, I. H. Werfelmann 22.95, E. A. Böhme, H. Pröhl 980 u. 1.75, P. S. Estel 2.70, E. H. Wisch- meycr, I. Mathias 8.10, F. W. Scholz 13.50, Th. Gotsch 12.15, E. Bangerter, F. Bksel 4.05, Tob. Rösch 4.05, I. Hjort, H. Rä- gener, I. C. Rupprecht, C. L. Eberhardt, G. Kittel, P. Brenner, W. Deiß, F. I. Wolf, A. Wagner 138.60, F. Ledebuhr, H. P. L-olstad, C. Böse 13.50, G. H. Holm, Aug. Senne 5.40, E. Wirg- ner, E. G. Franck 55 Cts. I. Kaspar 2.90, F. Seitz, I. N. V'l- kert 1.00, N.P. Lavier, I. G. Nützel! 11.80, A. Ernst, H. G. Jäbker 54.00, E. G. C. Markworth 8.10, H. W. Schröder, A. Bäpler 5.40, H. Walker 52.65, P. Lucas, G. E. Buchholz, K. L. Moll 10.00, L. E. Knief 35.10, W. Lange 8.10, H. Wunder 30.50, Ph. Kranz, L. E. Herbst 2.70, I. Löschen 9.45, I. I. Walker 2.15, H. Meyer 4.05, B. Hovde, C. Hoyer 1.75, R. H. Biedermann 12.15, W. Meinbach, C. Braun 2.70, I. Nordby, W. Krebs. C. W. Schilling, L. Holter 5.50, H. CarstenS, A. Brauer, L. Carlsen, A. Saupert 26.60, E. Hiebr 13.50, I. G. Böhm, F. H. Reichmann 2.80, E. A. Schulze 1.00, A. Turner, E. Mul- tanowski, Ä. Brauer, G. Heintz 10.80, I. C. Himmler, H. Vos- kamp 1.75, P. Klindworth, I. Seßler, G. Haar, O. Zimmermann, G. Schaaf 9.00, Ph. Schmidt 1.10, G. H. Führ, W. A. Frey 52.65, N. P. N. Hvale, Hei" sm. 1.75, I. H. Ph. Gräbner 8.00, H. Flachsart 10.80 & 1.35, I. P. Fackler 8.50, I. Hum- dcrger, A. Pflüger, A. W. Keibel, L. Lochner 18.25, E. A. Schur- mann, I. Moses, A. Zage! 27.00, H. Maack 27.00, C. A. Fetzer, O. A. Sauer, L. G. Präger 5.00, F. Groth, F. W.



Helle, I. I. Oetjen 12.15, E. Ähnlich 5.50, G. M. Zucker 1.00, F. Lryhr, A. Rohrlack, 3. H. Brtbkr, H. Albrecht, P. Studt 8.10, G. Markworth 4.80, I. M. Bühler 12.15. A. Wiüner 12.15, K. A. Meyer 5.40, F. C. Becker, G. S. Löber 2.65, F. Dreyer 9.75, H. C. Senne 5.40, C. Thurow, F. Matter, L. Dammann 16.20, H. Wunder 9.00, 3rd Schumacher 4.05, G. Gotsch, G. Kittel 50 CtS>, 3rd G. Sauer 45.90, E. Beck, L. Schütz, Th. Sirk, T. H. Dahl, E. Thcel 12.16, H. O. Schmidt 14.85, F. 3ehl, 8th H. Neichmann 12.15, V. Both 8.00, C. F. Eber" 85 Cts., I. Meyer, H. E. Michels, E. Grotbe, F. Strinbach 24 30, W. I. Lange 8.10, G. Mohr 10.80, B. Schillingrr, M. Mertz 10.80, A. Hofius, A. Alfson 1.00, F. 3rd Biltz 20.00, B. Fölsch, H. EverS 27.00, A. C. Kuß.

Furthermore the men: A. Spindler, H. Zehner 6.75, G. Miller, Segebruck u. Becker 2.70, H. Surcop, Lehrer Krämer 1.75, W. Knoll, W. Krttler, F. Schaller, F. Pelstcr 1.75. H. Bartling 8.10, L. Kehrbach, E. v. Glahn, 3rd G. Goodman", A. Frenzrl, H. Voß 1.75, M. Eonzelmann 18.00, W. u. C. Schuhmacher 2.70, 3rd Schöpprrlr, P. Gast, W. Huhn, ChaS. Rasche, 3- H. Kaiser, W. Capeüe, 3- G. Walther 2.70, 3. Reinecke, F. Pfeiffer, H. Uhlig, 3. Drehl, A. Ritter, 3. Knippa, H. Strunk, 3. L. List 7.65, H. Bartling 18.90, 3- Brödehöft, 3. Allwardt, W. Schäfer 1.75, A. C. Francke 14.30, Anton EhlerS 4.05, R. Schindeldeckcr 1.05, F. Lucas, 3rd G. Tröller 8.00, F. Bodemer 15.00, L. Häfele 9.50, F. Röttjer, H. Sungkuntz, G. Lampe, H. Vornholt, L. Engel, F. Huchthusen, W. Schnauder, 3- Foltmer 2.70, B. Gotsch 16.20, A. Damköhler 17.45, F. Schumann, F. Schmidt, G. Rahm, M. Wukasch 64.80, 3ohn Ebni 13.50, W. Sievers, H. Brüggemann, F. Köhler 14.85, G. Günther, 3. F. Hartmann, C. HrrpolShri- mer, G. M. Beyer 22.25, H. Glanz, H. F. L. Riemer 17.40, D. Schmalz, A. Stmmermacher, Nic. Ploß, C. LohrenS, G. Stell 40 CtS., F. Wolff 2.60, H. Wienbröer, C. RöhrS 2.00, A. Hatse, P. Thönsen, C. Mahls, Ar. Walls, 8r. Rother 2.80, W. A. Reichhardt, G. A. 3ust 8.0(1, M. Joachim, 3- L. Rammrier, W. Lütkeimeier, F. 3- PeterS 7.75, H. Augustin 21.40, 3rd Marggran- ver 2.70. C. F. Arndt 12.15, A. Sabrovski, H. E. Lind 35.10, E. Schlrnker, 3rd Park 2.70, L. Htlbrtt, H. C. Meier, Chr. Volkmann, W. Kammann, 3rd M. Hubinger 12.00, L. Schaal, F. Hauer, A. Fischer, G. Röpke 55 CtS., D. Kimitz, H. F. L. Riemer 2.85, H. Heermann 6.75, C. F. Drabnick, 3rd H. G. Schimpf 48.85, P. Kohnke, E. Hoffmeyer 6.75, A. Brandenstein 23.00, C. Kreisel- meyer 21.60, F. Bremer, 3rd S. Nützet 20.00, C. GöckS, F. Po- linski, C. F. Theiß, F. H. Meyer 17.00, 3rd Unger 6.75, G. Walter 8.10, 3rd G. Tröller 12.25, B. Gotsch 8.00, G. Kurzdörfer 9.45, W. Hops 5th(X1, H. D. Kothe 18.90, 3rd Partnfelder, H. Bartling 13.85, W. Wennholz 2.70, 3rd Schaller, W. Büchner, G. Reetz, M. Buchholz, 3rd W. Müller 3.50, H. Hamann, A. Daake 9.45, H. Hestr 2.25, 3rd 3 "Ide, F. Bodemer 5.25, F. A. Lindwedel, F. Gehrrng, G. M. Schmidt, 3. Miller, H. Bartling 7.55, A. Gockel, 3> Obenhaus, B. Gotsch 25.70, C. Schneider, C. Neidhardt, Aug. Kregel, R. A. Wismar 2.70, 3" Kienbusch 6.75, L. Schröder 16.20, F. Meyer, H. 3 "cobS.

Also: Mrs Caroline Bauer and Mrs F. Sirnknecht.

The 34th 3ahrgang: Dir Herren Pastoren: 3. G. Butz, G. Kranz, und dir Hrrrrr P. Ramming 50 CtS., W. Schä- fr 60 Cts., H. Hamann 1.30. M. C. Barthel.

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## Luther's People's Library.

In May 1859, during the District Synod in Addtfo", the formation of the Luther-Association was laid out, discussed, decided upon, and directed into action by the signing of 117 members. The cause met with such general acclaim that at the end of the year nearly 4000 members had subscribed. God has so blessed and promoted the enterprise that since 1859 a double volume of 300 pages has appeared annually, filled with the marrow and core of Luther's writings. The 3nhalt of each volume is given in our calendar of 1875 and 1876. The sales have always been a gratifying one. During this period, about 50,000 individual volumes have been distributed among the Lutheran people. Only in the last year has a regrettable regression occurred. Not more than 700 copies of the last volume have been sold. If sales should remain so low, however, the costs would not be covered, and there would be concern about whether to continue with the publication of new volumes.

All those who wish that Luther's Volksbibliothek be continued are hereby called upon to contribute their share so that especially the last volume will find "sufficient" sales. It contains 1) the interpretation of the 110th Psalm and 2) the writing: Against Hans Morst.

## The Weimar Bible

is, as I am told, not ordered by many because they do not have the money at the moment; I therefore point out that payment is not to be made at the time of ordering, but only at the time of receiving the Bible, and that whoever wishes the Bible to be sent later, need only indicate the time when ordering; but I cannot promise anyone who would postpone the time beyond the month of November that he could still get a Bible from this edition.

Since it takes a long time to bind the Bibles and have them delivered from Germany, orders cannot always be carried out immediately; therefore, please place your order immediately, after which I will be able to arrange to carry it out at the desired time. F. Dette,

710 FranklinSt . Bouis, Uo.

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## Changed address:

Bsv. Dr. Ilasssler,

Llar^svill", Lvwnrä 6o., Usbr.



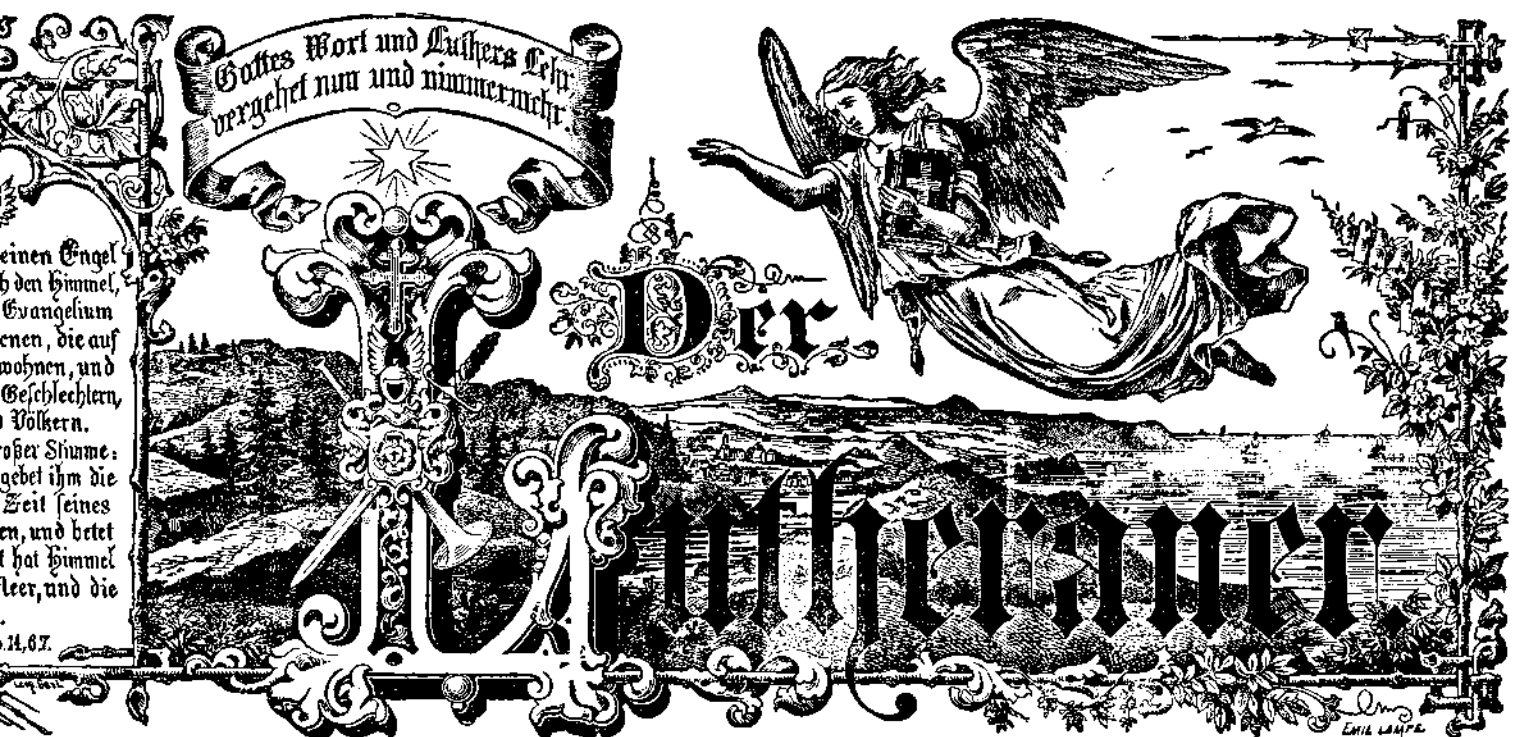
Herausgegeben von der Deutschen Evangelischen  
 Zeitweilig redigirt von dem Lehren

## Year 33.

(Submitted.)

### **Mission.**

At all times, beloved readers of this paper, we unite in the "Our Father" in the ardent petition, "Thy kingdom come." We also desire to obey the command of the Lord: "Preach the Gospel to every creature," and thank God that He has given us strength to help promote His Kingdom in our part with heart, hand, and mouth. By God's grace, the holy ministry of preaching is also winning one victory after another among us, so that more and more souls are coming to a knowledge of the truth and are being saved. But there is one thing that is always hard for us in these times: "We no longer have our own mission among the Gentiles, but for more than ten years our synod has mostly stood idle in the marketplace with regard to the mission to the Gentiles; at least we have lacked direct, fresh, joyful involvement in the mission field. Many a heart that beats for the heathen mission has been saddened by this lack and has sighed to God; many a one has silently wished that the former times of missionary love would return. It is true that from year to year our Synod has exerted its energies more and more to help the Christian congregations that already exist or are being added daily to enjoy the ministry of preaching by training preachers and teachers; but the field of the mission to the Gentiles has lain fallow with us, and all excuses, namely that the expansion of the Lutheran Church within our existing German-Lutheran congregations has taken up all our energies in the new fatherland, are only of relative validity. Again and again the admonition forces itself upon us: "we should do the one thing and not leave the other". The misery of the heathen world does not cease to throb with power at our sympathetic hearts; it overpowers us. There are, on the one hand, the Indians of our country, to whom we owe the continuation or resumption of the mission; the negroes dwelling in the South, who have become free from the external yoke of slavery, but who are in danger of perishing in the service of sin and in their ruin, before they can yet attain to the civil liberty they have acquired.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 1, 1877.

No. 13.

The Chinese, frozen in unbroken paganism, who have moved into our country as if they wanted to show us their pagan misery quite vividly; on the other hand, the Japanese, for whom God wants to set the table at which they will be fed with His heavenly goods for eternal life; Mohrenland is stretching out its hands for the Gospel; and the East Indies, like Australia, are crying out: "Come over here and help us. The faithful lovers of the heathen mission in our synod no longer want to be satisfied with their good wishes for the prosperity and support of other heathen missions, but after they have long sighed to the Lord for the fulfillment of their ardent wishes for the conversion of the heathen, they want to actively help again so that at least some heathens would be won to the kingdom of God by sending heathen messengers from our midst. It cannot be denied that a new missionary zeal is beginning to break through among us. Shall we curb it? That would be a sad enterprise, displeasing to God. But how shall we best accomplish a prosperous resumption of our mission to the Gentiles?

He should be a religious and be equipped with the necessary languages and other gifts from the Lord, and at the same time be able to dedicate all his time and work to the missionary cause. He should therefore not be bound by a pastorate for the time being. His first task should be to find out exactly which fields for the mission to the Gentiles in the United States and the surrounding area are open to us, which places demand our work and make it desirable and possible, and also promise success. It is obvious that longer visits to the regions in question and verbal discussions with the pastors and members of the adjacent congregations of our Synodal Conference, as well as inquiries with others, will be necessary so that the Director of the Mission can gradually gain an insight into the circumstances of the individual states with regard to the Heathen Mission. After this, places which most urgently require our help and work could be considered, and it would be the task of the Director to spy out in every given case the suitable man who could be appointed as a missionary for a certain place. After he had won such a man, the necessary consultations could be held with him on the part of the Director as to which studies, preparations, facilities, etc. should be made with regard to the operation of the mission through preaching and schooling. Furthermore, if necessary, the director himself could travel to the place in order to instruct the missionary in his office, and to assist him in starting the missionary work. As soon as the first place was thus filled, the Director could look to a second place for the extension of the mission, and continue in the establishment of new mission stations until a network of Lutheran mission places was spread over the United States and vicinity, over which a special mission college, with the Director at its head, would have the supervision. The college would, of course, be subordinate to and responsible to the general synod and its president in matters of doctrine and administration.

Above all, we must deliberate together, and the best place and opportunity for this seems to be at district synodal meetings, where in smaller and larger circles the thoughts of the brethren can be easily exchanged, so that at the general delegate synod of the next year we can proceed to the final decision to establish a separate heathen mission within the Missouri Synod.

Since in the past, especially in the years 1869, 1872 and 1874, a proposal from our Missionary Commission was submitted to the Synod, which dealt in more detail with the best way to re-establish our own mission, we would like to remind the Synod again of the main features of this proposal, in order to have it evaluated and reviewed by the assembled District Synods. First and foremost, a man should be chosen and appointed who would take on the office of Mission Director to bring about the establishment of a new mission. He should be a capable theologist. Since, furthermore, in the sphere of our Synod, external and internal mission touch very closely upon one another, we

it seems not unseemly, but desirable, that the Director of the can come true sooner than he himself expected. And that is why Gentile Mission and, respectively, the Collegium take the care I want to speak of this today, for it is not proper to call for peace of the inner mission under the instruction of the individual district where there is no peace; and it is necessary to heed the signs synods and the general synod. Often the same missionary of the times, so that we may know what time has come in the would be able to look after the interests of both the external and kingdom of God. - The experience that our national church is the internal mission in his circle at the same time. no longer a solid house, this experience has not only been

As to the location of the Missionary College, or of the made in recent days. Already 13 years ago, during the so-called Missionary Director, it may be determined whether it shall be catechism storm, it became clear how little spiritual life there moved more into the center of the United States, or more was in many regions and congregations of our fatherland and among the Negroes, or nearer to the Western States, or our national church. - It is true that the incitement to that storm whether it shall be left in Northern Michigan on the present came mostly from unbelieving people in the cities, where they Missionary Farm in Isabella County, or whether it shall be left were often to be found in their thousands. But that was the to the Missionary Director and the College to change its location frightening thing in that year, that even in church areas and according to circumstances and exigencies. congregations Christian knowledge and the Lutheran spirit

It is true that up to now there has been a lack of missionaries were so weakened that only a few recognized the new among us, because no fields had been found which could have catechism as an excellent book. How frightening it must have been immediately assigned to work; but if we are enabled to been that most of the congregations in our country did not assign fields which are ripe for harvest, the Lord of the harvest recognize it in their greater part. This fact alone aroused the will not let us cry out in vain for laborers in his harvest. The concern of many 13 years ago that our national church was situation has also changed so much in recent years that, coming to an end.

whereas in the past, the saints who were sent to the service of And today this concern has grown very much. On the one the church were often snatched away before they had finished hand, there is a large group of people who want and are working their training in peace, now it is not uncommon for well-trained for the destruction of our national church in its present form. men to have to wait a long time for use and employment. Some Most of the members of the Protestant Association are such of the latter would certainly gladly serve the mission if called people. Their many have fallen out with the fundamental articles upon to do so. of the Christian faith. Some no longer want to know anything

May the Lord grant His Holy Spirit to our entire Synod and about the deity of Christ: Christ is to them a mere man - and yet give us heart, wisdom, power and blessing to successfully bring is to be a Saviour! Also the doctrine of the Trinity of God - the the preaching of His Word to the Gentiles and to enlighten them fundamental doctrine of Christianity - is denied by many so that they may be delivered from the bondage of the devil and members of that association. - They now want to make such a brought to their and our Saviour JESUS CHRIST, so that they church out of our national church, that they, with their unbelief, may be snatched from the damnation of hell and live eternally may rightfully exist in it, lead the great word, make church laws, with us in His kingdom! Amen. suppress the faithful - that is their ultimate goal: unbelief wants

F. Sievers.

to rule in the church. - Now who is opposed to these destroyers? On the one side a very large indifferent crowd, who do not care about anything if they can only make a living. These are almost baptized heathens, who often have not been in God's house since their confirmation, and Sunday is good enough for them either to work or to sin. In most of the cities of our country you will find these people - but also in many villages such a generation of ungodly is growing up. The destruction of our national church is all right with them - at any rate they do not hinder it! - Of course, there are more than 7000 left on the other side who have not bowed their knees to Baal. With them it would have been necessary to keep together in this time of battle - but they too, as it seems, have separated. As you have doubtless learned, an Evangelical Lutheran Association has recently been formed in the province of Hanover. - Let me say only this much about it, that I do not understand in what sense this association calls itself Lutheran. For Luther never admitted a Reformed person as a guest to the Lord's Supper, separated himself from the Reformed in the strongest terms, and called out to them: You have a different spirit than we. And still at the end of his life he made his confession and testified that he would act just like that, he would live now or after 1000 years. - This newly founded association, however, wants to admit reformed persons to Holy Communion as guests - but as Communion guests! - and considers this to be its duty! Therefore, you can almost assume that Luther would hardly have

## From the Hanoverian regional church.

A preacher of the Hanoverian Regional Church has sent us a "verbatim copy" of a sermon which he preached to a rural congregation in the autumn of 1875 on the annual Day of Repentance. Since this sermon paints a picture of the conditions prevailing in the Hanoverian Landeskirche on one side and is a sure witness of the voices that are being raised in it, we share the following with our readers from it:

"We are standing in an evil, dwindling time. Many things that have stood for a long time have already sunk, and seemed to many thousands as if they were a house built on the rock, and yet they have fallen and taken a great fall. The fact that the Lord has destroyed the root with his own kind, even though it was done by other people, is only understood in faith. - Many a tree has fallen in this way. And to many another that still stands we see the kind laid to the root. Such a tree is our national church. Already years ago a man wrote and preached who looked into the future with a clear eye, already years ago Ludwig Harms wrote: "The end of the national churches of Germany is at the door! - His word



could have become a member of this association - and that it is not easy to understand in what sense this association calls itself Evangelical Lutheran.

I will keep silent about the other things, although there are still many questions to be asked. You read the Sonntagsblatt and can recognize many things from it. In any case, until this new association has shown that it is fighting against the Protestant association - until then one can doubt whether a real fight can start from it. - So now the rest of our national church is weakened in number, and have to quarrel and fight on many sides, and there is no right coherence and no right leadership, so that the outcome sooner or later will be the end of the national church in its present form. What will come then can only be hinted at, but we must prepare ourselves for it. On the one hand, a large national church will be formed, in which perhaps the Protestant Association will also find a place. On the other hand, as in America, a free church will arise. That is to say, some will join together in the country and form congregations for themselves. And thus the coming time will approach the beginning of the Christian church. For in the beginning there were no national churches, and certainly neither Christ nor his apostles ever thought of them. But the form of the first Christian church was a free church. The apostles went to and fro in the cities, preaching: and they that gladly received their word were baptized. And so Christian congregations were founded in many places - soon larger, soon smaller. But nowhere do we read that a whole city was baptized and joined the Christian community. No: everywhere the Christian congregations were surrounded by Jews and Gentiles, and it always happened that from time to time additions from the Gentiles came to the congregation through baptism. On the other hand, from time to time a baptized person fell back into paganism, or the Christian community had to expel and exclude one from its midst. - In this form the Christian church existed on earth for 300 years - and that was the time of its highest splendor. At that time there was living Christianity, there was faith and confession. Heavenly goods were valued more highly than earthly goods, and everything was considered to be a loss and dirt in order to win Christ. Those who had food and clothing were content. Those who had to suffer loss for the sake of their faith, or who had to lose all their possessions, consoled themselves and said: "If I have only you, I will ask nothing of heaven and earth. Yes, even life itself the Christians happily gave up for their faith, because they knew God's word: "Fear not them which kill the body, but may not kill the soul: but fear him which may destroy both soul and body in hell. - In those first 3 centuries of the Christian church fall the 10 great persecutions of Christians, by which the Christian congregations here on earth became empty, but the triumphant church and congregation up there became great in the followers of Stephen. Behold, that was the golden age of the Christian church; there it was a truly contending church, outwardly scattered among the Gentiles, inwardly one in Christ. - In the year 300, the previously pagan Emperor Constantine was baptized, abolished pagan idolatry, and declared Christianity to be the state religion. All officers and officials had to become Christians. You can now imagine what happened: for the sake of earthly advantage and gain, and for the sake of



to escape earthly harm - hundreds! were baptized, but thereby became not Christians, but baptized pagans. If the emperor had ordered in the next year that Christianity should be abolished again, and that paganism should again be the state religion, most of them would again have sacrificed to their pagan idols and worshipped them. Since that day, Christianity has grown outwardly and become powerful, but inwardly it has suffered irreparable damage.

Christ's kingdom is not of this world; it is not a kingdom of power, but a kingdom of the cross. And faith is not everyone's thing; the sermon is to become to some a savor of life unto life, to others a savor of death unto death. Christ himself says most clearly that he does not bring peace, but the sword; that he brings division in the houses and families, and that two are divided against three, even two against two. - Of all this there was little to be felt in the Christian church after the year 300. All Constantius' subjects were Christians, most of them in name only. But even the Christianity of the others was mostly lukewarm: they were neither cold nor warm. Only a few denied the ungodly nature and the worldly lusts to live chastely, righteously and godly in this world. That we are pilgrims and strangers here, whose true home is above, was forgotten by most; they regarded this world as their true fatherland and forgot about the dwellings above in their father's house. - After Constantine, other emperors and princes arose, nations were destroyed, others arose - but Christianity has remained the state religion since that time - and nowhere and at no time did the old glory days of the first Christian church return. - Admittedly, the Reformation awakened much new life in the church and has also produced martyrs who died for their Lutheran faith. - But such Lutherans are rare today. In fact, there are no more purely Lutheran regional churches in all of Germany; they have all more or less already deviated. Now, of course, there are devout and believing people from time to time in these regional churches who are also Lutheran, but there is already no longer a pure Lutheran regional church. - What will happen now, if the present form of the national church is also shattered? Will the manifestation of the first centuries be generally repeated by the Free Church? Hardly! And only on this occasion will the great harm taken by so many Christians: here it will be revealed! It will become evident that only a few may suffer earthly harm for the sake of their Lutheran faith. - And the test, how it stands with us in this play, this test is well befitting for today.... Almost no one wants to suffer earthly harm and loss for the sake of God's law and word. ... But when our national churches come to an end, it will not be without harm for those who want to join the Free Church. They will have to build new churches, have long distances to travel, many costs and expenses. Many do not want to bear the damage; the great crowd always chooses the cheapest church.

So then the true church of the last days will bear the true shape of the cross, with a few small members scattered far and wide, as is now the case in America, where a true Lutheran church is still to be found. - But let us examine ourselves - each one for himself - whether we are strong enough to suffer harm for the sake of Christ? Or whether we will give him up for 30 pieces of silver and forfeit him?

For our sake Christ emptied himself, hid his divinity, and took the form of a servant: to redeem mankind through his suffering and death. And as thanksgiving and answer, most and other secret societies declare a thousand times that they people say to him: "We cannot lead earthly harm and loss for your sake! - But the manner of trees is already laid up in their roots. Therefore whatsoever tree bringeth not forth good fruit, it shall be hewn down, and cast into the fire! Amen!" If there is any sense at all in this unpoetical nonsense, it can only be that of religious mongering, whether the Druidic Order or any other secret societies declare a thousand times that they have nothing to do with "religion. - Thus another (Berlin) celebratory speaker (E. D. March '76, itp. 89 f.) declares himself indignantly against the imputation "that within our Order only realistic tendencies prevail", which is

**Theses on secret societies,** with special reference to the Druids. (Continued.)

The common saying that the Druids at least are only a "medieval darkness," into which otherwise also the Druid Order mutual support or insurance society is judged and destroyed by so readily disguises itself, is removed for the Berlin Druid Day. the following Druidic self-testimony. Their organ declares in a "Our work shall not be a secret; I want to ... betray it." - Here "Redaktions-Article" (op. cit. Nov. '68, p. 175): "Now we want to follows paraphrase and glorification of Druid-Const. P. 3, hope that this class of people" (- who only recognize a support Introduction, quoted in Thesis H, 5. "The material advantages" society in that Order -) "will decrease more and more among form only the tangible of the many good things offered by the the Druids, that the brothers will learn to see that our Order also Order; they are intended to show that bodily welfare must also has a higher, loftier purpose than just to offer support. The latter be kept in view to higher ends, and in this sense the... laws... is indeed very beautiful and useful, we do not want to take an form only the framework to the harmonious whole. - That which iota from it; but it is not the only purpose."... Against the lives and weaves in the Order can only be felt and thought, not the accusation of "enmity against Christianity and the Church" a expressed by word or writing." (!)-So literally inexpressible and Druvian speaker (E. D. Jan. '74, p. 23-26) defends the Order indescribable nonsense!-Another, with a looser tongue than that thus: "There are people who even go so far as to accuse the festive speaker, unties the knot (Ebendas. Jan. '77, p. 27): secret societies of seeking to make their members apostate "Concord... Guides us in the path of **virtue....** Such alliance is no from the Church or its teachings, and to portray them - in a word outward semblance, - For there is the bodily power (?), - Which - as unbelievers. This is a great error. - The difference between works good and creates noble." - Thus it is possible "that we our teachings and those of fanatical sectarians is that they endeavor to become more and more perfect" (thus already pretend to care for the salvation of the soul in various ways, methodistically inclined!), "that on this noble path .... we draw always console their followers in earthly sufferings with the glory nearer and nearer to the goal .... where the glorious star will one of heaven, and in the end, instead of unity, peace, and harmony day give us in its splendor the beautiful reassurance through the here among men, spread only hatred and envy; our teachings, voice of the good conscience . . . you have done your duty, you on the other hand, refer only mainly . . . to earthly man." have been a useful member of the League, and your heart is

With this compare the following outpouring (ibid. Jan. '76, p. 12, glad to have joined the same; it must not grieve you to have 29, from Berlin Dec. 1, '75): "Greetings, you our brothers, -given your hand to such an order." - brothers in the new world, - Greetings in the far West, - You who In the "Preface" of the "Constitution of the Sons of Hermann" light up the East, - You who sent us the sun, - Our orders, our it says p. 3: "To improve and ennoble the social condition of the delight! - participants, to give the German-reviving citizens of this great

If there is any sense at all in this unpoetical nonsense, it can only be that of religious mongering, whether the Druidic Order and other secret societies declare a thousand times that they have nothing to do with "religion."

Thus another (Berlin) celebratory speaker (E. D. March '76, pp. 89 f.) declares himself indignantly against the imputation "that within our Order only realistic tendencies prevail", which is already impossible because our century is by no means the "age of materialism", but "just that time in which in the light of science the crude superstition of the earlier time is almost completely destroyed, in the light of free research the striving for truth is promoted, and in the blissful feeling of recognized human rights the real, true love of mankind finds its way into the hearts of all! (M. Great advance of the Druids over the Chiliastes!) - The "medieval darkness," into which otherwise also the Druid Order so readily disguises itself, is removed for the Berlin Druid Day. "Our work shall not be a secret; I want to ... betray it." - Here follows paraphrase and glorification of Druid-Const. P. 3, Introduction, quoted in Thesis H, 5. "The material advantages" form only the tangible of the many good things offered by the Order; they are intended to show that bodily welfare must also be kept in view to higher ends, and in this sense the... laws... form only the framework to the harmonious whole. - That which lives and weaves in the Order can only be felt and thought, not expressed by word or writing." (!)-So literally inexpressible and indescribable nonsense!-Another, with a looser tongue than that festive speaker, unties the knot (Ebendas. Jan. '77, p. 27): "Concord... Guides us in the path of **virtue....** Such alliance is no outward semblance, - For there is the bodily power (?), - Which works good and creates noble." - Thus it is possible "that we endeavor to become more and more perfect" (thus already, methodistically inclined!), "that on this noble path .... we draw nearer and nearer to the goal .... where the glorious star will one day give us in its splendor the beautiful reassurance through the voice of the good conscience . . . you have done your duty, you have been a useful member of the League, and your heart is glad to have joined the same; it must not grieve you to have given your hand to such an order."

In the "Preface" of the "Constitution of the Sons of Hermann" it says p. 3: "To improve and ennoble the social condition of the participants, to give the German-reviving citizens of this great republic of the United States the opportunity to look after their spiritual and physical interests by uniting them in individual bodies, which, however, are enclosed by a common bond, to offer such a support to their striving for inner progress and physical well-being that each member feels and thinks of himself as a brother of the other.... In helping others: he himself finds his help."... "Separations, whatever they may be, we do not know."

An examination of the foregoing principles according to God's Word (-and according to it Christians are to "examine" what is presented to them-) leads to the following results:

1. "Spiritual intercourse" (Druid Const. Einltg. p. 3) is not Hope to attract new members herewith, - more betrayed and possible for Christians without, or even against God's Word, openly trumpeted than is otherwise to be found at least in the Faith 2c. writings of the "Druids". Let us hear something from the "Festive

-- The "foundation of a system of philanthropy and benevolence Address at the Druid Festival in Albany" August 10, by Er. E. G. (id.) is not first necessary. Such a system lies in the Word of E. Bissikummer:

God, and the Church has ever made it her own. The summa of "The ancient Druids, whose name we still use, were a the second tablet is: Love thy neighbor as thyself. confederation to whom the destinies of nations were entrusted

The improvement and ennoblement of "the social condition centuries before Christ. Not yet acquainted with Christianity, of the participants" (Const. d. Hermannssöhne, Preface, p. 3) is they also paid homage to the faith then in use, but were a modern socialistic task. The Christian believes and knows that distinguished from the mass of the people by the fact that, true help, even in the social field, lies only in the Word of God. knowing their task as men, they willingly submitted to the duty He therefore hates, shuns, and flees all such supposed of spreading and introducing doctrine, morality, benevolence, improvements that offer and apply other remedies than those of and virtue, and regarded the same as a principal task of their the divine Word. For the same reasons he will remain aloof from lives." Their "teachings and manners" "should spur us on to the movement of the "International," "Social Democracy," 2c. imitate their example." "Let us this day join hands with one

(4) "Striving for inner progress" (idiæ) is rationalistic morality. another, that we may be anxious to be a covenant unceasingly But the Christian knows only the morality of the divine word, concerned for civic virtue and human happiness. Against the which is the fruit and expression of faith. fiends of humanity, the ever more rampant selfishness,

5. the Christian needs and desires no other "support" (ibiä.) heartlessness and lack of fraternity: Let us fight against these even for his "bodily well-being" (idiä.) than that which God's and resolve to protect innocence, widows and orphans, and word offers him in innumerable promises, and which he takes leaders, to bury the dead, to give comfort and help to the sick, hold of in faith. to alleviate every sorrow and misery, and to give mankind an

(6) A Christian cannot "think" and "feel" himself a "brother" example that men can unite in a covenant if, without depending (idici.) toward one who denies the most sacred and holy things on civil or religious prejudice, they respect, honor, and love man of the faith, and if not mocked, yet rejects them by not as man. **This is the task of the Druids.** True, "especially in this confessing them - (cf. S.-B. of the Oestl. Dift. '73, L. 5 ff. p. 41 selfish world of America," it is "a difficult enterprise" even for the ff.). A Christian takes offense and annoyance somewhere at all celebratory speaker "to take away the distinction of class and unchristian conduct; but in secret society he may not punish it, religion": but the Druidic Order is the great American, indeed for he must regard as dear brethren those who mock Christ in the general patent medicine, which cures the damage. It their hearts, and thereby walks in the counsel of the ungodly "should **not** be a support society, whose advantage lies merely (Ps. 1:1.). By this he greatly vexes his real "brethren" apart from in dollars and cents, and whose candidates attract to the secret societies. Match. 18, 6. 7.: But who shall offend the themselves mere material advantages, but it should be a least of these who believe in Me 2c. Rom. 14, 13.: Therefore let planting-school of the purest philosophy, a school of learning us no longer judge one another, but rather judge that no one for all those who join it." .... It should be taught in this covenant causes offense or annoyance to his brother. what we are and what we owe to ourselves as human beings,

A whole Christian congregation, i.e. brethren in Christ, so that we may worthily accomplish **our mission** as Druids. .. resent; but the member of the secret societies must "think and The order of the Druids pays homage to a principle according feel" himself a "brother" of the lodge members, and therefore to the views and advantages of progress and goes forward, prefer to despise the whole church. even if slowly, yet with a sure step, and by following these

(7) The sentence, "In helping others, he himself finds help," principles we can fulfil our task. Let us draw our lessons from is a lure to a morality other than Christian morality. For **Mother Nature**, let us study our self in this **temple of universal** according to the latter it is said: To do good without retribution, **divinity**: this temple does not lie or deceive; it is the most and to repay evil with good. By that morality, on the other hand, beautiful temple of God, built for man to live, to work, and to selfishness is declared to be justified and strengthened. think. Would that we might rightly understand and appreciate

A hostility against Christianity and the church on the part of the secret societies lies also in the often contemptuous the teachings of nature and the beauties of it ... then the sublime and weighty words 'unity, peace, and harmony' would not be reference to the church as a whole as well as to individual mere empty words, but would be followed by action. Truth congregations and individual Christians. A morality that takes among ourselves should be our supreme principle, knowledge offense at the center of the Christian doctrine of salvation must and insight into the nature of things our endeavor, progress and necessarily stand in opposition, that is, enmity, to the enlightenment our goal, community that defends that doctrine. But this community is the church. In all false doctrine lies enmity as well as opposition to God's word, and thus to the representatives of it. The shallow morality of the secret societies is false doctrine. Consequently, it is hostile to the Word and the Church.

Especially at lodge festivals 2c. is often - in the



brotherly love and general human love be the centre..., by which the Order is raised to a true humane institution" -.

The celebratory speaker wishes for "a new spirit, the spirit of truth, love and friendship, the spirit of unity, peace and concord." "When we have done our duty as men and Druids... then perhaps the day is not far off when our work will be crowned with success. Then we'll praise the god of power, - By whom the work was done; - He's the master who did it, - And to him be due the thanks! - He graciously leaves behind - The blessing on this building, - And pours out peace, salvation and happiness - On it abundantly! - In his name consecrated, - So remain for and for, - O holy Trinity, - Marked his door! - And does the corrupter work round - In all the land around, - And do a thousand fall right and left - Struck hard by him-: So stand free and rock-solid - We united man to man, - And nothing is that can separate us - From our order's bond!" -

If one subtracts all the bombast, it emerges that the innocent Druite Order as well as Freemasons and Odd Fellows recognize, confess and fight the real enemies in Christianity and the Church, because they are supposed obstacles to "humanity. Nor does the time seem far distant to them when the general humanity delusion and equality swindle will burst the rotten church walls like a mighty dynamite explosion and the lodge banners will be planted on the ruins of the same. - He who does not recognize from this language the voice of the enemies of Christ, and therefore of the Church, must be deaf as a post. If, however, the secret societies think that the church is "Matthew at the last," we cheerfully answer with that little Lutheran peasant mocked by a Papist; "Za; for Matthew at the last is written, Behold, I am with you alway, even unto the end of the world!" -

Finally, from a necrology (death notice) (from St. Paul, Minn., Feb. 26, '77.) one recognizes the true Druid spirit. It says of the deceased, J. C. K.: He "had studied theology, which subject he later renounced, however, since he preferred to live as a **free** man and to avoid the path of darkness. And just as he lived, he also died: free! He died calmly and contentedly with himself and his own, without any desire for the so-called reliefs that the dying usually believe to find in the ceremonies of religion and that the living try to offer to the dying! On the other hand, shortly before his death he was just as concerned about the welfare of his family as he had been in his healthy days, and when he was relieved of this concern, he gently died the "death of the righteous. Lodge accompaniment, music, and a memorial speech by Dr. B. from M., recognized as "liberal," and the inevitable: "Peace to his ashes!" form the conclusion. - So the mere study of theology is already considered by these druidic light-bearers to be a "path of darkness". How abhorrent must the office of preaching 2c. be to them. - And that would be an order having nothing to do with religion, whose recognized and accepted "organ" may use such language with impunity? - If men were silent, stones would have to cry out! -

(To be continued.)



(Submitted.)

## The Synodal Sessions of the Illinois District

have just been held in Chicago, from the 6th to the 12th of June. They were very well attended; for there were 95 pastors and professors, 69 school teachers, and 54 congregational deputies, besides several guests from other districts and from the Norwegian Synod. Also quite a few members from the congregations of the city and surrounding area attended the proceedings and followed with visible attention especially the discussions on the theses of the "Union or Faith-Brotherly and Ecclesiastical Fellowship."

Already in the previous year they had been discussed in Quincy; but only the first five could be discussed there, which deal primarily with the right, true and God-pleasing church fellowship. Now in these days the false church-union (or church-union) was illuminated according to and with God's word. It consists in **uniting** (uniriting) outwardly people who have quite different faiths and confessions - that is, who do **not** agree in doctrine - to one fellowship, to one worship, and so on. This union, which in itself is a lie and in any case the most dangerous invention of Satan for the evangelical Christians in our time, was illuminated so brightly and clearly in the five morning sessions that everyone who paid the necessary attention to this most important matter was convinced that every true Christian must abhor, flee and avoid it. In particular, the false accusations made by the Unrighteous against us Lutherans were seen in the light of day, because we punish this lying, hypocritical behavior by word and deed, since people who are not of one faith are outwardly patched together into one community. Our testimony, on the other hand, our remaining aloof from it, our pressing for unity in doctrine and faith, is said to proceed sometimes from unkindness, sometimes from arrogance,-sometimes it is said to be divisive, sometimes it is said to be a hindrance to the kingdom of God,-sometimes it is said to violate the article of the universal invisible church, sometimes it is said to violate the commanded bearing of the weak. With such accusations the unrighteous fight against us,-with them they deceive the simple-minded people, who have no idea that perverse and wicked men can pretend to be so pious and prate so much about love, while yet they are not afraid of God's word, and deceive the simple-minded, as much as there is in them, of certain consolation in this life, and of eternal blessedness. All these lying and fabricated accusations were clearly, thoroughly, and thoroughly illuminated and refuted. All present were offered the most marvelous means to see through the shameful doings of the unrighteous and to be able to counter them by right testimony.

The pernicious consequences of this sinful unionism were shown just as thoroughly and thoroughly. It was shown how the suppression of truth, indifference to it, seduction to error, doubtfulness, and unbelief, yes, worldliness, lack of discipline, and sinful life and nature inevitably result from it.

It has been shown, at least to hint at particulars, how this false church union could only arise in these last evil times, since through the

The Reformers could just as well claim with their assertions in the same church that God's Word was unclear in many passages - one could quite well cherish completely contradictory opinions about the meaning of a Bible word: God's Word was unclear in many passages - one could quite well cherish, cultivate and tolerate quite contradictory opinions about the meaning of a Bible word, - the Reformed could be tolerated with their assertions in the same church just as well as the Lutherans with theirs, and so on. It has been shown how a Calvinist, Methodist, or Baptist, who agrees with a false doctrine and firmly believes it, because in his delusion he believes it **to be true, is by** no means so dangerous, nor does he do such harm in the church, as the irreligious man (especially a pastor), who speaks in unbelieving doubt, "Who knows whether we have the truth; Luther's doctrine is as uncertain as Zwingli's, &c.

About Zwingli's position on the Word of God and on the church of the Reformation, - about Luther's conduct against him at the religious discussion at Marburg, - about the relationship of the children of God within the false-believing church communities to these and to the church of the right confession, - On the nature and character of the Kingdom of God, and on many other things, such clear, accurate, and convincing statements were made, and such splendid testimonies were presented from the writings of Luther and other faithful teachers, that one could only praise and thank God for the enlightenment and strengthening of faith received. The wonderful blessing which the faithful and gracious Lord has so far bestowed upon all our Synodal Assemblies, and which we have so often had to praise and extol, was also to be felt this time in abundance; therefore, our God be highly praised also today for the grace shown.

All those negotiations concerning the false-believing and unrighteous church communities, which were carefully recorded in a detailed protocol, and in addition to that, many other things which we are accustomed to call "business", can be found in the Synodal Report, which I would like to recommend not only to every Lutheran, but also to every Christian, most cordially and emphatically for diligent reading. Oh, how we should thank God that in these unionistic times, when so many are deceived and seduced by the lies of the unrighteous, and when even the Lutheran is challenged by them in one way and in another, such writings are offered to us, which give clear and thorough instruction about this dangerous deception of Satan to even the most simple-minded. In our time every one must be clear about what he is to think of the false Church Union, if he does not want to be seduced himself, or sin by silence against the teachings and doings of the Unrighteous. They, the Unrighteous, their preachers, congregations, and synods, cast their nets on all sides to catch the Lutherans; in their sermons, journals, books, etc., they behave as if they alone had true love, while the confessing Lutherans, on the other hand, were quarrelsome and disturbers of the peace; whoever is not well warned and instructed is easily seduced! Therefore, everyone should use the opportunity to gain clarity and certainty about the true and false union; I know of nothing more suitable and more beautiful to recommend to readers for this purpose than the next Synodal Report of the Illinois District.

J. C. W. L.

(Submitted.)

## Health status at our Fort Wayne grammar school.

Since one will undoubtedly be eager to know how the health of our pupils there is and what success the postponement of the start of school from September 1 to October 1 has had, the undersigned takes the liberty of reporting the following facts on the basis of the sick book kept by the college doctor and vouched for by the director:

Among the 224 students, from October 1 to May 3, the following cases of illness occurred: FeverSick 35, eye- 7, gastricism (colic) 6, throat - (diphtheria) 4, rheumatism 1, pneumonia 1. From May 3 to June 15: fever 6, fracture of the arm 2, scarlet fever 1.

With the middle of August last, an actual epidemic of fever appeared in and about Fort Wayne, and lasted very generally and obstinately until the end of September. This was followed by an interval until the latter part of October, when the fever reappeared very general and violent. According to former experience, therefore, one would undoubtedly have had to suffer much from fever when school began on September 1; by moving it to October 1, on the other hand, one has, thank God, largely escaped the epidemic; for among the fever sufferers mentioned above, there were only 6 who came to Fort Wayne from fever-free regions and were attacked there for the first time, the rest were all from fever-ridden regions and, according to the majority, had already had the fever during the holidays. - The months from December to March inclusive were so healthy in every respect that the doctor had to visit the institution only three times during these months.

With April came again isolated cases of fever, but only in those who had already suffered from it in the autumn, and mostly of a slight nature and of short duration. In May and June, on the other hand, there were unfortunately more cases of fever than during the same months in the two previous years; but again almost exclusively in those who had already suffered from it in the autumn, and all the cases this time were also short and mild. - The treatment of the fever was entirely different this year. Not an ounce of quinine was used this time, nor was arsenic or Mercury applied.

The eye inflammations, which usually caused so much trouble, were cured this year in 2 to 4 days.

The colic of a peculiar kind, which for a while caused almost more absences from school than the fever, ceased as soon as the local cause was discovered and removed.

The Director added that during his almost five years in office, the sickrooms had never been empty for so long (months), and that this year had been the most favourable in terms of health.

After all this, it seems justified to the Teachers' College and the Supervisory Authority to allow the postponement of the beginning of school from September 1 to October 1 to continue until the Synod of Delegates, based on three years of experience, will be able to make a definitive decision.

H. C. Schwan.

The pope. - Therefore he is called the governor of Christ, because he has set himself up as the foundation of the church instead of Christ, who was cast out.

Luther.

## Theses on several questions concerning the doctrine of sin.

(For this year's Middle District meetings).

### 1.

God is not a creator, founder, or cause of sin.

Matth. 19, 17. 5 Mos. 32, 4. Ecc. 7, 30. Ps. 5, 5-7.

Jam. 1, 13. - Rom. 1, 24. comp. Ap. Gesch. 14, 16. 5 Mos. 28, 28. cf. Hos. 4, 16. 17. 2 Sam. 24, 1. cf. 1 Chron. 22, 1. 2 Mos. 4, 21. comp. 8, 32.

### 2.

Sin originally comes from the devil and man's will.

Joh. 8, 44. 1 Joh. 3, 8. Rev. 12, 9. I Mos. 3, 1. ff. Ephes. 2, 2. Matth. 4, 3. Wisdom 2, 24. 25. - Jam. 1, 14. 15. Rom. 5, 12. Matth. 15, 19. Gal. 5, 19. 1 Cor. 7, 5.

### 3.

Sin, as an infinite insult to the infinite God, deserves infinite punishment, hence as great a payment for sin must be here as God Himself is offended by sin.

Rom. 8, 7. Ps. 5, 5. 7, 12-14. Is. 59, 2. Ez. 18, 4. Rom. 1, 18. Deut. 32, 22. Rom. 6, 23. Prov. 12, 34. - Prov. 17, 15. Is. 1, 27. Ps. 49, 8. 9.

### 4.

After Adam's fall, all who are born naturally are conceived and born in sins.

Rom. 5, 12, 19. Gen. 5, 3. Ps. 51, 7. 58, 4. Job 14, 4. John 3, 6. - Job 15, 14. Prov. 20, 9. Ps. 14, 3. Rom. 3, 23. and others.

### 5.

Such original sin is such a deep evil corruption of the whole human nature that no reason can know it, but must be believed from the Scriptures.

Gen. 6, 5. 8, 21. I Cor. 2, 14. Eph. 5, 8. 2, 1. Phil. 2, 13. Rom. 7, 18. 8, 7.

### 6.

This same inborn pestilence and original sin is truly sin.

Rom. 7, 7. compare 1 Joh. 3, 4. Rom. 7, 20. 21. 23. 25.

### 7.

The debt of inheritance is a foreign debt, but it is ours, and therefore it will be imputed to us for condemnation according to the righteous judgment of God.

Rom. 5, 12. Eph. 2, 3. Is. 43, 26. 27.

### 8.

Original sin is a fountain of all other real sins, as evil thoughts, words, and works, by which something evil is committed and something good is omitted.

Jam. 1, 14. 15. Match. 15, 19. Rom. 7, 15-17. Match. 12, 33. 34. Jam. 4, 17.

### 9.

If a man, though he knows that something is sin, yet commits it or omits it, his sin is a knowing sin.

4 Mos. 15, 30. 31. Luc. 12, 47. Peter's denial.

### 10.

An ignorant sin is committed by one who does not know that his act or omission is sin, whether his ignorance be avoidable or unavoidable.

4 Mos. 15, 27-29. Luc. 12, 48. Ps. 19, 13. - 1 Tim. 1, 13. Acts. 3, 17. Job 21, 14. 2 Petr. 3, 5.

### 11.

He sins from malice who consciously, with intent and deliberation, wills and commits sin.

1 Joh. 3, 8. Irrem. 8, 6. 9, 5. - 2 Sam. 11, 2. 3. 4. 15.

### 12.

If a born-again Christian, through error, forgetfulness, or haste, without any evil, perhaps in

sins with supposedly good intentions, he commits a sin of weakness.

1 Joh. 3, 9. Rom. 7, 19. 20. 1 Cor. 8, 7. Gal. 6, 1. - Examples: 1 Mos. 18, 12. 4 Mos. 20, 11. 12. 1 Sam. 25, 14. Job 3, 1. Gal. 2, 11. 12. Matth. 16, 22. 23. Luc. 9, 54. 55.

### 13.

No sin is venial by its nature.

Ps. 143, 2. 1 Cor. 4, 4. Rom. 5, 14. See also Proverbs under Thesis 3.

### 14.

As long as a born-again person only sins out of weakness and thereby stands in daily repentance, his sin is venial, i.e. it is already forgiven the moment it is committed.

Rom. 8, 1. 1 Joh. 2, 1. 2. Ps. 103, 3. 32, 1. 2. 37, 24. Is. 42, 3. - Rom. 8, 13. Gal. 5, 16-24. Proverbs 28, 13. Matth. 26, 41.

### 15.

Sin is predominant in the unregenerate, so that they not only obey the lusts of the flesh in general, but are also servants of certain individual sins (vices).

Rom. 6, 12. Joh. 8, 34.

### 16.

The unregenerate commit only mortal sins, that is, sins which, being due to their spiritual death, are imputed to them for death and damnation.

Rom. 14, 23. Tit. 1, 15. Joh. 3, 18. Rom. 8, 13. 1 Cor. 6, 9. 10.

### 17.

Willful sins of the born-again are also mortal sins, for they entail spiritual death the moment they are committed, and, if repentance is not made, eternal death after bodily death.

Gal. 5, 19-21. Rev. 22, 15. Ezek. 3, 20. 2 Pet. 2, 20-22. David's adultery and murder. Peter's denial. Thomas' persistent unbelief.

### 18.

All sins, even the greatest, are in vain, except the sin in the Holy Spirit.

Matth. 12, 31. 32. Marci 3, 28. 29. Luc. 12, 10. 1 John 5:16, 17.

### 19.

"The sin against the Holy Spirit is committed by those who, although they are divinely convinced in their hearts of the divine truth through the Holy Spirit, not only do not accept this truth which they have recognized, but out of mere hatred of truth and God, and out of hardened, satanic malice, voluntarily blaspheme it as a diabolical lie, and even rage and rage against it in a bloodthirsty manner." (Walther.)

Joh. 8, 46. ff. Marci 3, 30. Ebr. 6, 4-6. 10, 29.

### 20.

This sin is futile because it is contrary to the ministry of the Holy Spirit, and therefore repentance is impossible with it.

See Proverbs at 18 and 19.

**E. W. Kahler.**

## To the ecclesiastical chronicle.

### I. America.

Indian agencies. In No. 10, it was reported that a pastor in the so-called Lutheran General Synod had been given an Indian agency by the government. Of these," reports the Journal, "the Methodists have the most, namely, 14, 3 churches, and 1,599 members. Then come the Episcopalians, with 9 agencies, 3 churches, and 713 parishioners. The Presbyterians and Orthodox Friends have 7 agencies each, the former



21, the latter three churches with 3 and 7 hundred members. The Congregationalists, Friends, and Roman Catholics each have 6 agencies; the number of churches and members is insignificant except for the Roman Catholics, who have 7,376 members. Also significant are the 2 agencies of the Baptists, who have 87 churches with 12,700 members. These 66 agencies are established among a population of one million, teach 9,871 persons in their schools, have 139 churches and chapels, and number 24,310 members. The German Reformed, Herrnhuter, Evangelical Fellowship, United Brethren, Universalists and some smaller sects have no agencies. On the other hand, however, our Christian government granted 2 agencies to the Christ-denying Unitarians, who count 4 whole church members on the same."

The General Conference of Mennonites, which recently held its meeting in Elkhardt, Ind., decided that all members who voted in the presidential election should be admonished to abstain from voting in the future. Ztschr.

Mum parties are the latest thing in English churches. A society is held in the parlors of the church, where every one who is provoked by anything to say a word, must pay a pint of beer as a penalty. The money thus collected is applied to the preacher's salary.

The German Catholic Central Association recently held its 22nd General Assembly. It consists of 314 associations. Of these, 155 sent in reports but no delegates; 47 sent neither reports nor delegates. From the resolutions passed concerning the school question we highlight the following: "The Catholics consider it the best solution of the school question under our circumstances to bring their own schools to the highest possible level of perfection, so that they are not only equal to those of all other schools, but superior. The Catholics should, wherever possible, make their schools truly free schools, that is, see to it that all children receive free instruction and education in Catholic schools. The best way to achieve this is to found school associations in all Catholic communities, through whose efforts the Catholic schools will receive the necessary funds. The members of the Centralverein undertake to spare no sacrifice in founding and maintaining such school associations and to maintain the liveliest zeal."

Concerning the Roman Catholic newspapers, as the local "Herald of Faith" reports, Bishop Gilmour of Cleveland, in his address to the delegates of the Central Association, said, among other things, the following: "The Catholic press of today has little or no importance. It has neither capital nor spirit. But if it were placed as it ought to be placed, it would certainly have a great impression on the people. The Catholics should have German and English newspapers, not only religious, but under Catholic influence political. The Catholics are as strong as any other people. Yet it is no wonder that they have no press, and Catholic newspapers are not much good. Catholics do not even keep their own newspapers. Therefore they have no great circulation and no capable people. Without improvement of their press, the situation of the Catholics cannot improve either, and they can never win their rights."

Rome and the Bible. In Belgium, as the "Cynosure" reports from the "Christian," a Roman Catholic Bible Society has been formed, whose purpose is to collect as many Bibles as possible and - to burn them! The same paper also reports as a fact that on the occasion of the dedication of a Roman church in a small town on the railroad in Illinois, the Romans who came on excursion trains were so unveiled as to be in awe of the fact.



that they burned the Bibles in the railroad cars and depots and, in their procession, insulted the Protestant churches where they passed and disturbed the services.

Presbyterians are also beginning to give up their churches to the Fuden to perform their idolatry in. It happened recently in St. Joseph, Mo.

## II. foreign countries.

"This is the finger of God." (Ex. 8:19.) From Germany we receive a letter from a young man who tells us that he had enjoyed a Christian education, but later not only fell into the company of scoffers, but had also become an atheist himself. Once, however, an exceedingly heavy thunderstorm had gathered over his hometown, when he had just found himself in the company of several scoffers. While thunderbolt after thunderbolt was striking the atmosphere with mighty thunderclaps, one of the mockers had sacrilegiously exclaimed: "If there is an almighty God in heaven, let him prove it by the next ray of lightning hitting them. And, lo and behold, no sooner has the sacrilegious word passed his lips than the two worst scoffers lie on the ground struck by lightning and are carried as corpses from the place. The others are only stunned. The letter writer, however, who belonged to the latter, experiences at the same time a blow to his conscience, comes to sincere repentance, and becomes a Christian again. W.  
[Walther]

The Pope celebrated his 50th anniversary as bishop on June 3, and for that day he promised his adorers plenary indulgence under very easy conditions. The conditions are: devout hearing of Holy Mass, a good confession and communion, prayers 2c. The Proclamation does not mention money, but it is assumed that all will show their gratitude for the great "grace" of His Holiness (!) by making a monetary donation. For once, the pope does nothing in vain. Apart from the gift of money, the granting of indulgences under conditions is already an abomination of the Antichrist. Oh, if the poor deceived souls in the papacy knew that our Lord Christ grants indulgences, forgiveness of sins, and remission of all punishments, free of charge and by grace! G.

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### Notice.

As the Western District of the Synod of Missouri, Ohio, &c., does not assemble until the fall of this year, the same  
last year's replacements  
at this year's meeting of the Evangelical Lutheran Synodical Conference of North America.

E. Lenk, Secretary.

### The textbooks - Commission

The 2nd German Lutheran Synod of Missouri will, for weighty reasons, not, as previously decided, meet in the course of this summer, but, God willing, on the third day of Christmas next, at Concordia Seminary in St. Louis, and will then meet there until about the New Year (January 6). This is hereby brought to the attention of the general public in good time, so that all the larger teacher conferences may have the opportunity to appoint their delegates to the meetings in question as advisory members of the assembly. The main subject of discussion will again be the third (highest) German Reader. All those dear brothers who have been asked to edit individual articles for the book should, if this has not already been done, kindly send their respective drafts to Director Lindemann as soon as possible.

. Addison, Ills, June 20, 1877. c. a. \_\_\_\_\_ t. seNe,  
\_\_\_\_\_ chairman x. t.

### Solicitation.

The Southern Indiana Concordia Conference, at its last meeting, decided to request Professor Crämer at Springfield, Ill, z" to have the "Compendium of the Theology of the Fathers" published in separate print.

Other conferences are invited to accede to this resolution.

E. Mahlberg, Secr.

Calendar.

Since the work for next year's calendar has to begin now, I ask for the sending of all those addresses that cannot be seen in the synodal reports and journals. I wish, however, that they be written clearly and without any further unnecessary additions.

I would also appreciate contributions to the reading material of the calendar.

J. C. W. L.

The Northern District

of the Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as had been decided, but rather

on the 6th of July

in the congregation of the Rev. Hattstädt at Monroe, Mich.

All members and guests should remember to arrive on time.

K. L. Moll, Secretary.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. States, assemblies, s. G. w., August 1, at the congregation of the Rev. Niemann, at Cleveland (west side), Ohio.

According to the decision of last year's Synod, the discussion on the doctrine of sin will be continued. In addition, there is, among other items, a "paper on the inner state of our congregations. - Concerning the Pastoral Conference, as well as the Parochial Reports and Conference Minutes, reference is hereby made to Cap. III. § 8. and Cap. V. § 18.19. of the Synodal Constitution. (Synodal - Manual, p. 6.13.) G. Runkel.

All members and guests who intend to attend the Synod and desire free lodging within our congregation are requested to notify the undersigned of this no later than July 25.

Arrivals unknown here will not alight at the .Vtlnnti" uncl (Iroat 4V 68wm, but at the Union Depot, where they will be received. I. H. Niemann.

53 For 8t., OlovolutU (FHsst), o

The Evangelical Lutheran Synodal Conference of North America

will assemble, God willing, on Wednesday, July 18, within the Jmmanuels congregation of the Rev. Stubnatzy at Fort Wayne, Indiana.

The main subject of the doctrinal negotiations are the "Theses on Church Fellowship" (from Thesis 11 on).

According to § 2 of the Constitution, the Synods concerned shall send a list of their elected delegates to the Duster lom in due time. T. I. Great.

All guests and members of the Synodical Conference are requested to report to the undersigned at least 14 days before the commencement of the meetings. Quatering instructions will be given in the schoolhouse (6or. ok 4"6°6r8ou rcu<1 Ilrttou 8ts.).

W. S. Stubnatzy.

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Conferenz - Ads.

From the Uth to the 18th of July, the Iowa DistrictS-Lonfcrenz will hold its annual meeting at the church of the Rev. Herrmann at State Ccntre, Marshall County, Iowa.

All pastors of our Synod who reside in Iowa are hereby reminded that they are obligated to attend this District Confrcnz. Therefore, registration with Rev. Herrmann, because all members of the Conference who live in Iowa are registered as a matter of course. Those who are prevented from attending our meetings are reminded of the obligation to excuse themselves immediately to the Da-tor loci.

To be heard are 1) theses by Mr. Pastor Stephan on free schools and parochial schools; 2) a disputation by Mr. Pastor Spiegel: "Proof of Eternal Life from the First Book of Moses."

The pastoral sermon is to be preached by Rev. Studt, and the Sunday sermons are to be preached by Pastors Fackler and Brammer.

Th. Bensch.

The "Northwest Teachers' Conference" of the German cv.-Lutheranc Synod of Missouri, Ohio, and other states will meet, s. G. w., July 24-26, at Milwaukee, WiS.

All members of the Conference who intend to attend the meetings and reflect on quarters are requested to report without delay to Teacher 3.

809 Donirio 8t., ^ilil^vnu-

koo, FVis., on.

The worthy guests are requested to present themselves at the school-local of the Drei- cinigkettS parish on DiAÜt.6 8t, boDv. 8tret6 L Drniis 8ts.

H. G. L. Paul.

The conference of teachers of St. Louis and vicinity will meet, D. v., from Uten to I3tcn July at Venedy, Ills. Registrations are to be addressed to Mr. Backhaus, teacher there.

Aug. Kruger.

Entered the "äffe of the eastern district:

For the synodical treasury: From the congregation at Pater- son 813.48. congregation at Meriden 811.78. congregation tn Williams- burg 818.00. Trinity congregation at Buffalo 817.20. Rev. Beyer's congregation at Pittsburgh 829.50. Rev. Engelder's congregation there 88.00. Congregation in Ällegheny, Pa, 89.30. comm. in Long Green 83.00. comm. in Cumberland 89.70. comm. in Velvet Johnsburgh 810.40. St. Peter's - Gern, in Baltimore County 86.50. comm. in WcllSville 811.70. comm. in BaSS Wood Hill 84.50. comm. in Patchin 88.00. St. Martin's comm. in Baltimore 814.20. comm. in Freedom 85.25. comm. in Town Elli- cottsville 84.45. comm. in Bergholz 85.27. comm. in Wolcotts- burgh 87.73 and 85.25. comm. in Wolcottsville 84.31. comm. in Philadelphia 810.00. comm. in Washington 823.00. comm. in Williamsburgh 821.5t). St. Pauls - Gem. in Baltimore 822.79. Gem. in Nichmond 85.00. Gem. in Rondout 88.75. Gem. in Wellsville 87.91. Gem. in Noxbury 812.60. Rev. Graves 8'2.00. Rev. Sommer 81.00. past. Hanser 82.00. Past. Frey 85.00. Rev. Walker 83.00. Rev. Stürken 83.00. Past. Stutz 82.00. Past. Grätzel 81.00. Past. Zollmann 82.00. Past. Gram 85.00. Past. Müller 82.00. Past. Leemhuis 8'4.00. Past. Lochner 82.00. Past. Frincke sr. 4.00. Past. Enaeldcr 81.00. Past. Eirich 82.00. Past. Kanold 82.00. Past. Rade- machet 82.00. Past. Lübker 82.00. Past. Biewend 82.00. Past. König 82.00. Past. Keyl 82.00. teacher Loge & congregation in Tonawanda 82.00. teacher Steigleder 84.00. from Franen- MissionSverrin in Past. Frcy's Gem. 81.00. from Teacher Runzel 82.00. teacher Hohmann 82.00. Wilh. Becker 85.00. Fr. Schäfer 83.00. N. N. by Past. König 25 CtS.

For the widow's fund: From the parish in Eden 86.00. Collecte at the funeral of Karl Werth 1. 81.50. From the parish in North East 86 25. From B. H. Succop 81.00. Joh. sundermaun jr. 81.00. Past. Lübker 84.00. Past. Sommer 82.00. Past. Hanser 84.00. Past. Walker 85.00. Teacher Hohmann 85.00. Past. Stürken 83.00. Past. Stutz 84.00. Past. Zollmann 84.00. Past. Müller 84.00. Past. Leemhuis 81.00. Past. Lochner 82.00. Past. Frincke sr. 88.00. Rev. Engelder 82.00. Rev. Eirich 84.00. Rev. Kanold 84.00. Rev. König 84.00. Rev. Keyl 81.00. Wedding - Collecte at Albert Frank 84.00. Desgl. at F. Martin 83.51. From H. I. Arnold 25 EtS.

For the heathen mission: From the congregation in Olean 82.27. congregation in Ällegheny 81.04. Trinity - congregation in Buffalo 88.35. Mrs. Schäfer 81.00. From an unnamed person through Past. Stürken 810.00. By the same from a missionary friend 85.00. From the congregation in St. Johnsburgh 82.20. From the Missionary Society in Past. Eirich's congregation, for Leipzig, 810.00.

For the building fund: from the comm. in Olean 84.81. comm. in North East 81.00.

For the pastors Jske and Ruff and for teacher Hopf: From the parish in Olean 82.45. Parish in Allcgany 82.45. From M. Müller 81.00. By Past. Zucker 82.00. by Mrs. Wilh. Crämer 83.00. by Joh. Eckhardt 82.00. by Mrs. Eckhardt 81.00. by an unnamed person, thank offering for happy delivery, 85.00. by Joh. Keil sr. 86.00, Pb. Seif 81.00. Mrs. Wittwe Kähler 50 Cts. Henriette E. 50 Cts. Wittwe Knaus 81-00. teacher Richter 50 Cts. Miss Ott 85.00. Mrs. Barb. Z. 83.50. Jak. Müller 10 Cts. Georg Lusky 50 Cts. Mrs. Schäfer 81.00. by Past. Hanser 86.75.

For Past. Ruff: By Past. Frincke jun. by some members of his. Gcm. 88.50. By Past. Dreyer 82.00. Don Mrs. Wamhoser 82.00. By Bro. Bötbe in Tagus, Me., 82.50. By the Women - Missionary Society in Past. Irey's Gem. 85.00. Don some members from Past. ^L-türkens Gcm. 810.00. From Past. Müller 81.00.

For Pastor Jske: Through Past. Frincke jun. by individual members of sr. Congregation 818.5t). By Rev. Dreyer 82.00. by Mrs. Wannhofer 84.00. by Bro. Bötbe in Tagus, Me., 82.50. by Rev. Müller 81.00. By the Fraucn-Missionsvcrein iu Past. Frey'ö Gem. 85.00. Don individual members from Past. StürkenS Gem. 812.00. Past. Gram 81.00.

For teacher Hopf: Through Past. Frincke jun. by individual members of sr. Gcm. 89.75. By Past. Dreyer 81.00. Don Mrs. Wannhofer 82.0t). By the Fraucn MissionSvrrew in Past. Frcy's Gem. 85.00. By individual members from Pastor Slurken's Gem. 86.00.

For the emigrant mission in Baltimore: By Cassirer Simon 84.00. Don of the Drcifaltigkeitö congregation in Buffalo 82.50. By Joh. Keil sr. 81.00. Don of the congregation in Nichmond 83.71. By Cassirer L-imon 810.30.

For the orphanage near Boston: By Cassirer Simon 89.03. From the congregation in Williamsburgb 825.00. By Past. Succop 85.00. by the congregation at Port Nichmond 812.35. by Mrs. Teide 81.00. by Rev. Muller 8>-.00. By H. Moista's children in Nichmond 81.00. Mrs. Moista 45 CtS. Marie Walker in York 82.00. From d. Gem. in Bcrgbolz 83.25. By Kassirer 'Limon 87.01. From the Women's Club in Wellsville 85.00. From Sophia & Lulu 81.00. Johanne Kettercr 20 CtS. From Past. Francks Confirmanden 85.00. Wedding - Collecte at Ferd. Schmidt 82.00.

For the deaf and dumb in Detroit: from the Olean comm. 84.80. For the orphanage at Mount Vernon: From d. Gcm. at Port Nichmond 88.02.

For poor students in Addison: Through Pastor Bernreuther for Wicdmann 84.28.

For poor students in Fort Wayne: From the congreg. in Ellicottsville 83.00. From I. Buskirt 81.00. Fran Elise Kanold 81.00. From the congreg. in Wiüiamsburgh, for Purz- ner, 8'10-00.

For poor students in St. Louis: from Mrs. Zucker through Past. Brömer 83.00. Don the Gcm. in Port Nichmond, for Pechthold, 815.00.

For the college maintenance fund: from the comm. in New York 810.00 and 810.03.

For Addison: Don d. Gcm. at Olean 83.62. Gcm. at Allcgany 83.19.

For the building of the church in Lawrenceburgh: From the parish in NÄbvvrrin in Collinsville, Ills, six shirts. From Mrs. Magnus in St. Louis, a Olean 42.00. Drrifaltigk. parish in Buffalo 43 00.  
For the church building in Hudson: By Kassirer Simon 46.06.  
For the building of the church at Plattvillr: From the congregation at Brockmyrer 4.M, dsgl. by Collector F. W. Heinig 1.75. From the Williamsburgh 47.00. Trinity. - Gem. in Buffalo 43.00. From N. N. by Kreuzdistrict in St. Louis by Collector Lehrer Körner 2.50. from the JmmanuulS- distrüt in St. LouiS by F. Holschrn 5.00. from the knitting and crochet school of the Bethlchrms parish dr in St. Louis 11.00. Collecte at the school examination of Mr. Teacher I. Pfeiffer bet West-point, Nebr, 1.25. By H. Jung in St. Louis 2.00. By Mr. Teacher Karau in Bremen, near St. Louis, 1 new quillt. From G. K. in Weima, Tex., 5.00. From W. Jungklaus in Concordia, Mo., 5.00, collectirt from Otto Frerking's wedding there 5.20. Collectirt at W. Schmacke'S wedding in St. Louis 2.00. From Mrs. Bösmann by Rev. W. Sandvoß 3.00. From St. John's parish at Drake, Mo, 5.25. From the laudable Maidens' Association in the Cross District in St. Louis 30.00. Dom Werthen St. George Nahverein in St. Louis 5 girls' dressesrr, 11 boys' shirtscn, 1 boys' jacket, 4 doz. Handkerchiefs, 1 doz. Towels and 5 pairs of white stockings. From the Cross District in St. Louis by Collector Teacher Körner 2.50, desgl. by Coll. H. Miesler 3.60. From the Drrieinigkeitsdistrüt by Collector Aug. Ahner 1.20, desgl. W. F. Heinig 2.25. From the Jmma- nuelsdistrüt by Collector Th. Günther 3.30, desgl. by Wilhelm Nühäuser 5.00, drSgl. by Wilhelm Schultz 2.00. From some Gemeindeglüdern of the congregation of Mr. Pastor Stiegemeyer in Dubnque, Iowa, 5.20. From the congregation of Mr. Past. Wagner in Chicago for Rarchen 10.00. From the congregation at Cole Camp, Mo. for Ernst Holm 60 Cts. From Bremen near St. Louis by Teacher Karau 2.70. From the Zion District in St. Louis by Collector H. F. Goehmann 9.35.

Incoming Illinois District Coffee:  
For the synodal treasury: from Rev. E. A. Süving's congregation in Manito 42.75 and 45.85. From Rev. Strietrr's congregation in Proviso, Collecte on Pentecost, 20.50; from Wittwe Mcsenbrink there 25.00. Don the Gcm. in Addison, Collecte on Pentecost, 61.75. From Rev. Wunder's congreg. in Chicago 25.62. From Rev. Schmir't's congregation in Schaumburg, Collecte on Pentecost, 20.71. From Past, Bruegmann's congreg. in Roden- berg, Collecte on Pentecost 5.60. Collecte on Jubilee in Ad- dison 111.60. From Past. Succop's congreg. in Chicago 30.60 and from Rev. Wagnex's congreg. there 32.00. From Rev. Detzex's congreg. in Des Plaines 6.06. By Rev. Flachsbart, evening mahls collecte sr. Gem. in Dorsey, 5.00. By Rev. Cooks in S. Litchfield, jubilee frstgabr sr. Gem. 11.70 and by W. Writhetaus 5.00. Jubelfstcollecte by the congregations of Rev. Mueller, Pennekamp and Liebe for the teaching institutions 69.10. By Jacob Brochmann of Rev. Mennicke'S Gem. in Rock Island 15.00. Don of the Gem. in Effingham, Collecte on Eastercr and Pentecost, 14.11. By Rev. H. Süving's Gem. in Ottawa 10.00. By Rev. Rauschrtr's congregation in Dalton 10.00. From Rev. Dunsing's congreg. in Strasburg 6.35. By S. Albrecht from Rev. Schu- richt'S congregation in St. Paul 18.47. By Rev. Reinhardt's congreg. in Bethaldo 10.50. By Rev. Prnnekamp of sr. Gem. in Randolph County 7.05 and 9.75. By Rev. Streckfuß of sr. Gem. in Grand Prairie 7.00. By C. Schmidt of Rev. Heid'S Gem. in Peoria 33.20. By Joh. Deutsch of Rev. E. Riedcl'S Gem. in Bloomington 10.00. By Rev. Hartmann s Gem. in Woodworth 9.46. By Rev. Roeder s Gem. in Arling- ton HeightS 13.70. By Rev. Hahn in Staunton, Collecte ft. Gem. on Pentecost, 10.35. By Rev. Muller'S Gem. in Kan- kakee 10.00. By Rev. E. A. Sirving of sr. Manito 1.25. By Rev. Wünsch of his congregation in Twilight 8.00. By Rev. Wünsch of his congregation at Twilight 8.00. By Rev. Nachtigall of his congregation at Watrrloo 3.00. Congregation in Hook, New Jersey, the undersigned hereby certifies that they have received the kind assistance of 433.25 from the congregation of Mr. By Rev. Dörting's congregation in EranSton 7.00. By I. W. Duerfen of Pastor Koenig in New York City in the building of their church. Sincerely thanking and wishing God's rich blessing C. Frincke jr.  
For St. Paul's parish at Platteville, Wis. the following love offerings were further received: By the Revs: O. Kolbe 44.00, Hattstädt 46.00, Zorn 45.55.  
On behalf of the congregation, sincere thanks to C. W. Jäger, Pastor.  
With heartfelt thanks to God and the dear donors, I hereby certify that I have received for our church building from Mr. Past. Lange's congregation in Chicago 45.00, from Mr. Past. Francke's congregation 411.00, Mr. Past. Mohr's congregation in Indiana 45.00 and from himself 45.00.  
Ephraim, Wis. May 30, 1877, L. I. Huber, Rev.  
For poor pupils and students: By Mr. Kassirer Grahl from the Landgraf, Rohe and Streckfuß 2 each.00, Giesecke, H. Schmidt and Women's Association in Past. Jäbker's parish 410.00. By Mr. Past. Wehrs 4.00 each, Wagner 5.00, Schliepfick 1.00; by Professors Selle Bethke 45.70. By Past. Evers 410.00. From my congregation: 42.13 and Wyneken 2.00 each; by teachers Bartling, Brakmann, Käpprl, I. collected in services in a country school; from the Jünglingsverein Brase, Ch. Brase, Borchardt, WambSganß, E. Selle, Krumsieg, I. G. 410.00; from the Jungfrauen-Verein 48.00.  
Fort Wayne, Ind. June 6, 1877, W. S. Stubnatzy.  
For the local seminar library gratefully received from the local Bethlehem congregation through Mr. Rev. Lenk 427.00. From Mr. Past. I. Latenusrn a fine copy of the first authentic edition of the Latin Oon- croräia. M. Günther.

For the Lutheran orphanage "zum Kindlein JEs" near St. LouiS received since March 24: From Pastor Nachtigal's parish in Burks- villt, Ills, 6 Bush. Potatoes. From the school children of Mr. Teacher Jung in Collinsville, Ills, 49.00. From the school children of Mr. Teacher Kuntz in the "Jmmanuelsdistrict", St. Louis, 2.85. Collectirt at the wedding of Mr. Bro. Aulbcrt, by Rev. I. P. Fackler 8.10. Thank offering from Mrs. Caroline Pick in Echester, Ills, 2.00. From Wittve Koch in Des Peres 5 Dozen. Easter Eggs. From the Jmmanuelsdistrict" in S". Louis, by Collector Theodor Günther 3.25, desgl. by Collector C. Wilhardt 2.00. From the Dreieinigkcitsdistrict tn St. LouiS, by Collector F. W. Heinig 2.65, desgl. by Collector Julius Schnbarth 1.00, desgl. by Collector Aug. Professor Große... Ahnrr 2.75. From the Kreuzdistrict in St. Louis, by Collector Lehrer Körner 2.50, desgl. by Collector H. Mies- 1er 1.25. From the Zion District in St. Louis, by Collector H. Gömann 17.75, deSgl. by this year's important confirmands 12.55, desgl. by Hermann "Schmidt 1.00, desgl. by Past. Link from H. Puls 5.00. From Bremen, through teacher Karau for August Roller's children 2.00, from his wife 50 Cts., from various collected 1.15. From the congregation in Little Rock, Ark. 16.00. From the poor fund of the congregation in Little Rock 10.00. From the Worthy Women's Association in Little Rock 10.00. Patronage money from the little deceased Rudolph Kothe 1.00. From Mrs. Dietr. May in Gerard Co, Nebr. 1.00. From Heinrich Harmrling A complete boy's suit. By teacher Heinr. Duerfen, of St. Paul's parish, North St. Louis 17.80. Collected in Christian Instruction in Fort Smith parish, 5.00. From Mr. L. Germann in Van Wert, O., 10.00. From Aiwina Begemann in Stcel's Mills, Ills. 1.00. From Rev. I. P. Beyer in Pittsburgh, Pa, Ueberschuß vom "Kinderblatt," 50.00. Don Johanna Todt in Jaüburg, Nebr., 2.75. From C. H. Moritz in St. Louis 3.45. From W. Mohr in Cole Co. mo. 1.00. From on it; after all, two important subjects in particular were discussed at this an unnamed person in Collinsville, IILS. 1.00. From E. Schön- brgger in JvneSboro, Ills. 9.20. From Cd. Dörschlen in Ellisvillr, Mo., 4.00, from Mr. Wise,sun. there 1.00. By Mr. W. Rotten, fastcollectr of the commons at Minerstown, Mo., 5.00, Mrs. Moorman 2.00, Wittve Koch 5 doz. Eggs. By the Werthen

parthie of dresses worn. From the Zion district in St. Louis by Collector H. F. Göhmnn 13.50. From the Dreieinigkcitsdistrict by Collector C. Frerking's wedding there 5.20. Collectirt at W. Schmacke'S wedding in St. Louis 2.00. From Mrs. Bösmann by Rev. W. Sandvoß 3.00. From St. John's parish at Drake, Mo, 5.25. From the laudable Maidens' Association in the Cross District in St. Louis 30.00. Dom Werthen St. George Nahverein in St. Louis 5 girls' dressesrr, 11 boys' shirtscn, 1 boys' jacket, 4 doz. Handkerchiefs, 1 doz. Towels and 5 pairs of white stockings. From the Cross District in St. Louis by Collector Teacher Körner 2.50, desgl. by Coll. H. Miesler 3.60. From the Drrieinigkeitsdistrüt by Collector Aug. Ahner 1.20, desgl. W. F. Heinig 2.25. From the Jmma- nuelsdistrüt by Collector Th. Günther 3.30, desgl. by Wilhelm Nühäuser 5.00, drSgl. by Wilhelm Schultz 2.00. From some Gemeindeglüdern of the congregation of Mr. Pastor Stiegemeyer in Dubnque, Iowa, 5.20. From the congregation of Mr. Past. Wagner in Chicago for Rarchen 10.00. From the congregation at Cole Camp, Mo. for Ernst Holm 60 Cts. From Bremen near St. Louis by Teacher Karau 2.70. From the Zion District in St. Louis by Collector H. F. Goehmann 9.35.

Correction: In my last receipt in the "Lutheran" of April 1, it should read: line 5, A. Sirving instead of Sievers. Line 46, from the Bruges 1.00 and 1 sack of flour. Line 74, from Pastor Richter's congregation at Ellisvillr, Mo., from F. Wagner 2.00, from H. Schmidt 1.00, from G. Lrhngk 50 Cts. Line 73, Carl Bartmann instead of Chr. Bartmann.  
In the name of our dear orphans sincerely thanking all benefactors St. Louis, Mo. June 8, 1877, I. M. Estel, Cassirer.

In the name and on behalf of St. Paul's congregation at Con- stable's Hook, New Jersey, the undersigned hereby certifies that they have received the kind assistance of 433.25 from the congregation of Mr. By Rev. Dörting's congregation in EranSton 7.00. By I. W. Duerfen of Pastor Koenig in New York City in the building of their church. Sincerely thanking and wishing God's rich blessing C. Frincke jr.

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For poor students received through Hrn. Past. I. G. Nützel! by G. Niemann 45.00. M. Günther.

Books - Ad.

The number of our "Schulblatt" which contains the article written by Professor Große...

"Catechesis on the Symbolic Books," which was not only important for the recently celebrated Jubilee, but has lasting value, has been printed in larger numbers than was necessary at the time, and can be obtained individually for 15 cents from Mr. M. C. Barthel.  
J. C. W. L.

Proceedings of the Twenty-first Annual Meeting of the Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. 1877.

Some information about the proceedings of this district has already been given to the readers in the previous issue. Certainly, this brief report will have aroused the desire of many readers to have the full report of it; after all, two important subjects in particular were discussed at this Synod: 1) the doctrine of the difference between the law and the gospel, and 2) the great importance of Christian church schools. Well then, let no one fail to come into possession of this report.  
Price: 20 cents. G.



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## Hand - Book of Freemasonry.

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tbrouFÜ 6xpo8ltion of all 111" sigvs etc. 0/ D6inov6  
Lona^ue, late Lnstmuster ok L^stovs DockAL Xo. 639.  
Olliea^o, Ills.

The firm of E. A. Cook & Co., of Chicago, has rendered services by publishing several books, pamphlets &c. exposing the mischief of secret societies! One of the latest writings is the above. The author, L. Rona^ns, was formerly "Pastmaster" of "Keyston" Lodge No. 639 in Chicago. In 1874 he resigned because he recognized Freemasonry as ungodly. He says in the preface: "Their religion is contrary to faith and anti-Christian, their government despotic, their pretended benevolence sham, their so-called love selfishness, their death penalties inhuman and barbarous, and the whole system leads even here to inevitable social ruin, and whoever (we would say: as true as) God speaks in his word, will one day be eternally damned."

He has now made it his profession to expose their evil through speech and writing. In his lectures, adorned with the regalia (apron &c.) formerly revered by his "brethren", he shows his listeners how a Lodge is opened and closed, how business is conducted, how degrees are conferred, what various signs &c. are used, and so on. The Masons seek to prevent such exposures where they can. The other day they sent a constable to him to see if he had the license required by law for theatrical performances. R. explained to him that he did not give theatrical performances, but presented facts, that if they did not want to believe this, the matter would have to be decided in court, and that this could only be good for him, since then the Freemasons would be forced to appear as witnesses, and would thus render him essential services in exposing their misconduct. Naturally, they called for a retreat. What R. presents in his lectures can also be found in the above-mentioned writing. Besides his picture, which shows him adorned with his former regalia, it contains many illustrations in which the signs, grips, and positions of the Freemasons are depicted.

The book is to be had at Messrs. L. Oook & Co., Nr. 13 Vaksd ^vsous, Okienxo, 111s. - Preis: 50 LtS.

We call the attention of the "pastors, teachers and deputies" anew to the "available in the synodal bookstore".

**Synodal Handbook of the German Lutheran Synod of Missouri, Ohio, etc.,** containing its Constitution, Instructions of its Officers &c., Constitutions and Charters of the Synodal Institutions and all its Resolutions &c. still in force, together with its Associations with other orthodox Lutheran Synods of America and the Constitution of the Synodal Conference &c. Compiled by C. A. T. Selle at the decision of the Synod.

**Supplement to the Synodal Handbook,** containing changes in the Synodal Constitution, other changes, newer resolutions &c. (Continued until the end of the year 1875.)

Price of the manual 40 CtS., shot through 75 CtS.

Price of the appendix 15 CtS.

M. C. Barthel.

**. Display.**

## Christ on the cross.

A beautiful picture in oil colour print.

This picture represents our Lord Jesus Christ crucified shortly before his death, when he commissions his soul into the hands of his heavenly Father. If it could already be said of an earlier similar picture (16 x 22 inches) that it is excellently suited for smaller churches, this is even more true of this one, which is 20 inches wide and 26 inches high. But it is also a suitable screen for every Christian house. Unfortunately, there are still many meaningless, even bad pictures in some Christian homes, which give rise to suspicion! Luther already said to the iconoclasts of his time: "It is ever better to paint on the wall how God created the world, how Noah built the ark, and what other good histories are, than to paint any other worldly, impudent thing". (Erl. 29, 158.) In particular, it was just "the figure of Christ crucified" to which Luther gave preference over other pictures. The church father Gregory of Nyssa wrote: "I have often contemplated the history of the Passion (in a picture), and have not passed by such writing without tears."

So then this picture is highly recommended because it represents such a splendid object and the same is so excellently executed.

Price: \$2.50.

M. C. Barthel.



Herausgegeben von der Deutschen Evangelisch-  
Reinwillig redigirt von dem Lehrer = Ca

## Year 33.

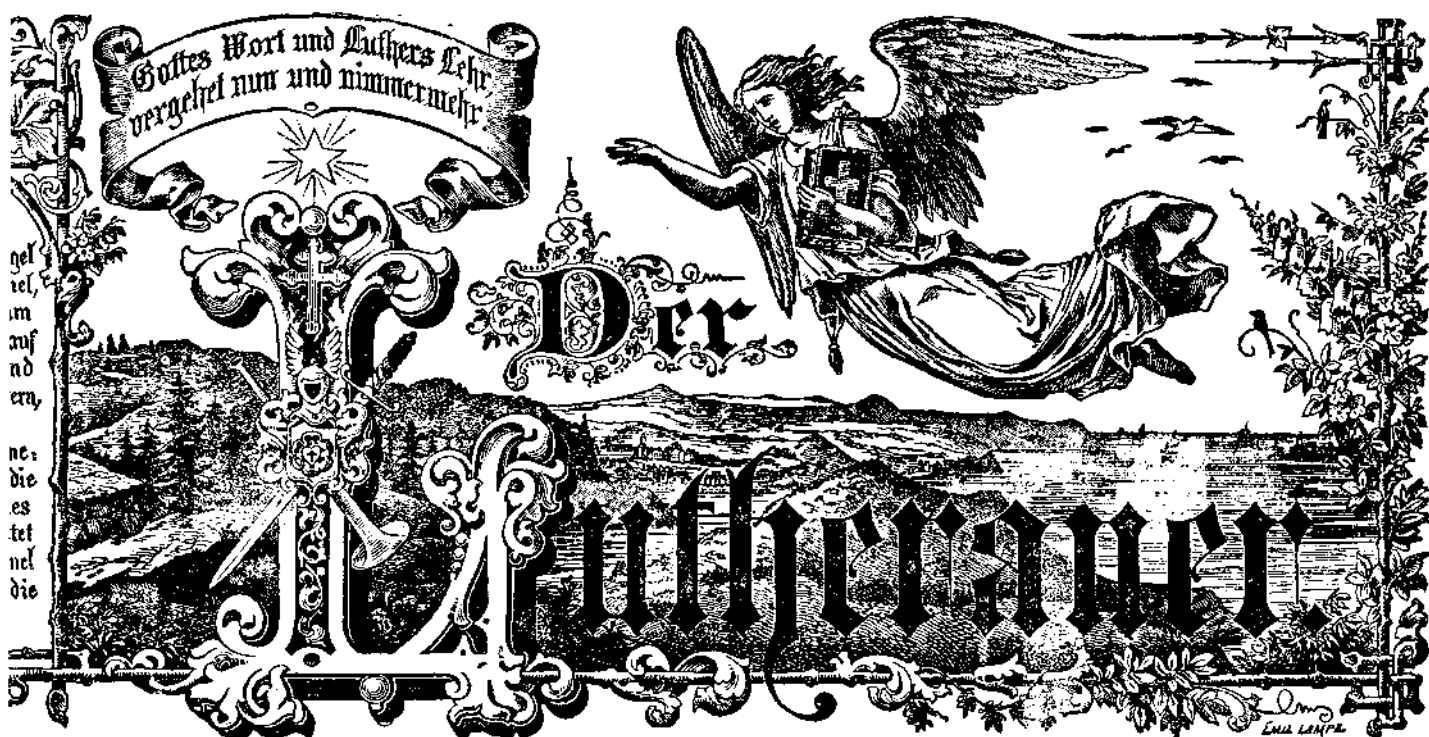
(Submitted.)

### **Report on this year's meeting of the Northwest District of our Synod.**

The Northwestern District of our Synod held its meetings this year at the congregation of the Rev. Kuechle at Milwaukee, Wis. Present were 46 voting and 47 consulting\*) pastors, 44 teachers, 39 deputies. Newly admitted were 6 pastors, 2 teachers, and 5 congregations, which, however, are included in the above numbers. Absent were 5 consulting pastors, none voting, 1 teacher; 9 congregations had sent no deputies. Out of 186 members, therefore, only 15 were absent, and these had almost all excused their absence with valid reasons. This was certainly a joyful result, especially in this time of little money and with the low income of some of the pastors and teachers, who had to travel the farthest. A number, of course, had come without money for the return journey; but their lack was reimbursed by the brethren (2 Cor. 11:9). A "hat collection" resulted in just one dollar more than was necessary - a proof that the good Lord is good at arithmetic, item, that one can dare a synodal journey (and other things) in trust in God, even if one has no money in his pocket.

To excuse the prolixity of this point, the writer can cite the fact that he was strictly ordered to "draw attention" to the large number of participants in this meeting. Of course I cannot say exactly why, but I assume that other brethren should take this as an example. In fact, our synodal assemblies are such a great blessing from God that it is a great blessing.

\*) Note. As an explanation for those readers who are not yet familiar with the institutions of our Synod, it should be noted here that the difference between pastors who have the right to vote and those who merely consult consists only in the fact that the congregations of the latter have not yet affiliated themselves with the Synod, are therefore not co-owners of the Synodal institutions, etc., and have no right to vote on decisions concerning such external matters. By the way, such congregations are by no means in conflict with the faith and confession of the others, as is sometimes read in other papers. We do not necessarily demand that they join the Synod. But we always demand agreement in the confession before we take office in such a congregation.



von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 15, 1877.

No. 14.

It is a sin to miss them without real insurmountable obstacles. and others will come in his place. All of these traveling How important is not already (that I mention the least first) the preachers, however, must be maintained for the time being by common discussion of the external affairs of the Synod, for gifts of love from us. Since it is to be hoped that Pastor Döscher which the afternoon sessions are usually used. There, advice will recover in the south of the Union, the Synod decided to give and expert opinions are given to individual congregations that the Mission Commission the advice to win him for a mission request it in difficult cases, the needs of our dear teaching among the Negroes, the former slaves, where possible. If the institutions are considered, the filling of vacant professorships work succeeds (and there are every prospects of this), we at the same, the sending of traveling preachers for our fellow would then have our own mission again, and that in our own believers scattered in distant regions are discussed and country, and thus a wide new field would be opened for decided upon, and so on - all things that concern us all and in Christian loving activity; for without doubt more missionaries the discussion of which, therefore, all gifts should prove to be would soon have to be employed. But all this costs much for the common benefit. A number of such matters were also money, the reader may say. Certainly; but what is to be gained before us this time. The professorship in our seminary in St. by it is much more precious than money. Remember that you Louis, which was vacated by the dismissal of Prof. Schmidt, have not been redeemed with perishable gold or silver from must be filled again. The Synod also joined in the request your vain walk in a fatherly way, but with the precious blood of already made to Prof. Walther by the Illinois and Eastern Christ, as an innocent and unblemished lamb. This also applies Districts, as well as by the venerable Synods of Wisconsin and to all those whom we want to call through our traveling Minnesota, that he publish a dogmatic. If, however, he is to gain preachers and missionaries. Our highly praised Saviour has time for so extensive and difficult a new work in view of the already paid the dear price for all, and it is now only necessary many labors which are already incumbent upon him, a part of that all should experience and believe it. And that they may his work at the Seminary must be taken from him. The Synod experience it, we should be worthy to contribute a little also with therefore decided to apply for the establishment of a new our "perishable gold and silver. God wants to test us whether professorship at next year's general Synod, and in order to set we are serious about our second article: I believe that Jesus all this in motion as soon as possible, the Synod voted that the Christ has redeemed me... not with gold or silver (that would general Synod should meet between Easter and Pentecost. have been much too small), but with his holy and precious

Another important matter before Synod was internal blood. It is a great honor for us that God wants to take us missions. Our District has for years had traveling preachers in wretched sinners back into his service and also makes northern Wisconsin, western Minnesota, and Dakota. These sacrifices of the unrighteous mammon pleasing to himself. But must seek out our scattered countrymen and bring the gospel as for our educational institutions, they are in our own service, to them. Their fields of labor, therefore, are very large, and are and we must maintain them for our own sake and especially for increasing year by year. They were in urgent need of helpers. the sake of our children. He who considers all this will gladly Our long-serving traveling preacher, Pastor Döscher, has also sacrifice to the Lord in holy adornment, that is, in true faith, and fallen seriously ill; his health has been completely shattered by will rather deny himself many other things in the "bad time" than the excessive strain, so that it is impossible to hope for a break off from the Lord's sacrifice.

continuation of his work in Dakota. It is therefore necessary to find another Concerning the proposals of the venerable Synodal Conference for the establishment of state synods and a common seminary for preachers, the Synod spoke up

that she heartily consented to it. But because one member of which God only dispenses and which we can only accept, the Synodal Conference, namely the venerable Wisconsin therefore they cannot consider the sacraments to be means of Synod, has already declared that it will not participate in the grace, but must regard them as works of men. And again, this joint seminary, the plan is now thwarted in so far as the other error of theirs concerning the holy sacraments is a sure proof Synods may well go ahead, but cannot then call it an institution that they also err in the doctrine of justification.

of the whole Synodal Conference. Further, because the venerable Synod of Wisconsin decided to enter into a union with us Missourians in Wisconsin to form a State Synod, but only on condition that it be given a guarantee that the State Synod thus formed would never join the general Synod of Missouri, it was decided that we could not give such a guarantee in advance. Neither the present venerable Wisconsin Synod, nor we, therefore, can limit in advance the liberty of a future State Synod.

The venerable District President, Pastor Strafen, Pastors Herzer and Allwardt, and Messrs. Eißfeldt of Milwaukee, Wille of Oshkosh, and Teacher Steuber of Milwaukee were elected delegates to the meeting of the Synodal Conference.

The main subject of the discussions was a paper by our Reverend General President, Prof. Walther, on the question: "What are the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers and their congregations must strive as their goal? The answer is given in 28 theses, the first 4 of which were already discussed last year, [1] God's Word has dominion in it - a well-grounded truly Lutheran congregation. 2) The confessions of the Lutheran Church are in truth also her confessions. 3) It does not consider the Lutheran Church to be the Church apart from which there is no salvation, but believes that God has His own everywhere; it is not sectarian. 4) It recognizes in Luther the reformer of the church, called by God, and holds his writings in high esteem above all other human writings). This time, only two other theses came up for discussion, but two of great importance, namely: 5) In it, the gospel or the doctrine of justification by faith alone is of primary importance. 6) It has no favorite doctrine, which it pursues at the expense of others, but respects every doctrine revealed in God's Word as an exceedingly precious treasure. Concerning the fifth thesis, it has been remarked that many believe that the difference between the Lutheran Church and all others consists in the different doctrines of the sacraments; but that most agree with us in the doctrine of justification by faith. But this is a great error. On the contrary, it is just here that all do not agree with the Lutheran Church. It is true that some sects confess with us, "For Christ's sake men are saved through faith. But when they then go on to speak of the matter, it is evident that they do not understand the words at all. They say, "When you are so and so pious, have put away sin, pray so fervently, struggle, fight, etc., then you can take comfort in the grace of God. That God accepts sinners as they are, that He makes the ungodly righteous, is not the true opinion of all sects. If they were only of one mind with us in this, they would get along well in other matters. Their false doctrine of the sacraments, for example, is a necessary consequence of their false doctrine of justification. Because they do not seriously believe in the unconditional free grace of God in Christ,

According to the Scriptures, the Christian religion is a religion of faith, that is, of taking, not of doing. That Christ has purchased all things, and that we may take all things from the very means in which God has placed all things, is the core and star of the whole Scripture. This is evident from the commission which the Lord gave to his apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. And this is not the only subject of the passages of Scripture in which the word "justification" or "righteousness" occurs, but innumerable others, all which speak of Christ and his work, of faith 2c. That justification by faith alone is really the one main doctrine, the central point of the whole Scripture, to which all other doctrines stand in a subordinate relation, Paul, for instance, says: "I did not consider myself to know anything without Jesus Christ crucified. The holy apostle has indeed presented the whole counsel of God concerning salvation, and has concealed nothing. Yet he says, "Christ crucified alone," which is explained by the fact that he never presented any other doctrine for its own sake, but only in its relation to the doctrine of justification, which he had in view in all his other preaching, and which was the sum of all his preaching. Peter says the same thing: "There is salvation in no other," etc. Thus also the Lutheran church conceived the doctrine of justification and laid it down in its confessions, e. g. in the 20th article of the Augsburg Confession: "Because the doctrine of faith, which is the chief thing in Christianity," 2c., and in the 27th article: "For righteousness of faith, which is most to be practiced in the churches," 2c. In the 4th article of the Apology, Liese's doctrine is called "the highest noblest article of all Christian doctrine, so that a great deal depends on this article, which also serves especially for a clear right understanding of the whole holy Scripture, and points the way to the ineffable treasure and the right knowledge of Christ alone, and also opens the door to the whole Bible alone, without which article also no poor conscience can have a right constant certain consolation or know the riches of the graces of Christ". This is the position which the Lutheran Church takes on the doctrine of justification by faith alone, from which it follows that the congregation is not a well-founded, truly Lutheran one which takes a different stand on this main article, in which this doctrine is also discussed, but not in its all-dominant validity. Besides the above testimonies from our symbols, many passages from Luther's private writings have been cited.

But the writer must refrain from reporting the further course of the exceedingly important and edifying negotiations on this and the following thesis. I only take the liberty of remarking that a full report will soon be given from excellent minutes, which I hereby recommend in the best way to all readers of the "Lutheran" in advance.



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Rev. A. D. Stecher tendered his resignation from the Synod, with the enclosed remark that he would also immediately resign his office at his congregation.

The next meeting of the District will not be held until the year 1879, and that will be in the congregation of Rev. Sprengeler, Milwaukee.

H. A. A.

(Submitted.)

### **The Steeden Proseminar.**

With special thanks to the Lord we closed our teaching course in our institution this year at Pentecost. There was a time last year when we were almost afraid that the Lord would let it end with us, and now these fears of ours did not come true, but the Lord had, as always, let us rest and dwell safely under the shadow of His wings and had graciously brought us through to the end of our course without any offence. How should we not praise and thank Him for this out of an emotional heart? Yes, the hand of the Lord is not shortened, "His work no man can hinder, His work may not rest, if He will do that which is profitable to His children." We have been able to experience this again quite visibly in the past year of the institution to strengthen our faith. In spite of the great reduction in support that our institution has suffered, partly due to the external emergency in America, partly due to our ecclesiastical struggle against the false, corrupt national church system of our time, what we needed has always been found in a wonderful way, often quite unexpectedly, and also in this year of the institution, in spite of many worries and hardships that we have gone through, the old rule has finally proven itself again, according to which the Lord has kept us for 16 years since the first foundation of our institution: No abundance and no lack.- Of eight pupils, one left us in the course of the school year, but another soon took his place, so that the number remained the same. The life of our institution went on quietly and in the usual way, so that there is nothing special to report. Of our eight pupils, five are to go to America this summer, namely four, who are still younger, to the grammar school in Fort Wayne, and one to the school teachers' seminary in Addison. I confidently hope that these five seedlings this year will not disgrace the good praise that our Steeden students have earned there so far. May the Lord in mercy protect them from all youthful seduction and keep their hearts firm and faithful to His Word and His grace.

We are thinking of beginning our new school year in July, one month earlier than in previous years. The need for this has become apparent because our institution now has some younger students who are to be prepared for the Gymnasium, and our curriculum is aimed at making them capable of the Gymnasium text in two years, as has already been done several times. It is desirable and necessary, however, to shorten the holidays in order to achieve this goal. The number of new students to be admitted has not yet been determined; together with the old students who remain from the previous year, our number of students will probably again reach eight to ten. Among the new students, however, are

this time again almost all completely impecunious. So it is necessary once again, next to God's gracious help, to make use of the love and participation of our friends, in order not to be disgraced with our annual accounts. But how should we be hesitant and doubtful? If the Lord has always brought us through happily up to this point, how should we not trust Him to do the same in the future? It would be shameful unbelief if we did not hope for it confidently and joyfully after so many experiences of divine help. May all our worries and concerns be committed to the Lord.

Brunn.

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(Submitted.)

**Theses on secret societies,** with special reference to the  
Druids. (Continued.)

**Thesis III.**

The ostensible good works of the secret societies turn out to be spurious

1. In that they do not flow from faith.

Rom. 14,23.: That which is not of faith is sin. Matth. 15,9.: They serve me in vain, because they teach such doctrines, which are nothing but the commandments of men. Joh. 15, 5.: I am the vine; you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

- The works of the secret societies do not take place in connection with Christ, for then Jews, Turks and Gentiles could not participate. The morality of the secret societies also denies the truth that without Christ no good work is done. Therefore their works are not good works in the biblical, Christian sense of the word. 1 Cor. 10, 31: You eat or drink, or whatever you do, do it all for the glory of God. - The secret societies give glory not to God, but to themselves. Cf. their boasting in magazines (L. v. Jan. '76, p. 28): "let us pursue these high aims with indefatigability ... with the whole power and strength of striving men, so that posterity may one day say of us, too, that we deserve to be numbered among the noblest!" 2c. Nor is the glory of God itself even thought of in their "morality." Col. 3:17: "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through Him. - Only in the name of JESUS are good works done, according to the word of GOD. The so-called good works of the secret societies do not take place in this name. Therefore they are not good works.

The good works of the secret societies further prove to be spurious

2. in that not love but business justice underlies those supports.

This in itself would not be proof of their guilt, for even in the State and in social life many things are based on justice, not on love, and are therefore legally and morally justified. But the secret societies claim the merit of exercising a special love for widows, orphans, the poor, and the sick. - But where I have something to claim, the merit in question is not love, but only justice. The member in question of a secret society has paid in so and so much in so and so many years, and is thus entitled to

den and the benefits on the part of its corporate body. - Thus "To be worthy to be admitted into this Order, every candidate says the "humble" Order of Druids (L. V. Jan. '76, p. 28): ...must be free from all bodily infirmities." - "Such a restriction is "Simple and silent in secret our Order works and creates, and also very wise and recommendable; for since the laws make it the world sees not the tears it dries, not the woe of so many our duty to support all needy and distressed brethren, we hearts it comforts." - The same (Jan. '74): "Through the united should at all times see to it that only such persons are admitted striving of the brothers, many a pain is soothed, many a into our Order who are capable of earning their actual livelihood, sorrowful tear is stilled, and many a distressed person is given and in the case of whom it is to be presumed that they will not that peace of which man so often needs." The same (June '76): be a burden to the Order except through unavoidable accidents. "It" ("the brotherhood of the Druids") "guides in happiness and This, however, is not to be assumed in the case of sickly people health, and bends over the afflicted as poor end er angels with or cripples, and no matter how excellent, reproach-free people the tenderest compassion."

The ostensible good works of the secret societies also prove ornament to our Order, we must nevertheless refuse them to be spurious admission. .. The case has already occurred that a candidate

3. by excluding (i.e. not admitting) people of certain ages was rejected by a grove for no other reason than because he and circumstances from the possibility of such was one-eyed - because in his work, he was a cooper, ... could support. easily lose the other eye as well, and would then be a burden

Thus this seeming love is a real unkindness, and this to the grove all his life." -That was "too much of a stretch" even seeming, at least business justice, a manifest injustice. - Thus for the "arch-druid"; but the one-armed man found no mercy it is said in Const. V. A. O. Dr., p. 13, § 59: "Upon the death of even before him. -

a member in good standing" (i. e., owing nothing to the secret And this is done in the Order which says of itself (ibid. Auni society) "the widow, children, or heirs at law ... shall within 30 '76, p. 187), "The brotherhood of the Druids is an embodiment of family love and attachment, and is the only institute of native days receive the sum of \$1000.00." .... Accordingly, in the event of prior insolvency, which may after all be one without fault, the influence, and the only green bond in the desert of life, uniting the brethren in the conscientious exercise of all virtues. It guides support in question does not take place. in happiness and health" (M. by excluding the unhealthy) "and bends over the suffering as a merciful angel with the tenderest compassion." (New Age.) Thus it should not be surprising if in the

Furthermore, only those who are healthy at the time of entry will be admitted: the Babylonian Druid dogmatics "beneficence" is an article of faith (L. V. Feb. '68, p. 30): "men would like ... differire", yet they

Ibid. Art. 10, p. 33, p. 16. "All persons who are not members of the Order, and who sign a petition for the erection of a new grove, must submit to a medical examination." .... The same must "sign a certificate of health." all believed in beneficence". (^L. and what a one!)

Ibid. "By-Laws" K 5, p. 1: "Brethren who propose candidates should be as careful as possible, and not recommend them out of favor or other interest, if there is reason to believe that their character, state of health, or other circumstances do not agree with our laws." - According to the above excerpts from the constitutions of the secret societies in question, this is therefore proven in the first place:

1. insolvency (Const. V. A. O. Dr., p. 13, K 9), even through no fault of his own, deprives him of all benefit and enjoyment of the money already paid in, without even the deposit being refunded.

2. sick persons, even those who are sick without guilt, debauchery 2c. are not admitted at all. (Ibid. Art. 10, § 33, p. 16.) Sick persons, however, if there were no other objection of conscience, would be most in need of such so-called "support societies." Their admission would also be in accordance with love, but of course not in the business interest.

Ibid. "By-Laws, Art. 12, § 2, p. 7: "Should a brother, by sickness or otherwise, acquire such a defect as to render him incapable of supporting himself or his family, he shall receive a sick allowance only until he is cured of the disease.

In an article, "Druidic Jurisprudence" (L. v. August '68, p. 124), the question is asked, "Can a person who has lost an arm be admitted to the Order?" The answer is: "We must declare such a thing quite contrary to the rules as well as to the usage of the Order, and therefore unlawful." .... (Constitution.)

The "age gradations" (Const. of the Sons of Hermann, Art. 5, p. 5) are misused for a taxation of man that is insulting to love. A certain advanced age would be most in need of such apparent support. But this would again be against the business. So here people over 45, elsewhere according to another measure, are excluded from the possibility of such help. - Is this love? -

(4) An incapacitated person (Ibid. By-Laws art. 12, § 2, p. 7), if he is "of

of the disease is cured" (idid.), just unhealthy of further support, put outside the door and thus left to other mercy. -

But all this does not only argue against love, but also against justice.

(To be continued.)

(Submitted.)

## In honor of the faithful servant of the Lord who fell asleep in Christ on June 20, because. Mr. Rev. G. Jäbker, Adams Co, Ind.

It has pleased God, after two weeks of painful illness because. Mr. Rev. G. Jäbker at the age of 55 years and 8 months and after 31 years of faithful service to the same congregation from the contending to the triumphant church. His funeral took place yesterday with great congregation, not only of his own, but also of the neighboring congregations and their pastors. The funeral sermon was preached by the undersigned on 1 Cor. 4, 1. 2. in which he painted before the soul of the congregation the faithfulness of their spiritual father, who had now passed away in Christ, in all aspects of his official work, and then laid it on their hearts in what way they were to keep the work of his love for them in grateful and faithful remembrance.

As the church could hardly hold a third of the assembled audience, Pastor Stubnatzy gave a short address at the graveside, in which he gave a strong testimony of the excellent attitude and faithful service of the deceased and did not miss the necessary consolation.

Since Christ was the life of the dear departed, his death was of course only gain for him, since the Lord redeemed him from all evil and helped him to his heavenly kingdom, and since he has now attained to the blessed vision of his Lord and Saviour, for which his deep soul had constantly carried a heartfelt longing; But great is the loss, as for his congregation, so also for his family (besides his spouse, 5 sons and 4 daughters), yes, nearer or farther for us, his fellow believers and ministers.

He was not a disciplinarian to his congregation, but a father in Christ; for even though he wielded the rod of woe, and had to preach the law even against the flesh of his believing parishioners, which he did with holy earnestness and penetrating sharpness, this handling of the rod was nevertheless done out of and in fatherly love. His heart's desire and joy was to paint Christ, crucified and risen also for them, before the eyes of poor sinners with proof of the Spirit and power, in order to kindle or strengthen true faith in the Lord Jesus in their hearts and to make the faithful ever more certain and joyful of the forgiveness of sins. From the depths of his heart, the sweet, comforting gospel of God's grace in Christ flowed out of his mouth as a mighty and moving stream, and he put his whole heart into every single sermon, each of which touched the whole man, heart, mind and will.

He was no less faithful and zealous in exhorting his believing parishioners to the exercise of their faith by love in all kinds of good works and Christian virtues and godly conduct; and the many receipts in the "Lutheran" of the charitable gifts of his congregation are a clear proof that his

For it would be difficult to find a congregation in our synod which has surpassed his in these good works.

As in public preaching, so also in the care of the individual sheep of Christ commanded to him, he was a richly gifted and blessed servant of the Lord, the arch-shepherd and bishop of our souls. He was indeed a faithful and wise steward, who, by the grace of the Holy Spirit, knew how to give his due to each of his household. Here, too, he was not a legal disciplinarian, but a father in Christ, when he instructed the hard-hearted, corrected the erring, encouraged the indolent, soothed the wrathful, punished the reckless, strengthened the weak, humbled the puffed-up, bore with the sincere contrarian, and especially comforted the afflicted; For he knew how to do this in particular, since he himself was often challenged, partly out of temperamental melancholy, partly out of tender conscientiousness, not to neglect anything in the spiritual care of his individual church children, and the evil-doer, moreover, was not slow to shoot his fiery arrows into his heart. With the comfort of the Holy Spirit's word, he knew how to comfort and strengthen the faith of those in his congregation who were challenged. In short, in this most difficult area of ecclesiastical teaching, through the grace and gift of the Holy Spirit, there was in him a rare union of wisdom, earnestness, kindness, patience, gentleness, and everything was permeated by the love of Christ, which kept the eternal salvation of each individual of his congregation in mind and carried it on his heart.

In the same way, he combined flexibility with firmness in the leadership of the congregational meeting, and a firm earnestness with patience, and was as far removed from carnal zeal and a domineering nature as he was from human fear and complacency. He was no more a papist hierarch than a servant of the people, but the same Father in Christ and a true patriarch who ruled his people with the word of God for the glory of God.

No less in the government of his house did he keep in mind and heart the word of the Lord, which St. Paul writes to Timothy, "A bishop shall be well able to preside over his own house, having obedient children with all honorableness. But if a man know not how to preside over his own house, how shall he provide for the church of God?" Accordingly, he was neither a bear and a lion in his house, nor a slack Eli, who does not even look sourly on it when his children behave shamefully and vex the congregation. Rather, he knew how to apply earnestness and kindness, law and gospel wisely and powerfully; and just as he lived with his spouse for nearly thirty-two years in a marriage that was pleasing and contented in God, so he brought up his nine children in discipline and admonition to the Lord, so that he was as much childishly feared by them as he was loved.

With regard to our Synod, he and his congregation were co-formers of it, in that he joined our Synodal body with fourteen other brethren in Chicago in 1847. He attended almost all of its meetings, although attending them in St. Louis took at least a third of his annual income in travel expenses during the first decade, for at that time there were no railroads to the West.

At these synodal assemblies he was then

Especially in the last 15 years he was asked several times by the President to preach the pastoral sermon. And even though he always had to go through severe trials before writing and delivering them - for he considered himself quite unfit to do so - they will hopefully be unforgettable to us listeners; For as a disciple of the Holy Spirit and His Word, and abundantly endowed with the anointing of the Spirit, he was able, in a thorough interpretation and application of the relevant Scriptural word, and out of his long and rich experience in heart and ministry, to show his fellow ministers as much the glory as the responsibility of the office, i.e. ministry, entrusted to them by Christ through the churches. He is to paint before their eyes and impress upon their hearts and consciences the glory and responsibility of the ministry entrusted to them by Christ through the churches.

What he taught his congregation, he also lived, leaving them an example to follow in his footsteps. He never sought money, honor, or prosperity, but only the honor of God and the eternal salvation of his church children; and as diligently as he encouraged and moved them to prove their faith by doing good and sharing, he always set a good example for them, even when he had experienced in his own heart: "It is more blessed to give than to receive. And also in other Christian virtues, in kindness, humility, gentleness, patience, he led the way for his congregation, and his whole godly walk was a silent and yet very eloquent sermon. He did not live for himself, but for the one who died and rose for him, and in this serving, self-denying love he left a wonderful example to his parishioners.

In his sociable behavior, a friendly seriousness prevailed; any boisterous merriment and melancholy seclusion were both equally far from him. His speech was always sweet and seasoned with salt, and as a good householder, learned in the kingdom of heaven, he knew how to bring out old and new things from the good treasures of his heart for the instruction, edification, and amusement of his people on festive occasions, such as weddings.

He has never enjoyed a firm and lasting health and especially in the last 10 years the Lord has often kept him in the school of the cross. But if he was not exactly bedridden, he always waited for his profession, preached in his two parishes every Sunday and held a shorter catechism and 3 days of school in the week, 2 in his main parish and 1 in his branch, 4 miles south of his parish house; for though for twenty-one years he had a faithful and skilful assistant in the feeding of lambs and other necessary instruction for this life, yet since the branching off of his branch from the main parish he entered the more eagerly again into the school work, as it was not a burden but a delight to him.

About a fortnight ago he was seized with an inflammation of the kidneys and a violent fever, in which, as usual, he showed great patience. At first, by God's blessing, the remedies worked; both diminished, but through a cold the illness changed into a tracheitis and renewed fever, and so quickly did his vital forces sink that he could speak but little, and at last was unable to utter a word through weakness, finally lost his senses, and after several hours of gasping, gave up his spirit.

How bitter and heavy his loss of his congregation

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The dear reader can well imagine how sad his death is for him and his family, but also his distant friends in the ministry will be saddened by the news of his passing. His loss is especially painful to me, who was in the closest friendship with him for 32 years and who is just 21 years older than him; and shortly before his last serious illness I could not refrain from heartfelt tears when I thought that I might outlive him; but at my request the Lord gave me the necessary firmness so that I could preach the funeral sermon without an overpowering movement of the mind and an outburst of tears.

May this image of this specially anointed servant of God, presented only in outline, remain in the constant memory of us, his older brothers and friends, and be a salutary mirror and at the same time a powerful spur to our younger brothers in the ministry to follow him both in official fidelity and in holy living and godly conduct. God grant this for the sake of Christ. Amen.

Fort Wayne, June 23, 1877.

W. Sichler.

## **To the ecclesiastical chronicle.**

### **I. America.**

Marian Worship. The local Roman "herald of the faith" is not satisfied with the "Lutheran" talking about "adoration of Mary" in the Roman Church. He thinks it is strange that Protestants always want to know better what is Catholic than the Catholics themselves; they do not worship Mary, but only venerate her. But we do not find this so strange, since we have access to their old and new doctrinal and controversial writings, to their symbols, and to their prayer books, just as the "Herald" has. The "Lutheran" has also from time to time called attention to examples of Roman deification of Mary. To make matters worse, we again call attention to the "Marian Psalter," in which the 150 Psalms are quite sacrilegiously transformed into Marian prayers. A person of sound senses will not judge otherwise than that he worships Mary who applies to Mary the same words of adoration that are otherwise addressed only to God. We will quote some of these words and ask the reader to compare the passages in question with the words of the Psalms. Ps. 7. it is said, "In thee, O Lady, have I hoped; deliver from mine enemies my soul." Ps. 9th: "I thank thee, O LORD, with all my heart, and tell the nations of thy praise and glory." Ps.13.(12.): "O Lady, how long wilt thou forget mine." Ps.19.(18.): The heavens tell thy glory, O Virgin Mary." Ps. 31.(30.), "O Lady, in thee have I hoped; let me never more be put to shame." Ps. 32. (31.), "Blessed are they whose hearts love thee, O Virgin Mary; their sins are mercifully washed away from thee." Ps. 51. (50): "O Lady, have mercy on me, who art called the Mother of mercy, and according to thy great mercy cleanse me from all my iniquities." Ps. 92. (91.) "This is a delicious thing, to give thanks to the Virgin Mary." Ps. 95. (94.): "Come hither, let us rejoice in our Lady, and exult in the Virgin our Saviour. ... Come, let us worship and fall down before her." Ps. 110. (109.): The LORD hath said unto my Lady, Sit thou, my Mother, at my right hand." Ps. 117. (116.), "Praise our Lady, all ye nations; praise her, all ye peoples." In the 2nd Psalm it is said, "Come unto her, all ye that labour and are troubled; she shall give refreshment and comfort unto your souls." In the 22nd (21st) Ps. it is said of Mary, "Let the kindreds of the Gentiles worship thee, and let all the orders of angels praise thee."

In the 9th Psalm she is called "inventor of grace and then first and foremost it belongs that we are given the blessedness". These examples may suffice for today. G. opportunity to send even more young people to Rostock. For

At the Collegium at Allentown, now owned by the these more than 30 young people that you have given us work "Pennsylvanian" Synod, "the dedication of a secret social hall wonders among the people. I don't know what Lutheranism for the students" was recently held. "The son of a professor of would look like in Hungary without them. Now that we are the institution was marshal, a city pastor of the mother synod completely deprived of all preparatory schools, it is even more delivered a ceremonial address, and a Pittsburg minister had necessary than before to help the poor youth who are studying supplied a festode, which was read by a student of the theology. On the other hand, the Lutheran Catechism, a institution." Thus reports with sadness a correspondent of the treasure trove of all necessary knowledge for our Lutheran "Pilgrim" at Reading, Pa. who admits the truth of the statement, people, needs to be disseminated and clarified. Finally, popular The same adds, "It appears from this that this secret society is writings in defense of our confession are a true bulwark against now in the finest bloom. The proceedings of the Synod are full the hostile pressures of the unbelievers, as well as against the of resolutions against this mischief, but the same have never Methodist sect, which is creeping through the desolate field of been carried out. Now the Collegium is a synodal institution, Hungary through its colporteurs and, because they approach our people with a religious veneer, finds an audience more and to all appearances is always angrier than before." G. easily than the agents of pro-Turkish Magyarism.

The "Lutheran Magazine" of Allentown had in some articles In Berlin, as the "Pilgrim from Saxony" reports, one is so far attacked the Methodist paper, "Christian Messenger," but has "advanced" that one wants to force the faithful to listen to the now, as we see from the latter, made peace again. The blasphemous and unwashed stuff of unbelief. During a guest "Ambassador" writes: "Mr. J. H. Diehl, editor of the "Lutheran sermon in the Jacobi Church there, a preacher, Hoßbach, had Magazine," has called at our office. He made some asserted that the Bible was erroneous and that the life of Jesus, explanations concerning the misunderstandings which have as told in the Gospels, was surrounded by a wreath of legends: occurred for some time between the "Christian Ambassador" Jesus was true, real man, not true God. Thereupon some of the and the "Lutherische Zeitschrift". We mutually pronounced that listeners had left the church without a sound. Hoßbach was we both preferred peace to a feather war. Hopefully things will elected. Now a comrade of his, Preacher Rohde, made a motion be better in the future. Herr Diehl seems to be a very friendly in the Berlin-Cologne District Synod that the Synod should and insightful young man. His visit has been a pleasure to us. express its regret that those members of the congregation had We wish him luck and good success in the journalistic career disturbed the service by leaving the church. In fact, after a long debate, in which Archid. Diefelhoff prophesied the breakup of the he has embarked upon!" the state church if Hoßbach ever again climbed the pulpit of the Jacobi church, while the Berlin professor, the theologian

## II. foreign countries.

The "Ev.-luth. Freikirche" (Evangelical Lutheran Free Pfleiderer, demanded equal rights for unbelief, the motion was Church) has a pleasing bookseller's announcement. It reads: "passed with a large majority! At the same time one learned from hereby humbly inform all honorable readers of the Free Church the debate that in the so-called congregational council it had that, after I have ceded my bookstore here under the name even been proposed that the alleged disturbance of the service by that departure be referred to the public prosecutor for Justus Naumann's Buchhandlung to my brother Justus prosecution, but that one had then contented oneself with Naumann in Leipzig, I am founding a new bookstore dedicated communicating it to the Consistory. So the preacher of unbelief to the distribution of genuine Lutheran writings under the name was chosen and, for his sake, especially praised by a professor of Heinrich J. Naumann. - In the future, I will earnestly and with a desire for external advantage avoid the indiscriminate distribution of modern theological literature, which, unfortunately, so often violates the confession of our great testimony for Christ! - Lutheran Church and thus the holy Word of God, and instead seek to distribute with all diligence and zeal the unadulterated the "Lutheran Messenger of Peace from Alsace-Lorraine" edited by Pastor Jhme, from whose pen the "Lutheran" has already books, including especially the excellent journals and books of shared many a poem, especially lovely ones, passed away on the revered Missouri Synod. By requesting all lovers of pure doctrine to be helpful to me in this endeavor through counsel May 24 of this year after long suffering at the age of 66 years and action, I note that I will soon publish a list of my camp, and 7 months. which will then be at your service free of charge. Calling attention to my changed address, I recommend myself with all humility. Dresden, Pirnaische Strasse 36, Heinrich J. Naumann.

Hungary. The "Mecklenburgische Kirchen- und Zeitblatt" reports the following from the "Mecklenburgische Gotteskastenbericht": The following words of a report from Hungary bear witness to the mood of our fellow believers there: "For the moment we have peace, because the dear misery also visits our enemies. Those are agitating for the Turks, we are praying for the Christians. The persecution has ceased. There's nothing left for us to steal. What we still collect among ourselves, we let the hungry consume right away; no one thinks of endowments anymore, because everything would flow into the pockets of our oppressors. - If we Lutheran Slovaks (520,000 souls) can still be helped,

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## The Evangelical Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

In the institution mentioned in the heading, God be praised, a new school year will begin again on September 3 and the regular admission of new pupils will take place.

The school offers its pupils the opportunity to acquire a good general education and thus to prepare themselves thoroughly for taking up any profession in life.

The subjects taught to the boys are: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing and Drawing. - When teaching English, geography, arithmetic,

Algebra, geometry, physics and bookkeeping are taught in on the 4th Sunday after Tr. into his new office at St. Paul's parish in English, the other subjects in German. - Latin is included among Indianapolis by the undersigned.

the subjects taught primarily for those boys who later wish to enter a Gymnasium; other pupils may therefore be exempted from this instruction if their parents so wish.

The subjects in which the girls receive instruction are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts.

The moral conduct of the pupils is carefully supervised, and above all attention is paid to awakening, maintaining and strengthening a Christian sense in them.

The school fees are K40.00 per year for boys and K24.00 per year for girls, and are to be paid annually or quarterly in advance. - For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction.

Foreign pupils can get board and lodging in Christian families for about K14.00 per month. - Applications should be sent to

Address: Uev. 6. Kokmiät, 274 6oor§ig. 8t. Indianapolis, Inä.

P. Sevkl.

**Church dedications.**

On the second Sunday after Trin. at Joung America, Carvrr County, Minn. lthe St. John's Lutheran Church, a frame building 45 feet long and 30 feet B:rite, with a tower 70 feet high, was dedicated to the service of the Triune God. In the forenoon Rev. W. Friedrich preached, in the afternoon Sign. F. St'recksuß.

On St. Trinity's Day. On the Feast of Trinity the church of the Lutheran Ebenezer congregation at Leaf Valley, Douglas County, Minn. and on the first Sunday after Trinity the church of the Lutheran Trinity congregation at Marion Lake, Otter Tail County, Minnesota, were dedicated to the service of the Triune God.

Both churches are log houses, the former containing 16 X 20, the latter 18 X 24 feet in the foursquare. A. Hertwig.

On the first Sunday after Trinity, my dear Zion congregation at Williamsport, Hamilton Co, Nebr. dedicated their newly built frame church, 24 X 36 feet in foursquare, to the service of the "Triune" God. Undersigned preached both morning and afternoon, as the invited ministers were unfortunately prevented from attending. G. Burger.

Amid praise and thanksgiving to God, the new St. John's Church in Eldorado Township, Bento" County, Iowa, the fourth German Lutheran church in the county, was dedicated on the 6tr" Sunday after Tr. Pastors Mennicke and Studt preached. Ph. Studt.

**Death notice.**

Johann Friedrich August Winter, parish teacher from 1860 to 1866, passed away blessedly in the parish of the undersigned on May 13, 1877.

Crete, Will Co, Ills, 18 June 1877.

Gottlieb Traub.

**Mission Festivals.**

On June 14, the two churches at Denison and Hanovrr Township, Crawford County, Iowa, celebrated their first mission feast. Pastor Guenther preached morning and afternoon, and the undersigned gave a report on the inner mission in the state of Iowa. The festival was well attended.

Denison, Iowa. G. Hair.

On the 2nd Sunday after Tr. the Lutheran St. John's congregation near Wil.low Creek, Minn. celebrated their mission feast. Pastors E. Börneke and I. v. Brandt preached and Unterzeich- neter gave a missionary history lecture. The Collecte amounted to O25.35, namely for inner mission L18.00, for Past. Döscher P7.35. H. I. Müller.

**For your consideration.**

It is repeatedly reminded that all notices for the "Lutheran", announcements of ordinations, initiations, church consecrations, mission festivals, conferences, all addresses, all receipts 2c. must pass through the hands of the editors. One therefore addresses:

**To the Editor of "Lutheran"**

Ooneoräia Ooll^s, iOouis, No.

**Call.**

Johann Leonhard Schweizer (formerly in New York) is asked by his Pastoral Conference, as well as the Parochial Reports and the Lonfermz-sister in Ursheim near Oettingen, Bavaria, for news (address). (The Protvolle, reference is hereby made to Cap. III. tz 8. and Cap. V. tz 18.19. aforementioned is said to have formerly belonged to the Missouri of the Synodal Constitution. (Synodal - Manual, p. 6.13.) G. Münkcl. Synod).

Memmingen, June 7, 1877. A. Hörger, Lutheran pastor.

**Inaugurations.**

At the request of Mr. Beyer, Pastor G. Radkmacher was inducted into his new office by Mr. Kanold on the "4th" Sunday after Tr. in the congregation at Town Ashford.

Address: Uov. O. Rsäsmatior. Box 84. SprinFvUIs, Lris 6o., X. 1°.

On the 5th Sunday after Trinity, Pastor G. A. Schieferdecker was Company will sell them the round trip ticket for L6.05, i.e., half price. - installed in his congregation at Gehlenbeck, Ill, by order of PresidentTrains leave at 6.30 in the morning, 1.40 at noon, 7.30 in the evening, Wunder, by the undersigned with the assistance of Rev. Bergen into hisand make connection with the Toledo "trains"; but the morning train is office. I. M. Hahn.

Address: Usv. 61. lodieksräscskr, l^oräs", Llaäison 6D., Ill,

Commissioned by the Reverend Presidency, on the 4th Sunday after Trin. Rev. H. W. Tiemeirr, formerly of Toledo, Iowa, in his presentAugust 14, at the house of Rev. Frtncke, in Baltimore. Timely registration congregation at Elkport (formerly of the Iowa Synod). F. C.,Be sel. is desired. H. Walker.

Address; Rsv. D. ^V. Ironisier, LUcport, Ola^ton 6o., lov".

Commissioned by the Reverend Presidium, the undersigned, with theRev. Ahner, at Nicollct, Nirolrlt County, Minn.

assistance of Pastor Lehman, installed Pastor Chr. Pastor Chr. The subject of the negotiations is "Thesis" on the question, "By what Hochstetter into his new office in his congregation at Frohna.does one fall from the state of grace?"

F. Köstering.

One may not fail to report immediately to the kustor looi z". B. Sippe!.

Address: Usv. d 8ooüst.ottvr, Drokn", Dei-r^ d, 2lo.

By order of the Reverend Presidium, Pastor C. Schmidt, with the assistance of Pastors Kühn and Kunz

**Conferenz - Ads.**

The Baltimore Districts Conference will meet, s. G. w., on Tuesday, August 14, at the house of Rev. Frtncke, in Baltimore. Timely registration is desired. H. Walker.

The 3rd District of the "mixed" Pastoral Conference of Minnesota will meet, s. G. w., from the "7th" to the "9th" of August, at the home of "Mr." Rev. Ahner, at Nicollct, Nirolrlt County, Minn.

The subject of the negotiations is "Thesis" on the question, "By what does one fall from the state of grace?"

One may not fail to report immediately to the kustor looi z". B. Sippe!.





The Nebraska Districts Pastoral Conference will hold, s.'G. its meetings this year from Aug. 29 to Sept. 1 at drr church of the Rev. G. Bürger at WilliamSpoit, Hamilton Co., Nebr. Those Brüdrr who have to use the Union Pacific railroad will "er picked up at Lone Tree station Aug. 28. E. I. Frese.

On the 31st of July and 1st of August, s. G. w., meeting of the Toll-towoc and Sheboygan County Conference at the house of Rev. Kleinhaus. Subject: Cour. formula Art. IV. and Scripture evidence of the state of the soul after death.

I. 3 Hoffman."

The 2nd District of the Mixed Pastoral Conference of Minnesota will meet, s. G. ".", from the 7th to the 9th of August dei Mr. Pastor Lange. F. Johl.

Incoming to the Coffee of the Illinois - District: (Conclusion.)

For the building fund: From Chicago: Don Past. Wagner'S Gem. \$50.00, Pastor Wnnder'S Gem. 17.00, Pastor Engrlbrecht'S Gem. 16.00, Past. Bartling'S Gem. 14.79 and from the TrinityS Gem. 12.17. By Rev. Dunsing of the Gcm. in Strasburg (subsequently) 1.00. By Rev. Bergen of sr. Gem. in Prairie Town 8.75. By Rev. Hahn in Staunton from S. Sievers 10.00. By Rev. Nuoffer's Gem. in Eagle Lake 13.00. (Summa \$142.71.)

For the inner mission: By Pastor Trauimann in Gower, Collecte sr. Congregation on Pentecost \$13.18. By Rev. Frese, Collecte sr. Congregation in Effingbam on the Feast of Jubilee 5.00.

For the heathen mission: By Past. H. Schmidt in Schaumdurg from a virgin \$1.00. By teacher Tröller in Homewood from Anna Hibbing 25 Cents.

For the Hermanns b. Mission: by Past. Flaxbeard in Dorsey by T. RewertS \$1.00.

For poor students in St. LouiS: From Rev. Bartling's Gem. in Chicago for Stud. C. Ross \$3.56.

For poor students in Spring fieldr By Past. Flax dart in Dorsey by T. RewertS \$1.00 and by Past. Wünsch tu Dwight by L. Conrad 5.00.

For poor college - students in Fort Wayner Dom Women's Clubs in Pastor Succop'S Gem. (Chicago) for Le- werenz \$8.00 and from the Women's Club in Pastor Engrlbrecht'S Gem. there for L. Brndin 5.00.

For poor students in the seminary in Addison by Pastor Brügmann in Rodenberg from the collection bag of his congregation. Gem. \$5.00, Collecte (a part) at the Jubilee in Addison 36.08 and by Pastor Wagner in Chicago from the Women's Association 12.00. By Cassirer Simon in Monroe, Mich. for I. Wißbeck 6.36. Don Past. Vomhof and sr. Gem. in Mount Carroll for A. Stah- mer 5.(X). By Past. D. Earl in August," Mo. collecte at Jubilee, for E. Walper 3.00. By F. LührS tu Addison for Brown 5.00. (Summa \$72.44.)

For musical instruments inAddison: By Cassirer Simon in Monroe, Mich. \$30.40.

For Past. Brunn'S Institution in Steedenr By Past. Kothe in S. Litchfield, Jubilee gift from W. Weithaus, \$10.00. From Past. Beck 2.00.

For t h e E m i g r a n t - M i s s i o n in New Yorkr From Past. Rodrr in Arlington HeightS \$25.00.

For the widow's fund: from the comm. in Rock Island \$10.00. By Past. Ottmann in Collinsville by Mrs. A. A. 2.00. By Past. Dorn in Pleasant Ridge by Ch. Gerling 5.00. By Past. Streckfuß in Grand Prairie by Wittwe Rie- menschneider 1.00. By Pastors Gotsch, Hölter, Heid, Vomhof, Pennekamp, Günther, Dorn, Riedel, Dörmann, Röder, Men- nicke, WehrS, Streckfuß, Wünsch and Ernst 4.00 each; by Rev. Martin 3.00, Rev. Johannes 2.00, Past. Beck 2.00, Prof. Wyneken 4.00; by the teachers Bernthal, Kienzle, Ch. Brase, Lotz, Tröller, Röcker, Möller, Ch. Müller, Jung, Steinbach and A. Al- derS 4.W each, E. Selle 2.00, Klünder 1.00 a. List 3.00. (\$139.00.)

For Past. Hirschmannr By Rev. Lange in Chicago from I. N. Raithel \$30.00; by Rev. Detzer in Des Plaines, Collecte at Hintze's wedding, 4.00; by Rev. Kothe in S. Litchfield, Jubilee gift from W. Weithaus, 5.00; by Rev. Dornhof's Gem. in Mount Carroll 3.35; by Pasior Nuoffer in Eagle Lake from D. Meyer 3.00; by Rev. Detzer in Des Plaines, Collecte at H. Kolberg'S wedding, 4.00. (Summa 49.35.)

For Past. Döscherr By Rev. Kothe in S. Litchfield, Jubilee gift from W. WeithauS, \$5.00; from Rev. H. Sieving in Ottawa 1.00; from Rev. Nachtigall'- Gem. in Waterloo 3.10; from A. AiberS in Eagle Lake 1.00; from H. Oehlerking in Addison 2.00; by Rev. Bruegmann in Rodenberg from Geistfeld se". 5.00. (Summa \$17.10.)

For the three sick brethren in Michigan: by Rev. John in Pekin from an unnamed \$2.00; by N. N. 1.00; by Rev. Ottmann in Collinsville from C. Kalbfleisch 2.00 and G. Richter 1.00; by Rev. E. A. Sieving in Manito by H. Schnelle 1.00 and by himself 1.00. (Summa \$8.00.)

For the needy in Dakota: Bon Pastor Roeder'S Gem. in Arlington HeightS \$17.55; by Pastor Gotsch from sr. York Centre congregation 5.00; by Rev. H. Schmidt in Schaumburg from the collection bag of sr. Congregation 10.00; by Rev. Detzer in Des PlaineS, Collecte at Hintze's wedding, 4.00; by Rev. Bergen of sr. Gem. in Prairie Town 6.35; by Rev. WehrS in Zurich by members of sr. Gem. 5.00; by teacher Tretti" 2 00; by Pastor Piffel from sr. Gemeinde in Richten 11.00. (Summa \$60.90.)

For the Paducah congregation, Ky. r By Past. Gotsch of sr. York Centre congregation \$2.00.

For the congregation in Topeka, Cau: By Past. WehrS tu Lake Zurich by members of his. Congregation \$4.25.

For the deaf and dumb in Norris, Mich. don Past. Wagner's Gem. in Chicago \$15.00; by Past. Gotsch of sr. Gem. in York Centre 13.00; by Past. Hartmann in Wood" worth by sr.Gem. 5.84 and by children 1.0V. (Summa \$34.84.)



For C. Rascher at the Asylum at St. Louis: From Pak. Wagner's Gem. in Chicago \$10.00.

For the orphanage at St. Louis: By Past. Flaxbeard in Dorsey by T. Rewert \$1.00.

Addison, 3ü., 16. Cinn. 1677. H. Bartling, Cassirer.

Entered the caste of the "western" district:

For the synodical treasury: from Past. Bremer's congregation in Benton County, Mo., \$8.25. Collecte of the congregation of the Rev. Wetzel, Glasgow, Mo., 3.65. don Past. Nützel's congregation in West Ely, Mo., 5.00. Past. Maisch, Harris county, Tex. 75 cts. Of New Gehlenbeck township, Ill, 9.80. Past. Sand- voß's township in Franklin county, Mo., 5.50. Past. Gräbner's parish in St. Charles, Mo., 41.80. Past. Mueller, Osage County, Mo., 2 00. jubilee collecte of the congregation of the Rev. Polack at Cape Girardeau, Mo., 7.50. By Past. Hofius, Harris County, Tex. 3.00. from Jmmanuels' District in St. Louis 18.25. from Past. Sievers' congregation in California, Mo., 9.00. Past. Brandt's congregation in Lowell, Mo., 8.00. By Rev. Brohm in St. Louis 62.35. Collecte at Jubilee in Trinity Church tn St. Louis 22.66. Collecte of the congregation of the Rev. Wille, Brownsville, Mo, 15.40, by himself 2.00. Collecte of the congregation of the Rev. Bäpler, Colt Camp, Mo., 2.30. by the congregation of the Rev. Link, St. Louis, 15.00. Pentecostal col- lecte of the congregation of the Rev. Th. Micßler, St. Louis County, Mon. 1 p.m. Collecte of the congregation of the Rev. Sapper, St. Louis, 13.21. of Past. Lrnks congregation, St. Louis, 10.00. From Trinity District, St. Louis, \$8.05. From Past. Krämer, Nemaha county, Kansas, 2.00. By Past. Nething, Davis County, Kansas, 2.50. By Past. Germann's parish tn Fort Smith, Ark, 9.10. By Past. Biedermann's parish tn Thayer county, Nebr. of, \$7.46.

For inner mission: from JmmanuelS District in St. Louis 1.25. from Past. Biedermann's congregation in Thayer County, Nebr. 3.62.

For Pastor BrunnS Anstalt: Pfingstcollecte of the congregation in Frohna, Mo., \$19.50.

To the building fund: Collecte at the Jubilee in Past. WinklerS Gemeinde, Central, Mo., \$16.00.

For the Institution for the Deaf and Dumb: Collecte of the congregation of the Past. Th. Mießler, St. Louis County, Mo, \$8.82. From Past. Krämer's congregation tn Pottowatomie County, Iowa, 2.80. Collecte collected on H. HarmS' infant baptism by Past. Biedermann in Thayer county, Nebr. 1.35.

For poor students: From F. Wagner, Sr, Ellis- ville, Mo, \$5.00. Collecte collected on Mr. BohlS wedding by Past. Birkmann, Lee County, Tex. 4.50. Collecte collected on Mr. Meier's infant baptism by same 85 Cts.

For Rev. Doescher: Collecte of the congregation at St. Charles, Mo. by Rev. Sievers \$5.00. By Pak. Sapper in St. Louis collectrt 6.75. By the Jungfrauen Verein drr Gemeinde Pastor Gräbners, St. Charles, Mo., 9.30. By Pastor KLsterings Gemeinde in Altenburg, Mo., 9.35.

For Pastors Rufs and Jske and Teacher Hopf: From the bell-bag of the congregation of the Rev. Baumann, in New Orleans, \$10.00. From Rev. Matuschka, his congregation, and Teacher Retfert tn New-Mrlle, Mo. 8 p.m. From Past. Löschen, Iowa county, Iowa, 2.00. From N. N. in Past. Löschen- congregation at Victor, Iowa, 3.00. Thanksgiving offering by Mrs. Louise Wagner, Dodge County, Nebr. 1.00. From Past. Köstering at Altenburg, Mo., 3.00.

To the seminary household in St. Louis: From Past. Strobel's parish in Wilton, Iowa, W.65.

For the needy in Dakotah: Collecte drr Gemeinde deS Past. Gräbner at St. Charles, Mo. \$15.00. From the congregation of the Rev. Sapper tn St. Louis \$11.00. From Past. KLstering's congregation in Altenburg, Mo.,' 9.00. From the Trinity District in St. Louis 72.05.

On the building of a church in Topeka, Kansas: collecte of the congregation of the Rev. Graves in St. Charles, Mo., \$10.00. From Trinity District in St. Louis 19.20.

For the congregation in Buena ViSta, Iowa: from the Trinity District in St. Louis \$19.20.

St. Louis, Mo., June 20, 1877, E. Roschke.

Proceeds to the treasury of the northern district:

To the synodical treasury: Easter collection of the congregation at Frankenmuth \$30.30. From the congregation at Sebewaing 11.10. Congregation in Big Rapids 4.07. Congregation in Richmond 3.18. From Rev. Wuggazer 2.00. Easter rollcte d. Gem. in Frankenlust 16.00. By I. P. Weggel 1.00. Easter rollcte d. Gem. in Waldenburg 10.10. By d. Gem. in Hillsdale 1.65. Gem. in Lake Rtdae 5.00. Communion rollcte d. Gem. of Past. Arendt 13.50. From himself 1.00. From Grm. at Santy Creek 5.50. From Teacher Walt 2.00. From Grm. at Wyandotte 4.80. Grm. at Mon- tague 5.40. Grm. at Monroe 11.80. From Rev. Hattstädt 2.M. Easter roll of the congregation at Frankentrost 7.58. By L. Bieth 1.00. Bon d. congregation at Lansing 2.40. congregation at Amelith 10.31. By Rev. Ernst 6.16. Past. Dubpernrll 2.12. Don d. Grm. in Grand Rapids 16.35. Bon I. G. White 5.00. Bom Hermanns- auer Jungfrauenverein 6.62. By d. Gem. of the Rev. K. L. Moll at Detroit 15.52. Pentecost Collecte of the Congregation at Frankenmuth 26.45. Pentecost Collecte of the Congregation at Grand RapidS 13.29. Jubilee Collecte of the same Congregation 10.04. Collecte at the Jubilee of the Grm. of the Saginaw Valley 48.22. Contribution of the Rev. A. Ch. Bauer for 1874 1.00 and for 1875 1.00. Pentecost Collecte of the congregation at Frankenlust 18.26. Char Friday Collecte of the same congregation 15.00.

On the seminary household in St. Louis: Of the comm. in Frankenlust \$3.50. Grm. in Amrlith 6.63.

To the college - budget in Fort Wayne: From d. Gem. in Frankenlust \$4.00.

To the seminary household in Springfield: From the comm. in Frankenlust \$3.50. Comm. in Amelith 3.50.

To the seminary household in Addison: From the comm. in Frankenlust \$3.50. From teacher Walt 2.50.

For the Emigrant Mission in New York: From the Grm. in Benona 3.00. By Past. Ernst \$2.92. By Past. Senne 1.00. Wedding collection at Ad. Leibesberg 7.05.

For the Emigrant Mtssion in Baltimore: By Pastor Ernst \$3.50. 16.00. Past. K. F. Schulze's parish in Courtland 20.29. Past. Joh. Körner WeddingScollrcte at Ad. Leinberger 3.00. 2.00.

For the Deaf and Dumb Institution: From the congregation at Srbwaina \$10.00. congregation at Tandy Creek 8.00. By Past. Ernst 5.30. From Frankenlust 4.71. From the congregation of the Past. Hattstädt 14.28. From the women's cafe d. Gem. in Adrian 10.00. On G. HebestreitS wedding collected 3.14. Pflügst" collecte d. Gem. in Frankentrost 8.65. HochzeitScollrcte bei A. Rau 5.33.

For poor students in St. Louis: From the Gem. at Amelith \$4.16. For poor students in Springfield: from the comm. on Tandy Creek \$3.50. By Past. Ernst 50 CtS. Wedding collection at A. Rau 5.33.

For poor students in Addison: From the comm. in Coldwater \$2.91. From Past. Schieferdecker 1.00. From the comm. in Amelith 2.50. Comm. in Bluebush for Spuhler 3.00 and for Wßbeck2.00.

For the purchase of musical instruments in Addison: from the Saginaw City Young Men's Association \$30.50.

To the widow's fund: By Past. A. Senne \$2.50. By A. Sack 1.50. Past. Hahn per 1876 2.00, per 1877 3.00. Past. Wuggazer 4.00. By d. Gem. in Montague 4.60. Collecte at an infant baptism by Past. Moll in Lansing 3.30. By d. Gem. in Amelith 3.50. By Rev. Ernst 2.00. By d. Gem. in Grand Rapids 5.63. By Mrs. Kirster 1.00. By" d. Gem. of the Rev. Moll in Detroit 10.20. By Past. A. Eh. Farmer per 1875 4.01).

To the building fund: By Past. Ernst \$22.07. Don I. M. Förster 1.50. I. P. Weggel 1.00. By d. Gem. of the Past. Moll in Detroit 11.35.

For the orphanage in Addison: From the school children of teacher Walt \$5.00. From Frankenlust 2.35.

For heathen mission: FromF.Radkr 10 CtS. I. Schmidt \$1.00. From the missionary box of Marie Jske (for Hermannsburg) 6.45. From F. Brunk 1.00. (Conclusion follows.)

Proceeds to the treasury of the Northwestern District:

For sick preachers and teachers: From St. Stephen's congregation in Milwaukee \$10.50. From A. Hecke, Can- ton, 5.00. Wedding collecte at H. Budahn 9.46.

For the orphanage near St. Louis: From Past. Meiers Gem. in Fredonia \$2.00. Wedding Collecte at M. Dicke's, Hay Creek, 8.00.

For the E migrantrn Mtssion in Baltimore: From Mr. Ziemer in Berlin 50 Cts. Past. K. F. Schulze's Gem. in Courtland 6.66.

For the Emigrant Mtsskon in New York: By Past. G. P. A. Schaaf- Gem. in LewiSton \$4.00.

For the Heathen Mission r By Past. C. M. Zorn, surplus of traveling money for his wife \$10.00. Louis Bove in Courtland 75 ice.

For the Deaf and Dumb Institution at Norris: Don Past, L. BörmkeS Gem. at Minnesota Lake \$1.75. Past. H. I. Mueller's branch at Crystal Lake 1.75. Past. E. M. Bürger's Gem. at Hart 5.35. Past. M. Stülpnagel's JmmanuelS Gem. 10.50. whose branch 2.00. of N. N. in Nunda 1.00. Past. K. F. Schulze's congreg. in Courtland 10.54. Past. OsterhuS' Gem. in Milwaukee 3.00.

For Past. Doescher: From Past. OsterhuS' congreg. in Mil- waukee \$3.00.

For Past. Döscher's congregation: From the Krenz congregation in Milwaukee \$6 85. From Past. Schumann's congregation in Freistadt 6.85 and 9.00. Jubilee collrcte of the congregation of the Rev. F. Keller 7.68. From St. Strphan's congregation in Milwaukee 25.00. Past. Öfter- hus' congregation in Milwaukee 3.00.

For poor studeutes in Springfield: by Past. A. E. Winter \$1.50.

For you Pastors Rufs and Jske and Teacher Hopf: By Past. Bro. Wesemann \$7.00. N. N. in Fairmount by Past. H. I. Mueller 25 Cts. By Past. Schumann's Gem. in Freistadt 9.00. Mrs. A. R. in Sheboygan 3.00. Past. H. Rathjens Gem. 6.50.

For inner mission: From Mr. Ziemer in Berlin 50 CtS.

For Rev. Th. Hunter's congregation at Lawrence- b.u rg h, Ind: By Rev. I. HorstS Gem. \$5.00.

For student Ph. Wamsganß in Springfield: baptismal collctr at Joh. Thesfrld \$1.68.

For a poor student: From Past. Schulen- burgS Gem. by Past. H. Kretzschmars Gem. \$3.80.

For the preachers' and teachers' widows' fund: by teacher A. Ehmann \$6.00. Past. C. M. Zorn \$5.00. Chr. Löber 4.00. Baptismal collctr at F. Wallschlagrr by Past. Präger 1.70. By Past. C. Börnecke's Gem. at Minnesota Lake 2.85. Don C. T. DeuSnrc 60 CtS.

For poor students in St. LouiSr Vo" Carl Schubert in Milwaukee \$1.00. For the orphanage at Addison: From Mrs. L. Horn \$1.00. From the savings fund of Mr. Kaufmann's children 5.00. From Rev. C. F. Ebert's school children 2.00.

Concerning the synodal treasury: From Past. Ph. WambSganß' Gem. in Avrl \$14.05. Past. I. Horst's Gem. to Hay Creek 11.00. Past. C. Börnecke's Gem. at Minnesota Lake 3.05. Teacher A. Ehmann 4.00. Past. Werfelmann 2.00. whose Cross's Gem. 6.54. Past. Präger 1.00. Whose St. John's congreg. in Milwaukee 2.11. Whose St. PetrrSGem. in Granville 6.18. Past. Ph. WambSganß' congreg. in Adell 20.35. Past. C. StrasenS Gem. in Watertown 25.67. Of St. Strphans' Gem. in Milwaukee \$20.00. Of Past. A. Kärlitz's congreg. 5.00. From TrinityS Grm. in Milwaukee 27.04. From Past. Schumann's congregation 14.52. Past. W. Rehwinkel's Gem. 2.50. Past. H. MeyerS Gem. to Cedar Creek 9.62. Past. WüdbenS Gem. at Town Herrmann 8.00. Past. E. Rolfs Gem. at St. Paul 13.90. teacher F. W. E. Bergmann 4.00. Past. E. Grothe's Gem. in Lowrl 6.75. Mrs. A. K. in Sheboygan 2.00. Past. F. Keller's TrinityS-Grm. 3.01. Whose St. John's Grm. 1.60. Past. Chr. Löber 2.00. WeddingSeollecte at Carl Schneider's in Albert Lea 5.00. Of the DriririnigkritS Grm. in Milwaukee 12.58. Of Past. I. L. Daib 2.00. Whose congreg. in Oschkosch

2.00. Past. K. F. Schulze's parish in Courtland 20.29. Past. Joh. Körner 2.00.

For the building fund: Don Past. H. PröhlS Gem. in Berlin \$6.40. Hru. Ziemer 1.00. Past. K. F. Schulze's Gem. m Courtland 7.85.

For Pastor BrunnS Anstalt in Steeden: From Past. WamSganß' Gem. in Adell \$10.20.

For poor students in Addison: from Miss B.

\$2.00. Miss R. 4.00. C. P. Dünner 4.40.

Milwaukee, June 15, 1877, C. Eissfeldt, Kassirer northwrstl. Districts.

Received for the Seminary - household in Addison: From C. Biesterfeld sr. in Schaumburg, Ill, 4 sacks of oats, 1 quart of beef. From Past. StrierterS parish in Proviso, Ill. by Puscheck 27 s. Grain, 12 S. Oats, 6 p. potatoes, 1 roll of butter, 1 goose, several pieces of meat and \$4.05; by H. Bergmann: from L. Meyer 1 p. oats, F. Linset 1 sack of grain, Heinemann 2 lbs. cheese, Karl Fritz 1 sausage, Fr. Graue 50 Pfv. Flour, F. G. Graue j BuSH. Potatoes, C. PrterS Z Bush. Potatoes and 2 sausages, H. PeterS 2 sausages, I. Harloh 2 pd. meat, Heinr. Frerkind ZPeck beans, Helmke 1 Bush. Korn, L. Ahrens 2S. Korn u. 2 ". Oats, Wm. Winkelmann 1 p. grain, Bro. Degener 2 p. grain & 2 p. oats, H. Volberding 1 p. oats & 1 p. grain, Aug. Degener 3 p. grain, Heinr. Heinke, I. Wallieser, W. Ostrum, I. Rülzky, H. Rohwede, Wittwe Torts & Karl KaSler 25 CtS. each, D. Werde & D. Behrens 10 CtS. each, E. Pogge 6 sausages, Ga. Rotermund 1 p. grain, H. Bergmann Z Peck beans, von Herott 2 shoulders. Don Past. Roeder's parish at Arlington Heights, Ill, 20 p. Potatoes, 20 p. Corn, 20 S. Oats, 1 Bush. Beans, 1 quart. beef, several single pieces ditto, 1 dozen knives & forks, 1 p. cabbage heads. Don Past. Ramelow's parish at Elk Grove, Ill., 24 p. Oats, 31 p. Corn, 23 p. Potatoes, 1 Bush. Beans, 1 Peck dried Apples, several pieces of Bacon and Meat, 1 S. yellow Turnips, 1 S. Apples, 1 portion of Orsmor Drtrtari and Graup n, several Sausages. From Past. Schumann's parish in Freistadt, WiS., 2 barrels of butter. From the parish in Addison: by F. Buchholz, Jr.: from H. Winkelmann, 1 p. potatoes & 2s. Corn; from Wm. Stünkel 2 S. oats, 50 lbs. flour; vo" Cd. Heidemann 1 p. potatoes, 1 p. red beets, 1 p. grain, 2 rolls of butter; from H. F. Stünkel 2s. Potatoes, 2 p. oats; H. Buchholz 2 p. potatoes, 1 p. oats; John Lehmkühl 1 p. potatoes, 1 p. oats, 1 p. grain; W. Leeseberg 2 p. potatoes, 3 p. grain; F. Buchbolz, Jr. 1 p. Apples, 2 p. oats, 1 p. potatoes, 1 p. grain; Joh. Skclomann 1 p. oats; H. Hach- mrister 1 p. oats, 1 p. potatoes, 1 p. grain; F. Marquardt 1 p. wheat, 3 p. oats, 2 p. potatoes; C. Schappr 2 p. oats, 1 p. potatoes; W. Schappr 2 p. oats, 1 p. potatoes, 1 p. grain; H. Rosenwinkl 1 p. oats, 1 p. potatoes, 2 p. grain; Aug. Wolkenhauer 1 p. oats, 1 p. Grain, 1 p. potatoes; F. H. Firne 2 p. oats, 1 potatoes; D. Kruse 1 p. oats, 1 p. grain; L. Hohmeyer 1 side bacon; C. Schulle \$2.00; L. Stünkel \$1.50; F. Schmidt 25 cts; Wm. Buchholz 3 p. oats, 3 p. grain, 2 p. potatoes, 1 ounce hay, 2 ounces straw; Wittwe Rotermund 1 p. potatoes; by H. Plagge of F. Mesenbrink \$5.00, 2 p. oats, 2 p. grain; John Kuhl- mann 1 p. grain; C. Schnacke 2 p. oats, 1 p. grain; Heinr. Neuhaus 2 p. oats, 2 p. grain, 1 p. potatoes; Bro. Kuhl- mann 2 p. oats, 2 p. grain, 2 p. potatoes; Bro. Kirchner 1 p. oats, 1 p. grain; Ernst Pflug 1 p. oats; D. Hahne 1 p. rye, 1 p. grain; W. Beier 2 p. oats, 2 p. grain; H. Heitmann 2 p. oats, 2 p. grain, 1 p. a'fel, 1 p. potatoes; F. Dammeier 2p. Korn; F. Zöllner 2">. Grain; L. Frill- man" 1 p. potatoes, 1 p. grain, 1 p. yellow turnips; H. Plagge 3 p. rye, 2 p. grain, 5 p. oats; W. Boske \$2.00; Rev. Francke \$2.00; D. Dammeier \$3.00; C. H. BuHholz 25 CtS.; D. Kornhaaß 1 p. oats, 1 p. grain, 1 p. potatoes & \$1.50; by Ed. Graue from Wittwe Ahrens 4 p. oats, 3 p. grain; from F. Nohmeier 1 p. potatoes, 1 p. cabbage; L. Balgrmann 100 lbs. flour, 1 p. oats; Wm. Gödke 1 p. oats; Wittwe Mönch 2 p. oats, 1 p. grain; Wittwe Graue 1 p. potatoes, 1 p. grain, 2 p. oats; C. Meyer 1 bush. Grain; Aug. 2 p. potatoes, 2s. Oats; Wm. Asche 1 S. potatoes; by Heis- rich Hridorn of Bro. Pollworth 2 S. oats; -Wittwe Oehlerking 1 S. oats, 1 L>. Corn, 1 p. Potatoes, 1 pc. Bacon; I. Stroth 1 p. Corn; Wittve Frörmmling 1 p. Corn; Joach. Thiemann 1 p. potatoes, 3 p. oats; Cb. Träthoff 1 p. oats, 1 p. k "rn; H. Kücken 2 p. oats, 1 p. korn; F. Kücken 1 p. potatoes, 2 p. korn; I. Friedrichs 2 p. korn; W. Tonne 1 p. oats, 1 p. grain; H. Tonne 1 p. grain, 2 p. oats; F. Tonne Jr. 1 p. potatoes, 1 p. grain, 1 p. oats; F. Tonne Sr. 1 p. oats, 1 p. grain, 1 p. Potatoes; W. Grate 1 p. potatoes, 1 p. grain, 1 p. oats; L. Hahne 1 p. oats, 1 p. grain; F. Precht 2 p. oats, 2 p. grain; F. Nittmüller 3 p. Potatoes, 2 p. oats; H. Oehlerking 4 p. potatoes, 4 p. oats, 4 p. grain; H. Timm 1 p. grain; H. Heidorn 2 p. oats, 2 p. grain, 1 p. white turnips; F. Frddrrke 2 p. oats, 2 p. grain; G. Rittmüller 2 p. oats, 2 p. com, 2 p. potatoes; F. Eickhoff 1 p. oats, 1 p. grain; W. Heuer 4 p. oats, 4 p. grain. 2 p. potatoes, 1 p. apples; H. Heuer 2 p. potatoes, 2 p. oats 2 p. grain; by F. Stünkel, Sr. from F. Buchholz, Sr. 8 heaps of grain; from Ph. Strauschild 1 p. oats, 1 p. grain, 1 p. potatoes; I. Brakmann 2 p. oats, 1 p. cartffles; A. Heinberg 1 p. potatoes; W. Marquardt 2 p. oats, 1 p. potatoes; I. Hacker 1 p. oats; Lampe 1 p. potatoes; D. Segelke 1 p. potatoes, 1 p. oats; H. Marquardt 2 p. oats, 1 p. potatoes; W. SiemS 1 w. Potatoes; W. Neddermyer 2 p. potatoes, 1 p. oats; L. Thieß 1 p. grain; H. Firne 2 p. potatoes; F. Meyer 1 p. potatoes, 1 p. grain; Wm. Rabe 1 p. potatoes, 1 p. oats; D. Roscn- winkel 1 p. potatoes, 1 p. grain, 2 p. oats; Herm. Marquardt 1 p. potatoes, 2 p. oats; F. Kruse 1 p. potatoes, 1 p. oats, 1 peck onions; C. Kranz 1 p. oats; W. Firne 2 p. cart, 2 p. oats; H. Geils 1 cart; D. Plaß 2 p. oats; Bro. Stuwe 1 p. grain, B. Heinberg 1 p. potatoes, 1 p. oats; Kornstädt 1 p. grain; H. Bergmann 1 p. potatoes^ L. Blecke Sr. 1 p. cart ffrl, 2 p. grain; D. Firne 2 p. potatoes, 2 p. oats, 1 p. grain. - By Prof. I. C. W. Lindemann \$2.90,

410.00, 420.00; by Prof. C. A. T. Selle 410 00, 47.00, 453.05 and 44.00; from sr. Gem. 9.00 and by N. N. 5.00. - (Summa 4365.85.)  
by Kassirer H. Bartling 45.00, 10.60, 46.00, 420.00, 435.72, 410.64 and From churches, etc., outside Illinois: by Cassirer Simon, of  
432.75. - Many thanks to all dear donors. Frankenlust, Mich. 42.30. by Teacher Grtrnbach, in Racine, Wis. by  
Addison, Ill, June 4, 1877. Johann Rohde. Mrs. Wurm 1.00. by Geo. Wiesinger at Adrian, Mich. 10.00. - (Summa  
O13.30.)  
Addison, Ill, June 20, 1877.

Incoming to the Middle District coffee: H. Bartling, Cassirer.  
To the synodical treasury: From Dr-. Sihler's congregation in Fort Wayne 460.37. From Rev. Lrhner's congregation in New Haven 10.28. For the Lutheran Orphanage and the Deaf and Dumb - Received in lieu  
From Rev. Zschoche's congreg. in Marion Township 16.00, from himself at Norris Station, Wayne County, Michigan: From Past. F. Schalter's  
2.00. From Rev. Reichardt in Avilla 1.00, whose congregation 4.00. From congregation at Red Bud, Ill, 48.60. Past. Th. Brauer's Gem. at Lone  
Teacher Fickwciler in La Porte 2.00. From Rev. Rosenwinkel's Elm, Cooper Co, Mo, 9.50. By Past. H. Horst, Wedding - Collecte at G.  
congregation at Mishawaka 3.10, whose congregation at Woodland T. Dill- lingcr in Williard, Franklin Co., O., 7.00. By Past. G. Plehn  
2.55. From Past. Seitz's gem. at Columbia City 4.78. Don Past. Confirmation-Collecte of the congregation at Chippewa Falls, Wis. 4.83.  
Schumms' congregation at Willshire 20.00. Of Past. Cämmerer at By the congregation of the Rev. I. v. Brandt in Blue Earth Citv, Minn, 2.25.  
Decatur 1.00, whose congregation 8.00. From Teacher Müller at Bremen By Past. F. Dreyer of Zion's congreg. in Acrident, Md., 7.00. By Past.  
2.00. From Pastor Queris' congregation at Toledo 18.00. From Pastor Fischer of sr. Congregation at Benton Town, Minn, 15.30. By Rev.  
Wunderlich at Tolleston 2.00, whose congregation 4.70. From Past. Schroeder of his. Cong. in Canton, Lewis Co, Mo, (?). By Rev. F. W. John  
Hiebers Gem. in Defiance Co. 5.0l). From Past. Zucker in Defiance of sr. Cong. in Tccumseh, Nebr. 2.00. By Mr. L. Lange in St. Louis from  
10.00. From Rev. Jox's congregation in Logansport 9.10. From Rev. the Cross congregation there 27.25. By Rev. Weseloh in Cleveland from  
Heintz's Gem. in Crown Point 10.00. From Past. Hüge's parish in Joh. Burdorf 2.00. By Rev. Buechsenstein in Ohio, N. I., 1.00. By Mr.  
Bremen 6.28. From Rev. Schöneberg's congregation in Lafayette 33.60. Seiferlein in Roseville, Mich. collected from "church members," 1.75. By  
From the Women's Association there 5.00. From Rev. Stubnatzy's Jak. Seeger in Dubuque, Iowa, 5.00. By Mr. Renner in Roseville collected  
congregation in Fort Wayne 59.60. From some members of Rev. 2.50. By Rev. Bremer, Kindtauf-Collecte at Mr. Renken's in Benton  
Steinbach's 3.75. From Rev. Schlesselmann's congregation at Reynolds County, Mo. collected 3.00. By Past. F. Leyhe at Grand Rapids, WiS.,  
12.50. From Rev. Gruber's St. Lhoma parish 8.80, whose St. John's Confirmations - Collecte, 3.75. By Kassirer Bartling of Past. Ottmann's  
parish 6.19, whose parish in Van Wert 1.00. Of Rev. Wendt's comm. in Collins- ville, Ill, 19.05. By Kassirer Simon of the Northern  
congregation in Waymansville 4.10. Of Rev. Zage's congregation in District 42.00. By Past. H. Meyer in Lincoln, Ill. from whose parishioners"  
Marysville 6.35. Of Rev. Horst's parish at Hilliard 5.56, whose parish is 27.50. By Mr. Renner of Norris, collected in Rose- ville, 6 Bu. Grain, 8  
near Dublin 2.32. Of Rev. Fischer's parish at Seymour 13.10. Of Rev. Bu. Potatoes, 14 Bu. Beans, 5 bu. Oats, 1 bag flour, 1 p. wheat. From  
Knief's parish at Neu-DettelSau 23.75, of A. Fuchs there 1.00. Of Rev. Mrs. Nabing in Cleveland, 7 shirts, 2 pairs of woolen underpants, 2 pairs  
Lothmann's parish at Akron 12.80. Of Rev. Wyneken's parish at of trousers, 1 skirt, 1 vest, 2 pr. stockings.  
Eincinnati 19.85. Of Rev. Hitler's parish in Pomeroy 7.60. From Rev. May 30, 1877. C. D. Strudel, Cassirer.  
Sauer's congregation in Dudleytown 20.00. From Rev. Mertz's comm. 207 .! < ^V6., Mied.  
8.65. From Past. Husmann's parish in Euclid 10.00. From Past. Received for the seminary household in St. Louis: By Mr. Kassirer  
Schmidt's congregation in Liverpool 9.00. From Past. Wichmann's Gem. Nojchke 45.50. From Mr. Rev. Ottmann's congregation at Collinsville, Ill,  
in Farmers' Retrcat 12.57. Of Rev. Zage's Gem. at Fort Wayne 18.67. 4 sacks of m hl, 4 sacks of potatoes, 1 bushel of corn meal, a parthie of  
Of Rev. EirichS Gem. in Purcell 6.25. Of Rev. Sitzmann's Gem. in Terrc smoked meat, fat, applesauce, 6 pb. of dry apples and 411.10. From Mr.  
Haute 9.00. Of Rev. Tramm's Gem. in Lincrnncs 14.63. Of Rev. Katt's Rev. Bremer's parish at Lake Creek, Mo. 2 boxes of smoked meat & 10  
Gem. in Wanatah 6 00. Of Rev. Brakhage'S Gem. 17.00. From Past. gall. MolassesS. From Mr. Rev. Gräbner's parish in St. Charles, Mo., 22  
Crämers Gern, in Zancsville 20.00. From Rev. Jor' Gem. in Logansport shoulds, 9 hams, 9 sides, 6 sausages, 1 bush. Potatoes. From Mr.  
13.50. From Rev. Schäfer's Gem. in Holland 4.30, whose congregation John Merz in Columbia, Ill, 42.00. From Mr. Gust. Tronic! in San  
is in New Boston 8.10. From Rev. Hiller's Gem. in Pomeroy 4.00. From Francisco, Cal., 45.00. From Mr. Past. LüterS parish at Aroma, Kansas,  
Rev. Jäbker's congregation in Adams Co. 30.00. From Rev. Lange's a five-gallon tub and 7 pails of butter, besides, 42.10. From Mr. John  
Gem. in Valparaiso 9.50, from himself 2.00. From Dr. Sihler's Gem. in Dittmers in Jefferson County, Mo. 1 pot of butter & 1 case of eggs. From  
Fort Wayne 61.11. From Past. Knief's parish in Neu-DettelSau 14.60. Messrs. Meier, Steinkamp and Gohner, 1 box each of soap, and from Mr.  
From Past. Stubnatzy's Gem. in Fort Wayne 54.50. From Past. Siek in Waltke, 1 sack of ditto. From the gentlemen gardeners in and around St.  
Taylor's Creek 2 00, whose congregation 6.20. From Past. Brackhage's LouisS at various times vegetables of all kinds.  
congregation 19.45. From Past. Huömann's Gem. in Euclid 10.00. From By Mr. Cassirer C. Grahl at Fort Wayne 4160.33. St. Louis, June 21,  
Past. Jor' Gem. at Lo- aansport 7.50. Jubelfestcollectc of the three 1877. H. lungfuntz.  
congregations at Darm- st dt 18.50. From Past. Zage's congregation at  
Fort Wayne 15.7t. Of Rev. Seitz's Gem. at Columbia City 3.36. Of Past  
Saupert's Gem. at EvanSville 24.60. Bon Past. Schwan's congregation  
in Cleveland 74.81. Annual surplus and jubilee collections of the  
congregations in and near Cleveland 71.06. Of Past. Niethammer's Mr. Teacher Denninger in Adrian: From the communion fund there 9.27  
congreg. m La Porte 14.82. Of Rev. Schmidt's congreg. in Etyria 5.50. and from the Virgins' Association 5.00. From Messrs. Teachers  
Of Rev. Maak's gem. at Sugar Grove 5.15. Of Rev. Bode's parish at Fort Denninger, Wagester and some others 2.05. From the "Singing Choir of  
Wayne 18.90. Of Rev. Eämmerer's parish at Decatur 10.95. Of Rev. Teacher Schmidt and some members of the congregation" in Joliet  
Schoeneberg's Gem. at Lafayette 10/28. From Rev. Jor' Gem. in 14.00. From Teacher Brandrnstein and some members of the  
Logansport 6.00. From Past. Rupprecht's congreg. in North Dover 11.30. congregation" in Mayville 15.00. From some members of his  
By Rev. Zschoche's congreg. in Marion Township 2.00. By Rev. Bode congregation" in Joliet 15.00. By Mr. Past. List from some members of  
2.00. By Rev. Steinbach in Fairfield 2.00. By Rev. Nützet in Columbus his congregation. From Mr. Fickweiler and his school children in La Porte  
2.00, whose congregation 4.71. 6.00. From the congregation of Mr. Past. Arendt 5.00. From Mr. Past.  
To the building fund: from Past. Bb'se's congregation in Defiance Rei- singer 1.00. By Mr. Teacher Bernthal 2.00. By Mr. Teacher Glaser  
County 48.30. Rev. Bethke's congregation in Arcadia 8.50. Rev. in Indianapolis: By Messrs. W. Koch 1.00, C. Dammeyer 2.00, F. Vehling,  
HieberS congregation in Defiance Co. 20.00. Rev. Hrintz'S congregation F. Engelking each 1.00, A. Bade 50 Cts., C. Harmening, W. Meyer, H.  
in Crown Point 10.00. Addition of some members from Rev. Steinbach's Nesener each 25 Cts., Cd. Krüger, Ch. Schröder 50 Cts. each, W. Müller  
congregation in Fairfield 21.00. By E. N. in Farmers' Re- treat 5.00. By 25 Cts., W. Röwcr, K. Schröder 50 Cts. each, E. Nöwer 2.00, C.  
Mr. Pieper from Rev. Stubnatzy'S congregation in Fort Wayne 6.00. Sternberg 50 Cts, H. Becker 1.00, C. Claffcy 50 Cts, W. Rösener 25 Cts,  
For proseminar in dying: from Rev. Zage's congreg. at Fort Wayne H. Baum- höfer 30 Cts, W. Blaume 1.00, W. Gansberg, F. Kcskhcff, I.  
410.00. Dr. Sihler's congreg. at Fort Wayne 25.00. Hillmann, F. W. Meyer, Past. Hochstetter 50 Cts. each, Teacher Schulz  
For the emigrant mission in Baltimore: From Past. Hüge'S 1.00, Teacher Conzelmann 50 Cts., H. Vahle, Th. Wesifahl 25 Cts. each,  
congregation in Bremen 41.68. Past. Zage's congregation at Fort Teacher Glaser 1.00, H. Dammeyer 5 Cts.; together 20.00. From Mr.  
Wayne 10.00. Past. Nützel'S congregation in Columbus 2.00. Teacher Hafner 1.00. From the congregation in Frankenmuth 20.00.  
(Conclusion follows.) From Mr. Cantor Himmler and some members of the congregation in  
Frankenlust 20.00. From the congregation of Mr. Past. Hüge in Bremen  
5.50. From Mr. Past. Hild and his congregation. Cedarburgh 7.00. From  
the congregation of Rev. Karrer at Hadley Hill 2.00. From Mr. Rev.  
Lcmbke 10.00. By Mr. Cassirer Simon 187.69.

For the orphanage at Addison received since April 7 of this year: May the faithful God be a rich retributor in time and eternity to all my  
benefactors who supported me so kindly in my illness and hardship!  
St. Clair, Mich, June 29, 1877, W. H o pf.  
For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).  
With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of May and June:  
1. contributions:  
Of the teachers: Barthel and Körner 42.00 each, H. H. Meyer 44.00.  
Of the pastors Both, L. N. Riede! and Bock (the latter directly to Hrn. Past.  
Sapper) 44.00 each.  
Two. Gifts:  
Collecte of the congregation of Mr. Past. Bremer in Lake Creek, Mo.,  
45.00. Collecte of the Women's AssociationS in Mr. Rev. Wesclloh's  
congregation in Gasconade County, Mo., for Mrs. Rev. Sond- house  
45.00.  
St. Louis, July 4, 1877. Oskar E. Gotsch



For the preacher's and teacher's widow", "nd orphan"- "äffe (middle district).  
have been received 1. contributor  
Bon Hrn. Past. I. G. Kunz 84.00.  
Two. Gifts:  
By Mr. Past. F. W. Husmann from Mrs. Clamor in Lin- nert 85.00. By  
Mr. Past. A. Heitmüller of his. Gemeinde an der Clifty 87.11.  
Indianapolis, June 30, 1877, M. Conzelmann.

Received for poor students: Through Teacher Sauer of the Women's Association of St. Johannis-Gem. in New Orleans 810.00 for Adam. Through Past. L. Crämer from the Women's Association of St. John's Congregation in New Orleans 810.00 for Adam. Congregation 810.00 for Kanning. By Mr. Past. Bogt, collected from Mr. Willdecker's wedding, 84.00, further 815.00 for Schulze. Through Mr. Past. Zollmann from the Frauenverein sr. Gem. 85.00 for Gehrmann. By Mr. Past. Hallerberg from the missionary fund sr. Community 815.00 for Mertner. By Mr. Past. Michels from sr. Community 85.00 for S. Müller. By Mr. Past. Hügli from the missionary treasury sr. Gcm. 83.50 for Kaiser. By Mr. Laatsch from the Gem. Bethlehem 812.50 and Pentecost collrctc drs. 812.47 for Angels. By Mr. Niemann of Mr. Past. BeyerS Gem. 815.00 for A. Schwankovsky. By Mr. Past. F. Franke from sr. Gem. 85.00 for H. Müller. By Mr. Past. Rolf from sr. Congregation 87.00 for RohlsS. By Mr. Past. Hansen, collected on Barz' baptism of children, 82.20 for Schramm. By Mr. Past. Seidel by U. Behrens 82.00 and by C. A. of S. County 82.35 for a poor student (also given to Schramm). From Mr. Past. Sprengeler, Jr. 81.00 for a poor student (also given to the Schramm). By Mr. Past. Sieker, collected at Mr. v. Ehwegen's wedding, 88.00 for Menke. By Mr. Past. Ostrrhus 87.00 for Menke. By Mr. Past. Spehr (Minnesota - Synod) from sr. Congregation 812.00 for Grabarkewitz. By Mr. Past. W. Friedrich, Collecte sr. Congregation, 810.00 for RohlfS. By Mr. Past. Leutbäuser, Jubelfest-Coll. sr. Gem., 82.55, from himself 45 CtS. By Mr. Past. Schliepsiek, collected on Mr. F. Seemann's wedding, 89.51 for Weidmann. Through Mr. Past. E. A. Sieving of his St. Pauli-Gem. 87.50 uud by Hrn. Past. C. C. E. Brandt from the district treasury 810.00 for Kowrt. By Mr. Past. M. Hahn from sr. 818.00 and from the church in Dwight 83.00 for Wilder. By Mr. Past. Biltz from the Women's Association sr. Congregation 810.00 for Hink. By Mr. Meuschke of Lincoln, Mo. 85.00 given to Moravian.

For the Seminary. Budget: By N. N. at Worden, Ill, 835.00. By Mrs. Pastor Stöffler, Thank Offering for Recovery, 81.00.  
"Springfield, Ill, June, 1877. A. Craemer.

For poor students by Rev. A. W. Fresr, of the JmmanurIs congregation at Bismarck, Nebr. collected on the jubilee of the Concordia formula, 84.76; auS "Adolphs Sparbank" 81.34, by I. Schierloh 81.00; further by Past. Kothe, on H. WeitbamS wedding, 811.50 collected for Eifert; by Kassirer Simon 83.95 and 85.18 for Hoyer; by Past. Fnncke, Jr. of the Women's Club at Port Nichmond, N. I., 88.00 for Kanning - gratefully received.

Springfield, Ill, June 21, 1877H . Wyneken.

For 181 Marks and 19 Pfennigs, which were sent by Mr. Pastor Wagner in Chirago for the congregation in Allendorf in Hessen, we would like to express our heartfelt thanks on behalf of the congregation.

Steeden, June 6, 1877Fr. Brunn.

With heartfelt thanks, the undersigned certifies that he has received the following gifts of love for his son Ferdinand, who is studying in Fort Wayne: From the women's association of his parish 8'22.00. Collecte from Mr. Simon Krug, raised at the wedding of his daughter Rosina. From Mr. Krug Sr. 81.00.

Monroe County, Mich. A. Eh. Farmer.

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### Changed addresses:

Rev. IV H. UoiekmnQN, ^uglsisv Oo., O.

Rov. 0. Lröt^muinr, Ducllsztovn, ckaclison Oo., luä.

Ü6V. 21. 8 "Idotd. Dox 383- LUCbtti't, Inck.

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## It should be noted that

the Synodal Printing Office is now also able to supply music work.

The following as a sample of the types of notes purchased:



Printing Office of the Synod of Missouri, Ohio v. a. State".

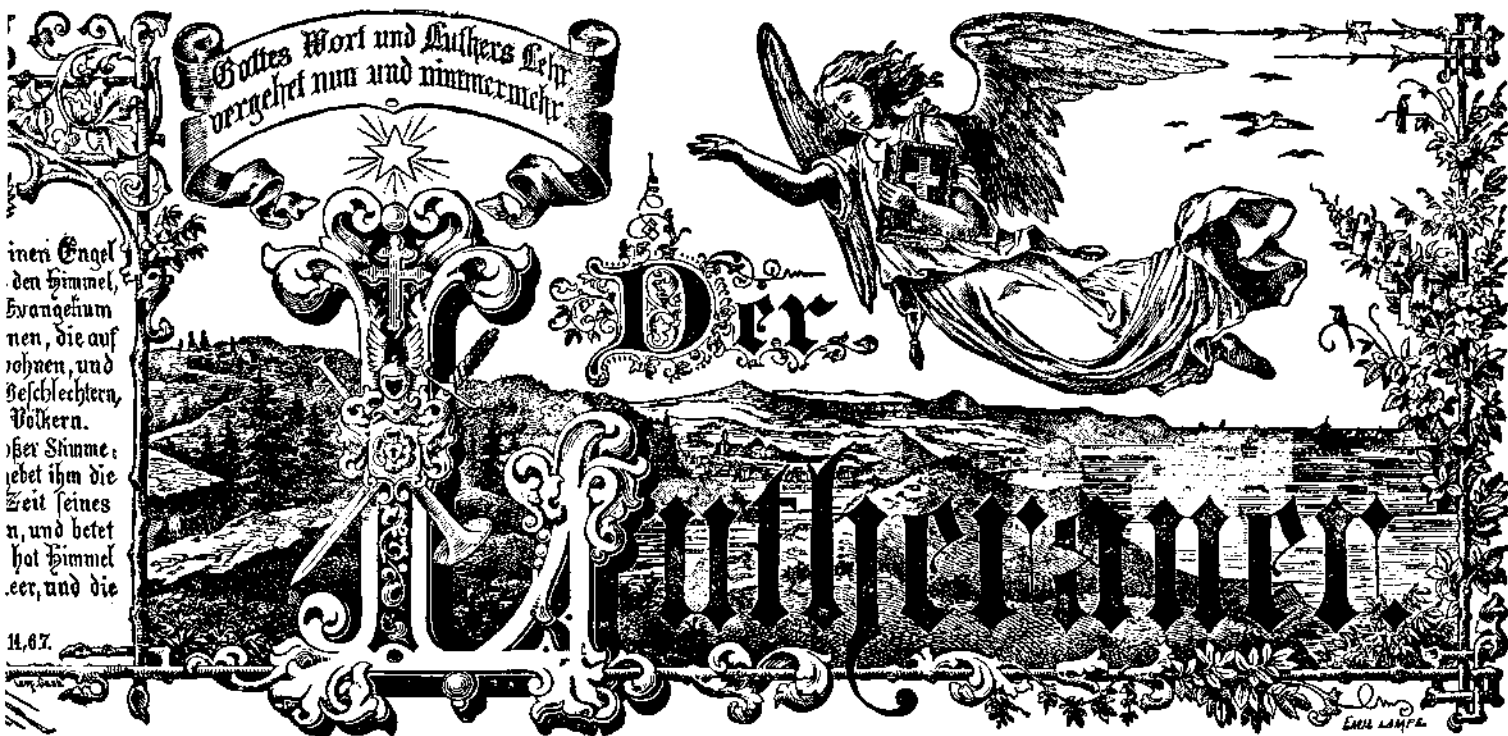


Year 33.

## CALL

to the un-minded who want to adorn themselves with the  
 "pure doctrine" and turn their backs on the Lutheran Church.

Is it not pure doctrine, pure word and sacrament,  
 Which to the glory of our God you clearly recognize in  
 us? Can ye accuse us of error? Must ye not rejoice in  
 the word which our mouth preacheth? Is it not the  
 ground of confession? So I hear some speak, who  
 shun the earnestness of the fight; Who break not with  
 the foe, Conceiting to be right wise! But with favour!  
 you dear lords, I must bar your way And ask you  
 without fear: Are you really quite faithful? How? the  
 doctrine shall adorn you, and the church will you not?!  
 Turn your backs coldly on your mother, even strike her  
 in the face! ? ... What she bears in her womb, all that is  
 noble, all that is great, That would be just right for you,  
 but she herself is too bad? Alas! of her deep pangs, of  
 her poor disgraceful form You happy ones will see  
 nothing, All her woe leaves you cold! Her enemies'  
 threats and snorts, All their pressures, their robberies,  
 Your mother's fear and pain, Do not touch your hard  
 heart! Begging she can come before you, Stretch out  
 her empty hand, And you remain turned away From  
 her needs today as yesterday! You give great gifts to  
 others, but your mother shall have nothing. - Alas, with  
 a cold mind you throw at most a crumb to her! And who  
 faithfully stand by her side In the greatest battles, And  
 in all woe and suffering Do not spurn her, the poor;  
 Who willingly give her goods and blood and life As a  
 sacrifice to her:



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., August 1, 1877.

No. 15.

Say, are they not with you often like the greatest fools?  
Do they not hear from your mouths blasphemous  
speeches, scorn and derision against those who at this  
time faithfully share the need of the church? Are you not  
more likely to be seen by your enemies than by such  
friends? Do you not yourselves help to destroy the  
faithful flock altogether? And then you want to appeal to  
the pure, loud doctrine, And the Christians of all levels  
you want to gather around you; And you want to prevent  
the children from hearing their mother's mouth, Call and  
admonish again and again "With us is the pure word!"  
But, I would well test you, Whether you really bend all,  
And after their heights and depths God's truth faithfully  
witness! Whether by the Holy Sacrament I do not find  
error in you? Whether you stand with heart and mouth  
from the right ground of faith?! If it were so - you should  
hurry back to your mother's bosom, Should share  
everything with her. And not for a moment make  
yourselves partakers of other men's sins, And join with  
those, who in error, coarse and fine, Are under pious  
pretence! Could that be called faithfulness. How do you  
go on and on? Nay, it is but a wicked glittering, not a  
faithfulness to the word.  
They that walk in such ways cannot please the LORD:  
He that hath the pure doctrine. He testifieth it by deed!  
He who fully confesses the truth, He also loves the  
church, Which today is called "Lutheran"; Never does  
he run with the thief (Ps. 50:18.), Who has stolen the  
jewel;  
He declares himself unconcealed With the worshippers  
far and near Joyful to Concordia!!!

Mrs. Weyermüller.

### Voices from the Pabstthum

about the papacy, especially before the Reformation.

The archbishops of Cologne and Trier addressed Pope  
Nicolaus I around 860: "You want to have the prestige of a high  
priest, but you behave like a tyrant. Under the figure of the  
shepherd we sense the wolf. The title 'Father' thou dost lie, thou  
showest thyself in reality like Jupiter. While you are the servant  
of all servants, you claim to be the lord of all lords."

Arnulph, bishop of Orleans, said at the Synod of Rheims  
(991), "What think ye, reverend fathers, who it is that sitteth  
there upon a high throne, and shineth with purple and golden  
raiment? If he has no love, and is puffed up and proud only by  
knowledge, then he is the Antichrist, sitting in the temple of God,  
and showing himself as if he were God."

St. Bernard, d. 1153, wrote in an epistle, "Oh could I see the  
Church of God as it was in ancient times, when the apostles  
cast their nets to catch, not silver and gold, but souls."

John of Salisbury, first in England, since 1173 Bishop of  
Chartres, writes: "The scribes and Pharisees sit in Rome and  
lay intolerable burdens on the shoulders of men. The high priest  
is heavy, even intolerable, to all, and his legates rage as if Satan  
had gone forth from the face of the Lord to scourge the Church.  
He who does not agree with their teaching is considered a  
heretic or schismatic. May Christ, therefore, reveal Himself and  
show a way in which we must walk." So in a letter to the Bishop  
of Poitiers, he complains, "Good God, what innovations occur!  
The Holy Spirit says in his word, Call, cease not! And behold, I  
know not what spirit goeth forth from city to city, saying to  
preachers, Be silent, call not. The apostle, when he instructs the  
bishop, commands: "Execute your office honestly; and behold,  
the apostolic" (the pope) "commands: "Cease from the office  
which is entrusted to you. Let the pope be ashamed of his  
conscience, and let him take care of the good name, the honor,  
and the salvation of the church. And impress upon him this

and persuade the Cardinals to remember the judgment of God, University of Paris, wrote a paper "on the corrupt state of the to which the poor of Christ implore themselves against all Church," and in it complained of the excesses of the pope, enemies of the freedom of the Church". Concerning avarice, arrogance, and fornication of the monks and nuns, of indulgences, he complains "that in Rome the tables are the neglect of the poor people by the prelates 2c.

adorned with gold and silver, and that they rejoice in the most Peter d'Ailly, d. 1425, declared at the Council of Costnitz that shameful things, that they eat the sins of the people, cloth the Roman Church had been deformed for a long time, that it themselves with them, and indulge in many luxuries" (by using needed to be reformed in faith and morals. He testified that the the money received for indulgences). terrible word was now being heard back and forth: the church

Peter Cantor, precentor at the main church and teacher of had come to the state that it deserved to be governed by no theology at Paris, since 1194 bishop of Tournay, scolds in another people than those rejected by God.

writing: *Verbum abbreviatum* the preachers for leaving John Charlier of Gerson, d. 1429, teacher at Paris and wholesome doctrine and turning to fables and rash and idle university chancellor, complains, "The Word of God is falsified thoughts and preaching and teaching them. He reproaches and perverted." "One believes the Pope more than Christ and them with obscuring, evading, and perverting the true sense of his Gospel!"

the holy Scriptures. He says that the word of Scripture is rightly Sebastian, a canon of Erfurt, preached in 1508: "Dear pronounced by them, that they counterfeit the word of God by friends, we should lay out our goods today on the white Sunday; the admixture of water, and profit by it; he pronounces it that but there is a foreign merchant here who is supposed to have abuses in the church and religion have increased to infinity, and better goods than we do. If he comes away, we will also come have overwhelmed all, that it may be said with truth that from with our groceries."

the head to the sole of the foot there is nothing wholesome in it. Henry Corn. Agrippa, a papist scholar, and also died in the

Honorius, a learned presbyter at Autun (in the 13th century), Papacy in 1535, writes in his book 6o van. so.: "Instead of the writes in his discussion of predestination and free will: "Turn to Gospels, instead of the Word of God, they sound mere the clergy and you will see among them the tent of the beast. buffoonery and the word of men, preaching a new Gospel and They neglect the service of God, they are intent on earthly gain, falsifying God's Word."

they defile the priesthood with impurity, they seduce the people Johann Ferns (Wild), a Franciscan, d. 1554, says in his Postil by hypocrisy, they deny God by evil works, they reject all (in a sermon preached on the 10th Sunday after Trin. 1547): Scripture that belongs to salvation, they lay ropes for the people "We (Papists) must confess that our sin and vice, our abuses in every way to ruin; to this blind people they go ahead, blind and superstitions, and what is more of the unclean, have never themselves, to perish." been made more plain to us. But what we have improved in such

Eberhard of Salzburg said at the Synod of Regensburg matters, or what we still intend to improve, is well known. (1240): "The Babylonian priests want to rule alone! The hunger Alphonsus de Castro, Bishop of Bruges, d. 1558, writes in for money, the thirst for honor is insatiable. The servant of all his book *adv. haer.*: "For the sake of the Lutherans it has servants wants to be the lord of all lords, as if he were God. He happened that some antics, to which men have yielded for 300 speaks great things as if he were God, he changes laws, he years till now, have been dropped, and turned to better studies." sanctifies his laws, he desecrates, he robs, he plunders, he George Cassander, d. 1566, writes: "In my opinion, those cheats, he murders, this man who is commonly called the who want to be considered leaders and champions of the Antichrist, on whose forehead are written the blasphemous Roman Church are to be blamed for not recognizing any illness words: I am God, and cannot err! he sitteth in the temple, and and, as a result, not allowing any remedies, and even for not ruleth far and wide." only rejecting and expelling from the fellowship of the Church

Arnold, famous physician at Villeneuve in Languedoc those who remind and exhort to healing and offer their efforts around the year 1290, writes that the devil has led the whole for this purpose, but also for cruelly killing them in many places; Christian people away from the truth of Jesus Christ and into a thing that has given rise to this deplorable schism.

error, that all falsify the teachings of Christ, that the theologians Polydor Virgilius, d. 1555, writes: "Especially in the time of do evil by mixing philosophy into theology, that in the law of the Pope Boniface IX, when this pardon (indulgence) was not only pope only human commandments and human works are dealt given with a full hand, but also sold like a commodity, according with. to the testimony of Platina, many no longer abstained so much

Ruprecht of Lincoln (1250), in an address to Pope Innocent from sins, and the violence of the keys came much into IV and his cardinals, said, "Since the noblest work of Christ, for contempt."

whose sake he came into the world, is the quickening of souls, Richard Wasseburg, archdeacon of Verdun, gest, around and Satan's own work is the killing and murdering of souls, the middle of the 16th century, wrote: "I maintain that the since he is a murderer from the beginning, those priests who Lutheran sect is very useful and necessary. For I hope that God display JEsum by heart, but do not preach the word of God, will reform and improve the state of the church through it.

even if they add no further wickedness, are antichrist! And devils that turn themselves into angels of light, thieves, robbers, slayers, and devourers of the sheep, that make the house of prayer a pit of murder."

Nicolaus de Clemangis, since 1393 Rector of the





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will.... With many I take it for certain that the main cause of the Lutheran sect is the terrible vice of those who want to be the first in the church and do not allow any improvement. And I say still more that this Lutheran sect, although I do not approve of it, was not instituted without divine providence, namely, for the amelioration of error and the quite necessary reformation of the church."

The Jesuit Robert Bellarmin, d. 1621, writes: "Some years ago, before the Lutheran and Calvinist heresies arose, there was, as those who lived at that time testify, almost no severity in the ecclesiastical courts, no discipline in regard to morals, no knowledge of the Holy Scriptures, no reverence for divine things, indeed almost no religion at all. All the splendid ornaments of the clergy and the ecclesiastical order were lost; the priests were a laughingstock; they were despised by the people, looked down upon, and were always in very bad repute. And where did all this come from? Did it not come from the fact that the shepherds, in a wrong way, did not seek first of all Christ's glory and the salvation of their sheep, but bread and fish, that is, income and abundant supplies, in their ecclesiastical offices?" On Ap. Gesch. 6. he remarks, "But how many were found years ago (oh, would that their like were not found now!), who said, if not in word, yet in deed, 'It is not fit that we should spend our time on the word of God, and set aside the care of our income; let us set over the church and in the pulpit a vicar, who is content with a small salary, who will preach the word of God, and take care of the sheep, but let us be anxious to accumulate and increase riches and honors. This was the origin, this the source of all evil.'"

J. B. Bossuet, Bishop of Meaux d. 1704 in Paris, writes of the time before the Reformation: "Most of them preached of nothing but indulgences, pilgrimages, alms to be given to the religious, and thus made these works the basis of godliness, which are, after all, merely secondary things. They did not speak adequately of the grace of Jesus Christ, as they ought to have done."

Jacob Echard, a Dominican, d. 1724, wrote an extensive work on all preaching monks. Among other things, he says: "All monastic orders have their fables, which are so fortified by the length of time that some make a conscience not to believe them."

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(Submitted.)

## **Theses on secret societies**, with special reference to the Druids. (Continued.)

### **Thesis IV.**

The present spread of secret societies is especially due to the prevailing contemporary sins of selfishness, pleasure-seeking, and greed born of unbelief.

Christ's prophecy is to be applied to our time Matth. 24, 12: And because iniquity shall abound, love shall wax cold in many. V. 37-39: But as it was in the days of Noah, so shall also the future of the Son of Man be. - For as it was in the days before sin.

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They ate, they drank, they rode, they let themselves go, until the day that Noah entered into the ark, and they regarded it not, until the flood came, and took them all away: so shall also the future of the Son of man be.

First of all, our thesis deals with the current spread of secret societies. Unfortunately, this is undeniable. But there are certain causes underlying every thing and every phenomenon of the times. Is the cause such an internal improvement of the secret societies that Christians could enter them without hesitation? No. The real cause of the present spread of the secret societies must be another. It is the prevailing contemporary sins of selfishness, pleasure-seeking, and covetousness, born of unbelief. Since "unbelief" is "sin," it is the fruitful root and strong source of all other sins. But the dominant sins of the time are those which are especially prominent in a particular period and give it a distinctive character. But selfishness is the opposite of charity, which is born of faith. The latter seeks the advantage of others, the latter its own, contrary to the words of Philippians 2:4: "And every man look not to his own advantage, but to the advantage of another. The Christian, to whom selfishness is also inherent by nature, fights against it. The natural man lets it rule in him. The true motive of all those who join such an association is nothing but selfishness. For what lures them into secret societies? The hope of obtaining earthly help, and if not for themselves, at least for their relatives. Constitution of the "Sons of Hermann" Life Insurance Art. 2. "Likewise a brother may take with him into the next world the comfort that his survivors will be provided for after his decease" (cf. Thes. II, 4.). If the secret societies were in harmony with God's Word, and therefore with the Church, they would not join for their own advantage, but for the furtherance of a truly good cause. Selfishness is the motive - and a main cause of the "present spread of the secret societies".

This is connected with hedonism and greed.

#### **Thesis V.**

Joining secret societies is **a grave sin**, especially for **Lutheran Christians in our time**, and it is incompatible with church membership.

Without a doubt the "fire" prophesied and desired by Christ (Luc. 12, 49.) is now burning in many places. God has placed His Word on the lampstand again, so that it may shine brightly in the lands. And since it is the Lutheran Church that, by God's grace, possesses the pure, truthful Word, it is clear why joining secret societies is such a grave sin, especially for Lutheran Christians. - Since the Lutheran Church is the orthodox one, because it confesses the Word of God in all its articles, a Lutheran Christian, precisely as a member of this Church, has the special duty of faithful confession, and denial on the part of a Lutheran Christian is especially grave. - The Lord of the Church, especially in this free West, has evidently revived and richly blessed the Lutheran Church once again in this last afflicted time. All should and can share in this blessing.

Christians. But they spill it by withdrawing themselves from the church of which they are members and by putting themselves of works of mercy out of her own resources and strength, on an equal footing with the world, whose defenders they also according to the pure love that springs from the true faith.

become by joining secret societies. The world's friendship is There is no need to prove that the church has this duty. All always and everywhere God's enmity. Therefore, for Lutherans passages exhorting to good works in general deal with this, e.g. this sin is a particularly great one, and one that separates them Romans 12:13: Take care of the needs of the saints 2c. (Cf. from the church and its fellowship. - The secret societies have Walther, Rechte Gestalt, p. 162 f. § 34.). Cf. the examples of the a different spirit from the church; consequently there cannot be apostolic churches, Collecte of the Gentiles for the Jews 2c. unity of spirit between the church and the secret societies. In Therefore, the so-called "humanity" was not discovered by the addition to this, the world, Satan, and false doctrine are now secret societies, but was already practiced and proven by the storming against the church, especially under the figurehead of first church.

the secret societies. Or is this not storming, when the enemy That a local church can also do this is proven by the churches draws out one man after another from the garrison of the that have established an orderly care for alms. - And certainly we enemy? If even a small number of members of the church are must confess here that the church often does not do enough in thus lured out of the church and become unfaithful to it, a breach in this respect. Some church members, however, really act in such has been made in it. Those who are thus won out of and by the way with regard to money that they are put to shame by church for the secret societies usually become the most respectable worldly men and members of secret societies. - In dangerous and successful recruiters of new defectors. With the view of the spiritual blessing we should be more willing to make assurance that they themselves have discovered nothing wrong at all sacrifices. - The sick, widows, orphans, and others in need of or dangerous in the secret societies, they at least make it easier help, if they are members of the congregation or only guests, for unfortified minds to follow them. This is how seducers should not need outside help. - But what do the defectors do by become seducers (2 Tim. 3,13.) despite the warnings of Matthew their alliance with the secret societies? - They also sin by 24, 4: "Watch out that no one seduces you! 2 Thess. 2, 3.: Let weakening the church instead of helping to bring about no one lead you astray in any way! Ephes. 5, 6.: Do not be improvement. - Whoever, of course, looks for more in the church, deceived with vain words! Rom. 16, 18.: By sweet words and which is itself poor, than help in real need, forgets that it is not a splendid speech they seduce innocent hearts. But as far as the bodily institution of sustenance. But the church, where God's secret societies have published details of their principles in word is on the plan, also proves by other and greater works of public writings, they all agree in this: whether Christian, Jew, or mercy - than those of the secret societies are - that it knows its Gentile, do only what is right, and you will be saved by works, calling and wants to fulfill it to the best of its ability. Are the virtue. This flies in the face of the word of God. It knows and institutions established from gifts mostly from poor communities teaches only of a becoming blessed - by grace - for Christ's sake themselves: Parochial schools, grammar schools, seminaries for - through faith alone. - When church members, especially teachers and preachers, hospices, homes for the deaf and Lutherans, go over to the secret societies, they deny the dumb, and orphanages 2c. not works of mercy? Do they not help fundamental truth of the Christian faith, even if they are ignorant above all spiritually? Does not the Church of the present provide and mistaken. And Satan would have no part in this, if he for those of the future by training capable teachers and brought thousands of former Christians to the confession: it preachers? The defectors from the church to the secret societies depends only on what we do, not on what we believe? If he abandon participation in these truly good works, and even brings and turns people from faith to works, from grace to merit, thereby they sin against the church, of which they judge so he has them in the nets and snares of destruction. For so say sharply precisely because they place the works of the secret the Word of God, and the Scripture cannot be broken:

societies so much higher. In truth, the very opposite is the case. What happens in the church in the way of these works is entirely voluntary. Not the slightest tax is imposed on it, and if a congregation or individual members refuse to take part in it, it is not imposed on them.

If they refuse to participate in such a work, they will neither be forced nor even excluded. No wonder that all members who are still "under the law," who are, as it were, under-age, withdraw from such services! In secret societies, however, all such things are regulated by law, and he who does not perform certain services is deprived of his rights and membership. From this it

Ephes. 2, 8-10: For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast: for we are His workmanship, created in Christ Jesus unto good works, whereunto God hath prepared us beforehand to walk. Ma 2c. 16, 16: He that believeth not shall be damned. If then we are God's workmanship, and have been prepared beforehand by God for good works, all glory in works is lost; for they are the works of God.

follows that the works of the church, which are entirely voluntary - without compulsion by law - are greater, even if, measured by monetary value, they appear to be smaller. Furthermore, Christians derive no immediate earthly advantage from church works, as do the members of secret societies, who, as it were, enjoy their benefits themselves. But it is certainly and undeniably true morality to do good without benefiting oneself. Of these only true

In the secret societies this doctrine is downright denied by its morals and tendencies. The spreading of this false doctrine is an attack on the truth and its defender, the church (1 Tim. 3,15.), thus a "storming" of it. -

The only ones who separate themselves from the moral principles, from the great tasks and works of the church are those who choose the secret societies as their home instead.  
(To be continued.)

(Submitted.)

### The synod in Monroe, Mich.

It will be dear to Lutheran readers to hear something in advance of the proceedings of the Northern District. We are "gloriously kept" according to the word of the apostle, and therefore we can cheerfully exclaim "rejoice with".

Our Synod was very numerous attended, even from remote Canada, and in spite of the harvest season, even from the congregational deputies few were absent. And how active was the participation of the latter in particular, so that a substantial part of God's blessing flowed to us precisely through their discussions.

The main subject was the rule for the interpretation of the Scriptures and the examination of Christian doctrine: "If any man have prophecy, let it be like faith. (Rom. 12:7) We learned then, and became firm in the conviction, that the holy Scriptures have so many clear, sunny passages, that even the common Christian can examine every doctrine and interpretation of a saying so far, that he is able to say whether it is false, if it contradicts these sayings, especially the passages where the Holy Spirit wants to teach us a doctrine of faith expressly, and not merely in passing. Yes, Luther's dear little catechism is almost everywhere sufficient as reigning. *fidei normata* (as a rule of faith drawn from Scripture). Admittedly, we have also been warned not to consider a teacher a heretic already when he has missed the point of a certain passage, but his interpretation is "nevertheless similar to the faith." We were also moved to give thanks to God that His Word is "the lamp unto our feet, and the light unto our paths," because this rule alone can always and perfectly be applied to it; for the Holy Spirit cannot contradict Himself.

When a congregation asked whether it was against the gospel for all to agree to tax themselves according to wealth, so that elected officials said, "This is how many dollars you must pay this year to carry the church burdens," if care was taken not to injure love in doing so - the answer was given: Yes, it is against the gospel (See 2 Cor. 8, 8. 9. Cap. 9, 6. 7. 10. Ap. Gesch. 4, 32. - 5:1-12.); for this resolution was just a paper string, because no church could make conscience-binding church laws. The duty to give was certainly there, but the "how much" had to be left to the conscience of the individual.

The decisions of the 5th Synodal Conference (of 1876) were confirmed.

The proposal of the Board of Supervisors in St. Louis to hire a new professor of theology, because otherwise the workload would overwhelm our General Presbyter, was accepted with joy, but our District does not want to know about his resignation from the Presidency.

God grant us many more synodal assemblies so richly blessed!

Johannes G. Walther.

## To the ecclesiastical chronicle.

### I. America.

The American Bible Society has collected in the past fiscal year \$543,579.55, the Holy Scriptures translated (and partly revised) into the Turkish, Azerbian, Japanese, Siamese and Dakota languages, 872,676 copies of the Holy Scriptures or parts of the Bible printed and 881,056 distributed. The parts of the Bible printed and 881,056 distributed, including 347 so-called blind Bibles with raised lettering. Zeitschr.

The General Synod has a clean president. According to the *Lutheran*, Dr. Stelling has had his child baptized by a Nestorian priest, has had church fellowship with the Mormons, and has already spoken of going over to the Congregationalists.

Rev. C. Chiniquy, who preaches against the Papacy among the French Canadians, writes from Montreal that since his new church was opened, 3000 Romans have come to hear the Word, that already 700 have publicly renounced the Papacy, and that after three weeks of preparatory instruction he has admitted 115 to the Lord's Supper.

At the General Assembly of the Presbyterians, one member proposed that only ungoaled wine be used at Holy Communion, since for many there was a great temptation to intemperance in the use of goaled wine. With impunity the cup containing wine could be called a "cup of devils." It was only agreed to leave the matter to each congregation. - Still the Presbyterians cannot come to a clarity on the question whether Papist baptism is to be recognized or not. The committee, which had to report on the matter, was not yet ready and asked for further time. - The Southern Assembly was not yet satisfied with the declaration on the resolutions passed at the time of the Civil War concerning the Southern "Brethren," and thus no agreement had been reached. - A supreme court has been established so that the various appeals from presbyteries and synods against decisions of these church bodies to the Assembly, as the highest authority, do not take up too much time. The Assembly shall consist of nine preachers and as many elders, six of whom shall be elected each year. These shall meet during the General Assembly to decide on all appeals and appeals. They shall not, however, judge appeals concerning changes in doctrine and worship, but only those which involve violations of the rule and order of the Church or different interpretations of the laws. Concerning the mission among the Germans, it was decided that the Presbyterian Church should work among the Germans with more zeal than before, and that in this work the peculiarities of the Germans should be taken into account (!) and that they should not be required to arrange their services in all respects in the same way as the English. German seminaries for preachers were recommended, also the foundation of a German newspaper.

Those Methodists who boast of having attained perfect holiness are beginning to form a party of their own. A preacher in Wilmington, Del., held two meetings, one for the common members, another for those who pretend to be, or desire to be, perfectly holy. Great displeasure arose over this, and he has now formed an independent congregation of 100 members, in which the fame of his own perfect holiness may resound undisturbed. G.

### II. foreign countries.

The Evangelical Lutheran Free Church in Saxony, as we see from the "Freikirche," held its first synodal meeting in the days from June 20 to 26 in the St. John's Church at Niederplanitz. The pastors Brunn, Hein, and Eikmeier were present,

Stallmann, Schneider, Willkomm, Kern, Lic. Stöckhardt and Ruhland, the teacher Zeile, the delegates of the congregations of Dresden, Wiesbaden-Frankfurt, Chemnitz, Frankenberg, Crimmitschau and Planitz and the members of the administrative council. Pastor Storm, cand. theol. Hamann from Leipzig and various members of the Saxon congregations were present as guests. The opening sermon was preached by our revered senior, Pastor Brunn, on Ps. 46, 5. 6. Ten meetings took place, each of which was introduced with a liturgical service. The subjects of discussion were 1) theses on the doctrine of justification in its relation to the current errors in the field of so-called evangelical theology and church, by Rev. Brunn, and 2) Theses on the right and task of our Evangelical Lutheran Free Church, by Rev. Ruhland. In addition, there was discussion about a visitation order, the establishment of our Latin school, the unification of the two papers: "Evang.-luth. Kirche und Misston" and "Ev.-lutherische Freikirche", as well as about the distribution of writings."

Duke George of Mecklenburg. In the last annual report of the support fund for the Protestant community in Russia, His Highness Duke Georg of Mecklenburg is commemorated in the following words: "For the first time, our annual report appears without the name of his esteemed patron, His Grand Ducal Highness Duke Georg of Mecklenburg-Strelitz, at its head. On June 20, 1876, the Lord above life and death called him away. Holding fast the dear Protestant faith as a precious and holy inheritance of his fathers, he was always ready during his twenty-five year stay in Russia to put his strength into the service of the Saviour. In February of the above-mentioned year he had celebrated his silver wedding anniversary in the happy family circle. Then, seemingly insignificant at first, but soon threatening danger, an ailment came upon him which began a severe struggle with his unimpaired strength and health, and ended at last in a beautiful death. As always in his high house, daily morning devotions, in which the Protestant chorale was not to be missing, were the introduction to his daily work until the end. When he felt his strength waning, he asked for Holy Communion, which he received with firm confidence in his faith. He blessed his own, commending them to the grace of his Lord and Saviour. The last word he spoke was: "Lord, to Thee do I live, to Thee do I die," and when the pastor, kneeling with the mourners at his deathbed, prayed: "The Lord keep Thy going out and Thy coming in," he breathed his last sigh under these words. The Benefit Fund loses in him its patron, which office he administered from the foundation of the same in 1859, the Evangelical Church a faithful son, whose memory will always be honored by us. "Hold what you have, that no one may steal your crown," was the text of the funeral sermon preached to him."

(Meckl. Kirchen- und Zeitblatt.)

Osnabrück. The appointment of a Reformed secular councilor in the Lutheran State Consistory of Osnabrück has caused much unrest, because one saw in it the beginning of making the Lutheran church authorities into mixed ones and leading them over into the Old Prussian Union. However, in response to the counter-proposal of the State Consistory, the Minister of Culture replied that he would withdraw the appointment.

N. Ztb.

Hebrew New Testament. Prof. Delitzsch translated the New Testament from Greek into Hebrew. Publication was delayed because no bookseller dared to pay the production costs. Now the British and Foreign Bible Society has taken over the publishing. Since Prof. Delitzsch has done the work free of charge, and the Bible Society never exceeds the cost of production, a tastefully bound copy can be had for 50 pfennigs (c. 25 Cts.).

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The pope has elevated 24 existing bishoprics to archdioceses and established 130 new bishoprics, including 30 in the United States. This is what the Roman papers call "paternal care".

One of the good, meritorious works of the popes. Several political papers bring the following news: "From Echternach, Luxembourg, is reported on May 29 (1877): 'The fabulous Spring Procession has been exceptionally well attended this year. For the first time the usual chant has been performed to a new and more effective tune. For every three steps forward, two steps back are jumped, and up to now a song was sung to the well-known folk melody: "Abrah'm had seven sons, sieben Söhne hatt' Abrah'm u. s. w.". This time the music intoned the melody: "One, two, three, past the bank, etc.", which was changed as follows and sung with great vehemence: "One, two, three, Kyrie Elei, for the holy father and for Marci, back one, two." The new melody, which fits admirably to the dance, was much enjoyed by the younger pilgrims in particular, and should be adopted in the future and exert a new attraction to the rare spectacle." - Aren't these quite good, meritorious works, dear reader?

A. Ch. B.

Papist blasphemy. In Rome a picture is now being sold which depicts Pius IX with a cane in his hand as "*Ecce Homo*" (Behold, what a man! John 19:5.), together with a poem which declares that the Vatican has become Golgotha, where the Vicar of Christ suffers just as much, even more than Christ himself.

In Bremen there were previously two orphanages, one for Lutheran and one for Reformed children. This confessional difference has now been abolished by a recent decision, and all boys are assigned to the Lutheran preacher, but the girls to the Reformed one. For the boys, however, this is no advantage, since the preacher who calls himself Lutheran, like the reformed one, is a rationalist.

In Bremen, the Protestant preacher Manchot married the Japanese envoy, a pagan, to a Christian woman. The wedding took place in the church dedicated to Rembertus, a zealous pagan convert. And Pastor Manchot expressed his particular joy that the doors of the Remberti Church had opened for this rare celebration, for which the Prussian national church had no room.

School system in Germany. According to the new school law in the Grand Duchy of Hesse, the political community must also provide and pay for Jewish religious instruction. "And if Turks settle there, the political community must also provide Turkish religious instruction." - The "Hessische Schulbote" (Hessian School Messenger), in No. 5, publishes an article describing the present emergency, in which the following sentences can be read: "A cry of distress is going out through the world of teachers. From all parts of our narrow and wider fatherland, the complaints about the increasing lack of discipline of our school youth are increasing. Disobedience, rebelliousness, rebelliousness against the teachers are increasing in a very alarming manner. At the same time, a sensitivity on the part of the children as well as the parents against any punishment, even against the most just reprimand, is noticeable, such as was not known in former times." - In Baden the introduction of the mixed school costs a lot of money. There is also no lack of difficulties and annoyance. The employment of Jewish teachers in such schools does not go as easily as one had imagined, even in such communities as have hitherto acted quite liberally. The liberal "Oberrheinische Lehrerzeitung" (Upper Rhine Teachers' Newspaper), which is published in Baden, already makes the following confession: "We teachers have long longed to get away from the supervision of the church, or rather of its servants;

But now we have come out of the frying pan into the fire. ... You may say what you will, but this much is certain, that the clergyman is the most natural ally of the school, and as such has been for the teacher, as the latter has been for him, a support in the face of narrow-minded and selfish narrowness." In Bavaria the mixed school is for the present introduced in some of the larger towns. However, the number of teachers who are in favor of the general introduction of this school is increasing. As is well known, only a few years ago a large meeting of teachers, which took place in Fürth, unanimously expressed its conviction that the local school supervision of the pastors was not only superfluous, but also obstructive and therefore harmful. - The situation with the Protestant schools in Austria is dire. Of the 52 that belong to the Viennese superintendency, 38 have already become non-denominational. Among the 8 country schools that have remained denominational are the three in the poor mountain community of Mitterbach in Lower Austria. Of the Protestant teachers in Upper Austria, 6 are educated in the institution at Beuggen and 1 in Lichtenstein (Württemberg). - In Carinthia almost all the Protestant schools have been converted into public, i.e., non-denominational ones. [Freim.

Love and mercy to His poor brethren according to the flesh. The main thing is that the Jews realize that the one who talks to them about such important things is an *oheb thols* (lover of the crucified) and an *oheb jisrael* (lover of Israel). Yes, the main thing is and remains the preaching of the gospel. That alone melts hearts and brings about success. A missionary to the Jews can be equipped with all kinds of Hebrew and Talmudic knowledge and yet, in spite of all this, if he lacks this one great main thing, work in vain; and conversely, it has often been the case that a simple burgher or peasant who does not understand a word of Hebrew, but who possesses this one great main thing, has been given the grace to help a Jewish soul to conversion.

In this view we are also greatly strengthened by the example of the holy apostles. Just read carefully all their sermons to Israel, as they are preserved for us in the book of Acts. Nowhere do we find learned disputations with the Jews, but everywhere only the simple preaching of the Gospel of Christ, crucified for our sins and risen for our righteousness, everywhere the shocking and at the same time wonderfully comforting testimony of sin and God's wrath against sin on the one hand, and of God's grace in Christ on the other. This has happened as an example to us. Therefore, beloved friends of the mission, all of you who love the Lord Jesus and are filled

### How and what can we talk to the Jews?

With the "Evangelisch-luther. Friedensboten aus Elsaß-Lothringen" (Messenger of Peace from Alsace-Lorraine), a supplement is published with the following title: "Awakening Voices for the Revival and Promotion of the Love of Mission among the Jews. In the first number of this supplement of this year there is a good answer to the above question. From it we share some things that may come to the attention of those who come into contact with Jews here, which is not so rare, especially in the larger cities. - Thus writes an experienced missionary to the Jews:

"There is a widespread opinion that only those people can talk with the Jews about the way of salvation who have a thorough knowledge of the Hebrew language and the extensive Jewish religious books and are thus able to debate with them quite effectively. But this is quite an erroneous view. It is true that such knowledge is not to be despised and held in low esteem; indeed, to him who possesses it, it can become a powerful aid in the exercise of the missionary calling to Israel, for the Jews, even if they no longer understand the Hebrew language at all, as is now the case with most of them, nevertheless take a special delight in it, and when they hear words of the Old Testament or their other Hebrew writings from the mouths of Christians, this often fills them with great joy; indeed, they usually take confidence in such people, and are glad to let them speak to them. For this reason the missionaries to the Jews, who often have to talk with rabbis and other learned Jews, and then sometimes cannot avoid disputing, must acquire as much Hebrew and Talmudic knowledge as possible. But the opinion that such knowledge, that disputing is the main thing, and that without it one cannot carry out the missionary calling to Israel, is quite wrong. The main thing that matters most in our conversation with the Jews is that we should be able to testify to them from the deepest experience of our hearts that we have become blessed out of remote sins through faith in the Lord Jesus, who as the Lamb of God bore the sins of the world, and that now His mercy, through which we have been granted indescribable peace, impels us to save ourselves also in our own sins."

### Historical.

I. From the History of the Reformation in Brunswick. In the 10th issue of the previous year, the first testimony was given that the monk Gottschalk Kruse had once testified in Brunswick about the pure doctrine of the Gospel. From his time, according to a chronicle, the following is told in the "Braunschweiger Volksblatt":  
The second preacher at the Magni Church, Joh. Grove, who stood there in the winter from 1526 to 1527, was a great admirer of the pagan scholars Aristotle and Plato; he also praised them to the people on Sundays as the true saviors. But the congregation had heard enough of this; they desired better fare and told him so. This seemed to bear fruit. Next Sunday, it was the first Easter day in 1527, he began his sermon with the words: "This is the day the Lord has made, let us rejoice and be glad in it! That started well! But all at once the gentlemen Aristotle and Plato appeared on the scene again. A cobbler, Hans Becker was his name, who was sitting under the tower, whispered in the ear of his neighbour Pflaumbaum: "Come, help me to pull the watchman's bell, we want to drive out Aristotle!" Both pulled at the top of their lungs. The sound of the bell made the congregation suspicious and restless, the preacher so confused that

the Aristotle faltered on his tongue and he hurriedly sought the church door and did not let himself be seen in the church again. But even this was later revoked by him. After each recantation, the poor blinded man began to slander, lie, revile, and "Certainly a bad Easter devotion!" remarks the Chronicle. blaspheme the brothers and fathers who were rebuking him in

II. Evil Time. In Bohemia, in 1624, an instruction was issued against the Protestants "for the glory of God and for the salvation of our subjects," in which it is stated: § 1. Whoever does not agree with the imperial majesty in religion is forbidden all trade and crafts. - 7. whoever eats meat on fast days without archiepiscopal permission must pay ten florins (NB. also the Protestants). - 11. no non-Catholic may make a will; if he does so, it is invalid. - 12. no young man, whether he has parents or is an orphan, shall be admitted to any art or craft unless he has first been instructed in the catholic religion. - § 15. The poor in the hospitals who have not become Catholics by All Saints' Day of this year must be dismissed, and then only Catholics may be admitted. - Wasn't that an evil time? Have you, dear reader, ever thanked God that you live here in a land of religious freedom, where the Antichrist cannot persecute you? W. [Walther]

Christian love and exhorting him to repentance, and he did this orally and by letter until recently, making terrible abuse of the name and word of God. Especially against the officers of the Synod, who have been proved to be guilty of nothing against him, his blasphemous spirit foams forth noisily infernal venom and gall. Many of his recent letters to synod members are full of unjust judgments, unkind judgments, hateful condemnations and diabolical curses. In addition, he stirs up and agitates in our congregations, seeks to cause divisions in them and to force his way into the preaching ministry, and interferes with the pastors' ministry. Since it is irrefutable from all this that Mr. Koehler is a deeply fallen man, deluded and bewitched by the devil, and he does not want to repent; since it is also to be feared that he will do even more harm in our congregations than has already been done by him, and since this is the only work of love that the Synod still knows how to show him in its great sorrow over his grave case, we hereby issue a public warning against him.

Although Mr. Köhler had announced his resignation from the Synod some time ago in a declaration sent to Praeses Wunder, he nevertheless came to the Synod this year with a petition in which he demanded to see his matter investigated again by the Synod. The synod, of course, rejected the petition because he was no longer a member of the synod, but appointed a committee to present to the synod what had already been negotiated with him and how, since according to God's word everything should be done honestly and properly not only before God but also before men. The appointed committee looked through a large number of letters and other documents concerning the matter, especially the minutes, which were taken in June of last year in Quincy, Ill, and certified by Mr. Koehler himself as a correct account of the negotiations held with him, and made a report to the Synod, from which the essentials are given above.

God grant that by grace the poor man may enter into himself and repent sincerely!

In the name and on behalf of the Illinois District Synod Troy, Ill, July 17, 1877. C. S. Kleppisch,

d. Z. Secretary.

Warning.

Mr. R. Koehler, formerly a pastor, had some years ago in Union Hill, Kankakee Co, Ill, embittered his congregation to the utmost by breaking his word. As a result, about two years ago, at a Synodical District Pastoral Conference held in Chicago, he was advised to resign his position at his church and wait patiently for another calling. When he returned home at that time, he declared that he had been at a Costniher Concilium, and had not been heard. On behalf of the conference, Pastor E. Riedel travelled after him in order to be present at the resignation and possibly to advise the congregation. However, Mr. Köhler finally confessed his wrongdoing to the congregation, asked them for forgiveness and resigned from office. Mr. Wunder now made every effort to get him an office again, but all doors were closed to him. He then accused his successor, Pastor A. Schüßler, of being a liar, which accusation turned out to be a falsehood in an investigation conducted by Presidents Wunder and Francke, and Mr. Köhler tearfully gave Pastor Schüßler a declaration of honor. Mr. Köhler later retracted this declaration of honor. He also later retracted the confession of sin made before his congregation. Even before these incidents, many an investigation had been made into Mr. Köhler's matter, and although he repented and made amends five times, he repeatedly declared that he had been forced to do so and had not been heard, and retracted his confession of repentance. Last year, when the Illinois District Synod was assembled at Quincy, Ill, three evenings were spent in dealing with him on the part of the pastors of the district in all patience and Christian love, and he was exhorted to repentance in the most moving and emphatic words by many brethren. At the end of the proceedings the following questions were put to him: 1. Do you admit that the brethren, especially Pastors Francke, Wunder, and Wagner, have acted upon you as Christians should? 2) Do you admit that all your terrible judgments about these brothers were totally unjust? (3) Do you admit, when you examine yourself according to God's word, that you could not possibly have been a true Christian and stand in grace under the time in which you lived in such bitterness? To all these questions he answered in the affirmative. He confessed that he saw that he, not the brethren, had been ungodly.

Inaugurations.

On behalf of the Presidium, the undersigned introduced Pastor M. Halboth into his new office on the 3rd Sunday a. Tr. Tr. into his new office.

G. Rosenwinkel.

By order of the Reverend Presidency, Rev. H. Michels was installed in his new office by the undersigned, with the assistance of Rev. M. Mary's.

Address r ,1isv. 8. Llickcls,

Bocuk dreck, PrankU" 6o., L4o.

On July 14, Rev. H. Fischer was installed in his congregation at Maple Works, Clark Co., Wisconsin, by the undersigned, assisted by the Rev. I. Friedrich.

Address: Rcv. 8.1'iockcr,

Hlnpls Works, 61ark 6o., Wis.

The Rev. W. Steinrauf was installed in his new office in the congregation at Stringtown on the 9th Sunday after Trinity. C. Cousin.

Address: licv. W. Ltcinrauk,

Ltrill^tovn, Oolo 6o., Hlo.

Ordination and Introduction.

By order of the Reverend Presidency, Mr. Candidate M. Citizen was ordained and installed in office on the 5th Sunday after Trin. in the parish at Sterling, Nebraska.

F. W. John.

Address r Rsv. Li. Lucifer,

LterlivZ, 3oknson 6o., Aebr.





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### Church dedications.

On the 7th Sunday in Tr., the small St. Paul's Lutheran congregation at Owl Creek in Woodson County, Kansas, dedicated their newly built little church, a nice frame building 36 feet long by 24 feet wide, to the service of the Triune God. The undersigned preached the dedicatory sermon.

F. Karth.

On the 7th Sunday after Trinity, the Lutheran congregation of Immanuel at Pleasant Valley, Mower County, Minn. consecrated their newly built church to the service of the Triune God, with praise and thanksgiving to God, who, after we had been driven from place to place for a long time, finally helped us to this church quickly, contrary to expectations. - At the same time the dedication of the graveyard took place. - The pastors Stölpnagel and Johl preached. L. v. S ch enck.

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### Mission Festivals.

On the occasion of the Iowa Pastoral Conference held in the congregation of Rev. Herrmann at State Centre, Iowa, a mission feast was celebrated on Sunday, July 15, in the afternoon. The festival sermon was preached by Rev. Brammer, Rev. Bensen gave a missionary lecture. The Collecte was \$22.00, of which \$5.00 was designated for a college student, the balance for the Fort Dodge Mission.

C. Franke.

On the 7th Sunday after Tr. the congregations of Pastors A. E. Winter, L. Claus and those of the undersigned celebrated their third mission festival. Prof. F. A. Schmidt preached on heathen mission, Pastor Winter on inner mission, Pastor Zahn gave a lecture on mission history in Low German. The price was \$48.00.

RerdSbmgh, Wis.

A. Rohrlack.

On June 24, a mission feast was celebrated in MartinSVillr, New York. This was organized by St. Paul's parish in Martinsville at the suggestion of the Pastoral Conference. On the morning of the feast day, guests from all the surrounding communities, St. John'sburg, Bergholz, Cambria, Lockport, Wolcottsville, and Wolcottsburg, hurried to the church in large crowds, those from Buffalo in an extra train of 10 almost overcrowded cars. In the main service Rev. Gross provided the altar service and Rev. Grossberger preached the festival sermon. In the afternoon, Pastor Gross preached. Pastor Zucker gave a long talk about the heathens in Tamulenland, among whom he had worked for six years. He was followed by Pastors Weinbach and Krafft in shorter speeches. The Collecte yielded the sum of \$147.23, of which \$50.00 was designated for the Indian Mission, \$50.00 for the Inner Mission, and the remainder for the Hermannsburg Misfion.

G.

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### Conferenz - Ads.

Central-Illinois Conference, August 23rd to 28th, at Peoria, Ill. Timely registration is kindly requested.

F. Lindemann.

The Baltimore Districts Conference will meet, s. G. w., on Tuesday, August 14, at the house of Rev. Frincke, in Baltimore. Timely registration is desired. H. Wal,ler.

The Nebraska DistrictS Pastoral Conference will hold, s. G. w., its meetings this year from Aug. 29 to Sept. 1 at the church of the Rev. G. Bürger at Williamspol t, Hamilton Co., Nebr. Those brethren who have to use the Union Pacific railroad will be met at the Lone Tree station Aug. 28. E. I. Frese.

The general pastoral conference of Minnesota will meet, s. G. w., from the 21st to the 25th of September, at the church of the Rev. Bender, in Red Wing. Subject of the proceedings: Continuation of the Theses on the Certainty of the State of Grace.

Anyone wishing to attend is asked to report to the Vaswr loci in good time. Ahner.

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#### Receipts to the Middle District treasury: (Closing.)

For the Emigrant Mission in New Yorkr From Past. RrichardtS congregation in Avilla \$1.73. Past. HiebeiS congregation in Defiance County 3.33. Past. Jor' congregation in LoganSport 7.00. Past. Hüge'S congregation in Bremen 1.68. Past. Schlesselmann's church in Monticello 2.00. N. N. by Past. Weyel 1.00. Wittwe Reiß in Past. Brakhage'S congregation 5.00. WeddingS-Lollecte by Teacher Hafner at H. Meyer 7.77. By Past. Zagel's congregation at Fort Wayne 10.00. Past. NützelS congregation at Columbus 2.85.

For poor students in Fort Wayner From Past. Fritze'S congregation in Adams County for Bruno Potzger \$10.00. From same for Brunnian scholars 15.00. From Past. Sieger's congregation in Huntington 7.75. Past. Cämmerr's school children 3.25. From the Women's Association in Lafayette for Zagel 15.00. Past. Weyrls Dreieimgkeits-Grmeinde for H. Rohlfing 5.50. By Past. Rosenwinkel in Mishawaka, for Brunnische Zöglinge 8.00. By Past. Zucker's congregation at Defiance 6.35. Past. Bode'S congregation at Fort Wayne 6.15. Past. Jäbker's congregation in Adams County 50.00. Misfionsfestcollecte in Krndallville 20.50. From Past. Flirschmann's congregation there 8.83. Past. Seitz's



Parish in Avilla 1.36. From the women's association there 8.00. Wedding collection at A. Fischer by teacher Hafner 8.15. From Past. Weyels Dreieinigkeits - Gemeinde in Darmstadt 10.10. Dessen Petri-Gemeinde 2.40. Past CämmererS Gemeinde near Decatur 7.00. Hrn. Schlemmers daselbst 5.35. Past. Kunz's congregation at Julietta for Horst 7.50. Past. Steinbach's congregation at Fairfield 10.37. By Rev. Schoeneberg in Lafayette 10.00. By Past. Merz's congregation at Brownstown 7.40.

To the seminary household in Addison: from Past. Schwan's congregation in Cleveland P52.41. F. Scheiderer in Neu-Dettelsau 1.00. -To the college household in Fort Wayne: from Past. Dulitz's Pauli congregation at Hanover P3.60. Past. Nie- mann's congregation in Cleveland 63.45.

To the seminary - household in St. Louis: from Rev. Niemann's congregation in Cleveland O71.70.

To the seminary household in Springfield: Don Past. Schwan's congregation in Cleveland O52.41. Past. Maak's Gemeinde in Sugar Grove 8.70.

For the hospital in St. Louis: From Past. Kunz' parish in Julietta P7.50.

For the Heathen Mission: From Past. DiemerS congregation in Elkhart H1.00. Past. SchönebrgS congreg. in Lafayette 11.00. Miss Anna Neide! in Cincinnati I.M. Miss Elisabeth Nridel there 1.00. Past. Rupprcht's congregation in North Dover 1.00. Rev. Denningcr's parish at Mount Hope 3.50. F. Hetnberg at La Porte 1.00.

For the Hermannsburg Mission: From Past. Crämer's congregation at Zanzville O22.25.. Past ZagelS congregation at Fort Wayne 10.00.

For inner mission: From F. Scheiderer in Neu- Drttelsau P1.00. Past. Zschoches congregation in Marion Township 6.00.

To the treasury for sick pastors and teachers: by Rev. Dulitz by Wittwe B. and son H2.00, by D. 1.00. by Mrs. C. Wyneken in Cincinnati H2.00. B. L. in Valparaiso 1.50. I. Hafendörfr in Evansville 5.00. Marie Lilienkamp there 2.00. Mrs. Brennecke there 50 Cts. Past. SeuelS congregation at Indianapolis 21.31. Annual surplus and jubilee collect of congregation at and near Cleveland 71.06.

For poor students in St. Louis: From Katharina Bcttenbroke in Seymour H5.00. Past. Fischer's congregation there for S. Jüngel 11.00.

For poor seminarians in Addison: from Past. Steindach's congregation in Fairfield P7.50. Past. Weyels Dreieinig- keits-Gemeindr 11.25. Dessen Prtri-Gemeinde 3.05. Hochzeits- collecte bei I, Brück durch Lehrer Hafner 15.11. Für Baumgart: von H. Benter in Dudleytown 5.00, Wittwe Sündermann daselbst 2.00, I. Eggemann daselbst 2.00.

For poor students tn Springfield: Don Past. Wendt's congregation in Waymansville 4.A). Don to an unnamed person in Dudleytown 1.00. Past. Mohr's parish in Jnalrfield 7.00.

For the deaf and dumb institution Don Pastor Jor' Gem. in Logansport -P10.00. From Past. Dulitz' Gem. in Napoleon 6..50; whose Gem. in Lunenburg 6.50; whose Gem. in Fiat Rock 2.00. Wedding Collecte at I. Reuter's in Pomeroy, 4.37. From Rev. Denntngers Gem. in Mt. Hype 3.75. G. Rupprecht's in Neu-DetteiSau 50 Cts. Rev. HieberS Gem. in Defiance Co. 2.50.

For the orphanage in DeS PereS: Don A. S. tnLafayette H2.00. Marie Rosenfelder in Cincinnati 1.00; N. N. das. 1.00. I. Dönges tu Evansville 2.00. G. Bente sen. in Euclid 5.00. Emilie Schlenskrr in Darmstadt 1.00. Women's Club in Evansville 6.00.

For the orphanage in Boston: FromPastor NützelS Gem. in Columbus H14.00. Past. Schleffrilmann's Gem. in Reynolds 8.00. G. Bente Sr. in Euclid 5.00. Hochzettscoll. at I. Wittmann's in New Boston, 5.35; from some parishioners that. 6.35.

For the orphanage in Addison: Thank offering from Mrs. E. K. in Marion Township H2.00. M. Grimm tn Bremen 1.00. By Past. Rosenwinkel 4.00.

To the Widows' and Orphans' Cafe: From Rev. ReichartS Gem. in Avilla H1.75; from himself 2.00. Teacher Messcrli in Lafayette 2.00. Teacher Nies in Kendallville 2.00. Rev. Querl tn Toledo 4800. past. Wunderlich tn Tolleston 3.00. Thank offering from Past. Nosenwinkel's wife 2.00. Rev. Stub- natzy'S congreg. in Fort Wayne 37.61; Dr. Sihler's congreg. there 35.84. Wedding coll. at E. Muntzinger's, by Rev. Grüber, 3.75. Rev. GruberS St. Thomasegemeinbe 2.84; whose Gem. in Van Wert 1.35; whose St. John's parish 2.53. Rev. Knief's Gem. in Neu-Dettelsau 8.95; A. Vcllrath, Sr. the. 50 Cts. Past. Bip- puS in Evansville 1.00; Mrs. Alms das. 2.00. Wittwe K. in Trorre Haute 3.00. Rev. Schwan's congreg. in Cleveland 40.00. F. Scheiderer in Nm-Dettelsau 1.00. Rev. Zucker's congregation in Defiance 12.00.

For the community tn Lawrencebnrg: From Past. Böse's Gem. a. d. South Ridge P5.00. Past. SallmannS Gem. in Newburgh 7.12. Members of Rev. Stubnaßy's Gem. tn Fort Wayne 10.00. Rev. Fischer's Gem. tn Seymour 7.00. George Scheiderer in New DettleSau 50 Cts.; I. P. Brunhold das. 50 Cts.

For Past. MeyerS Gemeinde tu Cedarburgh?: By members of the congregation of Past. Stubnatzy's at Ft. Wavne H21.65. Past. ZagelS GeM. at Fort Wayne 9.47. Rev. läbker's Gem. in Adams Co...10.00. Rev. Steinbach's comm. in Fairfield 9.60.

For the needyLuthrans inDacotah: By Rev. Rosenwinkel 8.00. By Rev. Jor' congregation at Logansport 20.00. Rev. Schmidt's congregation in Liverpool 5.50. Pastor ZagelS congregation near Fort Wayne 22.00. Pastor Bodr's congregation 8.44.

For Pastor Doescher: From Past. Jor'Gem. tn LoganS- poit G25.00. Pastor Niethammer in La Porte 2.00. Wittwe Groß 1.00.

For the community in Olive Township, yes: Don Mr. Wegner in Lafayette P1.00.

For the community in Topeka, Ks: From Mr. Wegner tn Lafayette P1.00.

For the new organ in the college at Ft. Wayner From Past. Jor' Parish in LoganSport \$7.50.

For Pastors Rufs and Jske and Teacher Hopf, equal parts: By the congregation at Reynolds \$5.00. Past. Horst 3.00. By Teacher Zitzlaff in Glencoe 2.25. By Rev. F. Lehman" 2.00. Collecte at H. Wolf's and 11.40. From N. N. in Cincinnati 1.00. I. Schuh there 75 cents. Past. Caroline Bartling's wedding in Addison 13.10. By Past. Dear Pentecostal Wyneken there 3.00. I. Welcher, Euclid 3.00. Gem. in Newburgh 12.00. trolrrtr sr. Parish in Winc Hill 8.50. By Teacher GarbisL 2.00. By Past. Past..Weyel 3.00. From Terrehaute 7.00. From Pomeroy parish 6.25. A.Deyer in Des PlaineS, Collecte at C. Wille'S and M. SeegrS wedding Schwegler, La Porte 3.00. V. Bätz there 50 Cts. Mrs. Jormöhlen 2.00. 15.16. By Past. Dörmann: of sr. Gem. at Yorkville \$4.34. and by sr. Gem.

To the above three and Pastor MultanowSky, in equal shares: Byat Morris 2.24. By W. Märten of Past. Wangerin- Gem. at Altamont 3.80. Pastor Rupprecht in North Dover \$3.10. and \$3.70. By Rev. Wünsch 2.00. By Rev. Hiebrr, communionScoll. sr. Gem. at

For Pastors Rufs and Jske, equal parts: By Rev. Saupert in EvanSvilleMatterson 4.94. (Summa \$65.83.)

\$7.00. By Past. Schmidt in Liverpool 5.00. By Wittwe Wenkheimer in For the synod building fund: From Past. SuccopS Gem. in Chicago Massillon 2.00. Teacher Conzelmann 2.00. By Past. Schmidt at \$24.50. Pastor LehmannS Gem. there 3.00. (Summa \$27.50.)

Liverpool 1.25. By Past Seitz at Columbia City 2.00. For the inner mission: By G. Brauns in Trete half of the Toll, at the

For Rev. Jske: By Rev. Maak's church at Sugar Grove \$5.50. mission feast that. \$44.21.

Women's club at Toledo 10.00. N. N. that. 5.00. N. N. there 1.00. By On the Synodal Hcidenmission: By G. Brauns in Trete half of the Past. Knies 8.55. By the same 50 Cts. By an unnamed person 50 Cts. Collecte at the Missionsfeste there \$44.22. By H. LührS in Addison 1.00.

Past. Stetnbach 4.00. Parish in Farmrr'S Netreat 10.00. Parish in Julietta For poor students in Springfield: from the Addison congregation for 5.00. Past. Reichmann's Parish 3.00. Two members from Lafayette 2.50. student F. Duerer \$15.00. By Past. Duborg from sr. Cong. in Whiting for

For Teacher Hopf: From an Unnamed 50 CentS. Congregation at student Sondhaus 4.00.

Julietta \$5.00. Congregation at Farmrr'S Retreat 7.00. Past. Diemer For poor c o l l e g c s c h ü l e r in Fort Wayne: Through Past. Bartling 1.00. Past. Steinbach 2.00. Past. Reichmann's congregation 3.00. Two in Chicago from F. Albrecht \$10.00 and from the Frtuenvereine 5.00 for

members in Lafayette 2.00. Teacher Loßner 1.00. M. Albrecht. By Rev. Bartling das. from the Fraurn Vcrelnr 5.00 and from the Jungfraun-Veretne 10.00 for Th. Kohn. By Rev. Döring in Glencoe for Brunnsche Zöglinge 1.00. By Pastor Engelbrbcht in Chicago for L. Bendin of the Frauenvereine 5.00 and of the Jungfrauen-Verein das.

For Pastor Rufs: From Pastor Reichmann's Gem. \$2.50. Wittwe 5.00. By Past. Succop the. for Otte from the JungglingS-Vrreine 5.00. By Rauch in LoganSport 2.00. Teacher Nolting 1.00. N. N. in Akron 1.00. By Past. Hiebrr from sr. Gem. at Mattson for poor pupils 4.73. (Summa Pastor Merz 25 CtS. By Mrs. B. in LoganSport 1.00. By Rev. \$51.73.)

Schoeneberg 7.00. To an undisclosed person 50 Cts.

Correction.

In my last receipt read under the heading "Synodalkasse" instead of: For poorSeminarists inAddison: By Cassirer Simon for W. Spuhler \$3.00 and I. Wißbrck 2.00. By F. Fathauer in Eagle Lake for F. Gose 1.00. By Past. Succop in Lbicago from the Virgins' Association for A. Beeskow 10.00. By Past. Langr das. from his. Gemeinde for W. Werke 30.00. From an "acquaintance" for A. Ka'ppel 10.00. From the Gem. in Addison for C. Appel 15.00. (Summa \$71.00.)

For the organ in the seminary at Addison: By Cassirer Eißfeldt in Milwaukee, WiSc. \$6.00.

For Pastor Brunn's institution in Steeden: By Rev. Hirber from his parish at Matteson \$5.52, and from his branch 2.85.

For the Emigrantcn Mkssion in New York: From Mr.. LübrS in Addison \$1.00.

For the widow's fund: From teachers Fathauer \$4.00, Garbisch 3.00, Mack 5.00. Half of the eoll. at the Or- grl consecration in Rodrnberg 11.80. From Ch. Heidrmann in Addison for Wittwe Nickel in Iron Mountain, Mo., 1.00. (Summa \$24.80.)

For Rev. L. Hirschmann: By Rev. H. Sieving in Ottawa 1.00. By Past. Engelbrbcht in Chicago: from Wittwe Pabst 1.00, from sr. Congregation 5.00. From the congregation in Srbewaina 3.15. By Rev. Hahn 2.50. 5.00. By Rev. Lange das. from his congregation 11.97. By Past. Bartling Past. A. G.'Döhler 50 EtS. By Past. Wuggazer on A. FrcibergS wedding there from his parish. Gem. 20.28. By Past. Succop this: Coll. of his collected 8.15. By Past. Halboth and teacher Kanke 9.00. Past. I. Fackler congregation. Gemeinde 30.10, from some members of his Gem. 7.56.

in Lyons 3.00. Past. A. Bpäler at Cole Camp 5.00. From the comm. at By Past. Wagner there, of his congregation 36.00. Gem. 36.00. by the HillSdale 3.70. From Past. Schieferdecker 1.00. Past. Speckhard 1.50. congregation in Addison 10.00. by H. Gehrke iu, Arlington HeightS 1.00.

From G. Lämmermann in Baltimore 1.50. From L. Schmidt in Toledo by Past. Norden in Hincklry 4.16. By Rev. Achenbach in Venedy from his 1.00. From Kassirer Bartling 69.60. From Teacher Schmalzriedt 2.00. some members in his congregation 11.00. By Rev. Wünsch from his 1.00. From the congregation in Saginaw 22.00. Collecte on WinklcrS golden congregation in Dwight 5.00. Gemeinde in Dwight 5.00. By Rev. L. Frsr wedding 4.50. From Conr. Seidel Sr. 4.00. C. Bieth 1.00. Congregation in Effingham: from the Gem. 6.54, from the Concordia Verein 4.17. By Past. H. F. Grupe's 6.00. By Kassirer Roschke 86.00. By Past. Ernst Rev. Pohl from his. Gem. in Palatine 2.50. (Summa \$157.28.)

5.30. By an unnamed person from Indianapolis 75 CtS. From Past. Fick For Rev. I. F. Doescher: From Chicago: by Rev. Lange of his in Boston 1.00. By Past. Kugele from I. Niehl 1.00. From I. Nolte 50 CtS. congregation \$2.40, by Rev. Bartling from his congregation 4.07, by Rev. Succop of his congregation 6.02, by some members of the same 1.52, 1.00. parish Past. Hörncke'S 4.20. Past. Hörnicke 1.00. By Past. TönjeS by Rev. Engelbrecht from his congregation Gemeinde 5.00, by Past. by Kreisler 3.00. By Eckhoff 2.00. Unnamed 5.00. Unnamed 1.00. By Wagner from his parish Gem. 8.A). By the congregation at Addison 2.00.

Kassirer Bartling 10.50 and 1.00. by H. Gehrke at Arlington HeightS 1.00. by Past. Norden tn Htnkley 84

For Pastor Rufs: By Kassirer Bartling 15.00. From the congregation in Cts. By Past. Wünsch from his congreg. in Dwight 1.00. By Rev. L. Freie Waldenburg 10.00. By Kassirer Bartling I l. t. l. O. By Kassirer Roschke in Effingham from sr. Gem. 1.31 and by the Concordia Association 83 2.50. Kassirer Birkner 46.75. Kassirer Bartling 10.50. Kassirer Eißfeldt Cts. By Rev. Pohl from sr. Parish in Palatine 50 Cts. (Summa \$34.40.)

30.26. Don the congregation in Amelith 5.00.

For Pastor JSker By Kassirer Bartling 15.00. By Mrs. R. Emmert 1.00. Arlington HeightS 1.00.

Teacher Walt 1.00. By Kassirer Bartling 18.00. By the congreg. in For needy people in Dakotar By Past. SchüßlcrS Gem. tn Union Hill Richville 5.81. By Pastor Bernthal 1.00. G. Anweiler Sr. 5.00. \$6.40. Gem. in Addison 5.00. By W. Märten from Rev. Wangrins Gem.

Congregation Past. HLgli's 6.00. By Kassirer Roschke 19.00 (for Jske in Altamont 7.00. By Rev. Lindemaun of his. Congregation in Champaign and Ruff) and 13.50 for Rev. Jske. By Mrs. Bicking in Monroe 1.00. By 6.39. By Rev. Bruegmann from his congregation in Rodenberg 5.76. By Kassirer Bartling 10.50 and 2.67. By the Gem. in Lake Ridge 2.55. By H. Past. Wagner in Chicago from his congregation in Chicago 26.00.

Schmidt in Tecumseh 2.00. By Kassirer C. Eißfeldt 24.16. Congregation 26.00. By Rev. Hieher of his congregation at Matteson 5.00. Congregation at Matteson 5.00. (Summa \$61.55.)

For teacher Hopf: By Kassirer Bartling 8.00. By teacher Wal" 2.00. By 5.00. Congregation in Freeport, Ill: From the congregation in Brmrthal 1.00. By Kassirer Roschke 5.50. By 'der Gem. in Amelith 3.60. Addison \$40.00. H. Gehrke in Arlington HeightS 1.00. Past. Wagner's By Kassirer Birkner 41.25. By Kassirer Bartling 17.30 and 2.68. By Past. congregation in Chicago 20.00. (Summa \$61.00.)

Hügli's Gem. 6.00. By Kassirer Eißfeldt 23.41. For the congregation at Buena Vista, Ja.: From the congregation in Addison \$5.00. By Past. Engelbrecht in Chicago by sr. Congregation 5.00.

For the congregation at Lawrenceburgh, Ind: From the congregation 5.00.

at Saginaw 5.00. By Past. Ernst 1.56. From Past. Hügli'S Gem. 2.00. For the Iowa City congregation, Yes: By Past. Engelbrecht in Chicago by sr. Gem. \$15.00. By Rev. Wagner that. by sr. Congregation 8.00.

For the congregation in Topeka, Kan.: By Rev. Hieher of his. Congregation at Matteson \$4.00.

By Past. Ernst 3.51. Addison, Ill, July 6, 1877. h. Bartling, Cassirer.

For the congregation in Paducah, Ky.: From the congregation in Amelith 4.33.

For you community in O live Townshpt, Citnton Co., Iowa: From the Past. Heinemann's congreg. in Neu-Blelefeld, jMo., 15.30. Coll. d. congreg. Past. Fackler- in Columbia Bottom, Mo., 6.01. Colt, v. Past. Brammers Gem. in Lowden, Ja., 6.75. Coll. of the Gem. Past. MartenS in Franklin Co. on, Mon. 4.00. Coll. of the Gem. Past. Crämers at Fort Dodge, Iowa, 10.00. of Past. Ansorge's Gem. in Paducah, Ky. 10 a.m. Past. Klrist's congregation in Washington, Mo., 6.30. From Past. Häßler tn Marysville, Nebr. 10.00. Collecte of Rev. Michels' congregation tn GaSconade County, Mo. 4.00. By Rev. Michels, same 1.00. From the women's club dcc church Past. Lenks, St. LouiS, Mon, 5.00. Collecte of the Gem.

I. S. Simon, Cassirer.

Received with heartfelt thanks for the church building of the congregation at Martinsburg, Nebr. r By Mr. Pastor Lange in Chicago from his congregation \$18.00. Likewise by Mr. Pastor Eppling in Kirchhain, Wisconsin, \$9.30. Fr. Ei sen beiß, Pastor.

Past. LrßmannS, Sherrills Mt, Ja, 10.75. from DrricinigkeitsDistr. in St. Louis, Mo, 17.55. teacher Härte! in St. Charles, Mo, 2.00. Past. Lrnks 4.05. To the college maintenance fund: coll. of parish Past. Scholtz', Hclt Co, Mo, 43.20. For the Synodical Mission Fund: From the confirmands in Past. Winkier's congregation, St. Louis Co, Mo, 4'1.70. For the inner mission: from N. N. by Rev. Brammer, Lowdcn, Ja, 41.00. F. Hummel, Paducah, Ky, 25 Cts. For Pastor Brunn's Institution: Thank Offering by Pastor WicgnerS Wife at St. Ansgar, Ja., 44.00. For the Hermannsburg Mission: from N. N. by Rev. Sievers at St. Charles, Mo., 45.00. Rev. Prost's Gcm. at Lee Co. tcr. 4.50. To the building fund, Collecte of Pastor Zschoche's congregation, Atchison, Kan., 43.50. For the Emigrant Mission in New York: From Past. Klkist's church, Washington, Mo., 47.30. For Rev. Brunn's pupils at Fort Wayne: a portion of the jubilee collection of Rev. Crämer's congregation at Fort. Dodge, Ja., 45.W. For Rev. Dö scher: By K. Lange in St. Louis, Mo., 45.00. By Rev. Bremer, Benton Co. by Rev. Sapper in St. Louis, Mo., 1.50. By Rev. Hunter's congregation at Lawrrnceburgh, Ind: By Rev. Mary's of the congregation at Sterling, Neb., 4135. ForSeminarlinSt. Louis: From the Women's Association of the Parish Past. Lrnks, St. Louis, Mon., 45.00. For the pastors Ruffund Jskc and teacher Hop f: From Past. Klindworth and some members of his. Cong. in Washington Co, Tcr, 48.00. By Rev. Mary's of the Sterling congregation, Nebr, 3.50. Don Mrs. Friday, Washington, Mo, 3.00. By Rev. Link of H. Schäpckrköitcr, St. Louis, 15.00. For the PastorcnRuff andJskcr By Mrs. Laudrl through Pastor Sapper at St. LouiS, 41.00. For Pa st. Iske: By Past. Bremer, Benton Co, Mo, 42.00. For the Springfield Seminary: By the Women's Association of the parish of Past. Lenks, St. LouiS, 45.00. By Past. Pro. from the Gcm. in Lee Co, Ter. for I. Urban 9.75. For the congregation at Buena Bist," Ja.; Coll. of the congregation of Past. Links, St. Louis, 415.40. St. Louis, Mo. July 20, 1877, E d. Roschke.

Revenue in vie Eastern District cashier's office: To the synodical treasury: from Past. Graves 42.00. From Jmmanuel's congregation in Baltimore.25.10. congreg. in Wolrottsville, Psingstcollecte 3.15, Trinitatisfestcollecte 7.04. Past. Kolbe 2.00. Gcm. in Paterson 7.23. For the college maintenance fund: From the New York congregation 9.75. Martinsville congregation 13.05. Jubilee collections from St. Paul's, St. Martin's, and English St. Prtri'Grmeindk of Baltimore 90.14. Jubilee collections by Past. Engldcr 5.00. For the Heathen Mission: From the Martini congregation in Baltimore for Hermannsburg 25.00. I. S. from Baltimore 5.00. For inner mission: Jubelfestcollecte dcr beide Gem. Past. Müllers 8.00. For the proseminar in dying: Martini-Gemrindr in Baltimore 25.00. For the orphanage near Boston: By H. W. Krcnning 4.15. Wedding ecollect bet Baltz 1.00. Likewise by Döbier 2.20. Likewise by Vterot 1.00. For the orphanage near Detroit: From the comm. at College Point 6.00. For Past. Orstermayer: By Past. Frincke sr. collected in the congregation at Port Richmond 7.75. Desgl. in the congregation at Bayonne City 20.50. By Past. Dreyer 3.00. By N. N. 2.00. For Rev. Doescher: From Rev. Graves 2.75. N. N. 1.00. Gem. in Martinsville 3.67. For the Emigrant Mission in Baltimore: By Cassirer Simon 3.00. For the congregation in Buena Vista: from Rev. Graves 2.75. congreg. in Ncw York 7.25. For the congregation in Topeka: From the congregation ru Ncw York 7.25. For the purchase of a piano at the orphanage near St. Louis: From C. Kästner in Harlcm 1.00. For fellow believers in Minnesota struck by the locusts: Concordiafestcollecte of Trinity Parish in Boston 6.95. For the pastors Rufs, Jske and teacher Hops: From Past. Kolbe 3.00. New York, July 1, 1877. I. Birkner, Cassirer.

(Delayed.) For the Inth. Orphan asylum and the deaf and dumb - asylum at Norris Station, Wayne County, Michigan, received from the congregations dcr Messrs. Pastors: Löber, Milwaukee, Wis., 4112.90 subsequently, Küchele the. 50 Cts, Penalties, Watertown, Wis., 55.30, Engelbert, Racine, Wis., 45.90, Hild, Ccdarburgh, Wis, 21.16, Präger at Milwaukee, Wis., 31.35, Jensfrens Reformationscollechte 44.10; from Past. Strodels Roesch, East Granville, Wis., 19 87, Präger at Milwaukee, Wis., 45.10, P. I. Buhl, Massillon, O., 3 00, Zucker, Dcfiance, O., 11.00, E. Hiebei, Illinois, 30.00, T. Piffcl the. 52.15, F. Riedel! 115.50, I. Martin. Illinois, 60.75, H. Ernst das. 64.00, Rauschert H. Crämer's women's club 413.00, from individual friends 411-00 for H. das. 54.50, G. Traud das. 71.30, I. F. Nuoffer das. 65 50, Loßncr das. 47.45. From the congregation in Crafton, WiS., 14.50. By Mr. Zohrlant, Lucas. From Past. F. Bünger's Young Women's Association 424.00, Milwaukee, Wis. 10.00. By N. N. 1.00. Mr. Pape, High Hill, Ter. 2.00. By from himself 43.00 for H. Kuntz. From Past. I. H. Bethke for Brunnsche Mr. Cassirer Birkner in New York, 33.00. By Past. H. Kretschmar at Albert Zöglinge 45.40. From 'Past. P. Eirichs Frauenverein for A. Frger 415.00. By Past. Buszin, thank offering v n F. M. for Baumgart 45.00. By Past. Niethammers Frauenverein for Brust 45.00. By Past. H. Loßncrs Gemeinde for I. Deckmann 46.75; on Mr. Grie- bels wedding for Brunnsche Zöglinge 414.00. On Mr. Ph. Vollpert's child baptism for Th. Horst 42.55. Past. Stocks Concordia-Jubelfest-Collecte 49.59. From Mr. German 4'2-00. Concordia-Jubelfest-Collecte 4165.75. From Past. Mennecke's Frauenverein for T. Engel 412.00. From Past. Weinbach's congregation for Rehwaldt 4'5.00. Otto Hanser.

From Past. Biedermann's children 1.50. Mr. H. A. Christiansrn in Detroit 5.00. Past. Dankworth's congregation in Detroit 30.75. of Mr. F. Reif in Detroit 3.00. of Mr. President Fürbringer's Virgins' Association in Frankenmuth, Mich. 15.00. of Rev. Linsemann 1.00. of Mr. I. Reisig in Monroe, Mich. 1.00. Past. C. F. Keller, Mequon River, Wis. 8.00. By Teacher Grahl, Fort Wayne 13.50. From the Müsion treasury of the parish Past. Schmidts 13.00. by Mr. H. Fleischhut, Frazer, Mich. 5.00. past. Adam, Woodland, O., 1.00. By Past. Cronenwctt by H. Grcivrr, 1.00. By Past. Hügli'S congregation at Detroit, Mich., 23.25. by Prof. Wyneken of Clevelandcr West congregation 1.25. thank offering by N. N>, Monroe, Mich., 1.00. by Mr. Cassirer Eißfeldt 43.69. by Past. Ernst's congregation, Black Jack, Ill. 4.50. Collecte at the mission feast at Norris, Mich. 60.00. By Mr. Cassirer Simon of the Northern District 82.28. By Mr. Cassirer Bartling of the Illinois District 15.00. Mission collecte dcr Peace congregation Past. Bremers, Oshkosh, (?). From Past. K. L. Moll's congregation, Detroit, Mich. 22.05. pastor Kcttel, O., 7.90. past. Boebling's congregation, Waldenburg, Mich. by Mr. C., 14.50. By Mr. C. H. Beyer of Rev. Dörfler's parish, Bridgewater, Mich , 16.00. By Mr. H. Schroeder, Frazer, Mich. 50 cts. Rev. W. Linsemann, Fisherville, Out. of, 15.09. Past. Hügli'S Gemeinde, Detroit, Mich. to cover interest 35.00. By Mr. Bro. Leddin in New York from G. St. N. by Mr. Bro. L. 10.00. By Mr. Cassirer Bartling 5.00. Past. Schieferdecker's parish in Eoldwater 4.00. Parish in Hillsdale 3.00. By Mr. Lrbrcr Schröder of his school children 4.00. By Mr. H. Vogel in Shrrrlis, Iowa, 1.00. By Mr. Meier in Luzerne, Iowa, 5.00. N. N. in St. Louis 10.00. From the Children's Gazette in Pittsburgh 32.00. By Mr. Cassirer Simon of the Northern District 42.69. From Mr. Friedr. Gerber in St. Paul 5.00. By Rev. Kolbe from Franz Wilkc'S wedding 2.00. By Mr. Cassirer Bartling 2.50. By Rev. I. Meyer in Elkbom 7.55. By Rev. Traub, St. Clair, Mich. 1.92. Rev. Böhling, Waldrnburg, Mich. 1.00. Miss Maria Walz in Detroit, 2.50. Rev. W. Frank, Canada, 4.00. Past. Zucker, subsequently, 2.00. Rev. Markwoth, Wyandotte, Mich. 2.00. Mr. Hummel 1.00.

The above list of receipts was sent to the Lutheran at the time by the then Cassirer for receipt, but, as it turned out later, did not arrive at the editorial office of the paper. Therefore, the dear donors apologize for the late receipt of the Taubstummen Unterstützungsverein, on behalf of the same C. D. Strudel.

Received for the orphanage in Addison: From Mattison, Ill: By Ph. Bonnoront 3 pairs of boys' trousers. F. Wrgnrr 1 boron of Limburger cheese. FromAddison, Ill: From N. N. 2 sacks of potatoes, 1 sack of apples, 2 rolls of butter, 3 pairs of stockings, 1 piece of woollen yarn. From F. Krage 5 sacks of potatoes. Mrs. Rohde 3 shirts and 1 pair of shoes. Mrs. H. Hritmann 1 dress, 1 shirt, 1 roll of butter. B. Wicken 12 sacks of potatoes. F. Leeseberg 8 sacks of potatoes, Z sacks of apples. N. N. 7 sacks of potatoes. Ch. Heidemann 6 s. potatoes. D. Dammeycr 4 pieces of calico, 2 pieces of hosrnclotthes, 3 pieces of Hemdrnzrug, 7 handkerchiefs. From L. Stünkel 4 lbs. of cheese. From Elk Grove, Ill: By Ch. Busse from Rev. RamflowS Gem. 4 p. potatoes, j Bush. Beans, 1 ham, 3 Schwcine shoulders, 1 piece of bacon, 1 roll of butter. From women in Past.Mennicke's parish, Rock Island, Ill.: 21 suits for small boys, 12 skirts for larger boys, 4 jackets, 17 pairs of trousers, 10 waistcoats, 1 hat, 1 cap, 1 pair of shoes, 9 pairs of suspenders, 4 handkerchiefs, 6 pairs of stockings, 26 snaps, 2 undershirts, 2 sheets, 2 ktssen covers, 4 bodkins, and 4 dresses for girls. AuS Trete, Ill: From Mrs. Nacke 2 pr. stockings. C. Steegc 1 skirt, 1 pair of trousers, 1 vest. From the Missouri Synod, school books, worth 440.30. From Rodenberg, Ill: From W. Pfortmüller 4 gall. Butter. From the Women's Association of Trinity Congreg. in Cleveland, O.: 3 quilts, 5 underpants, 30 towels, 30 yards of trouser train. Mrs. H. there several articles of worn clothing. From Chicago, Ill: From Mrs. M. Baumann in Rev. Lange's Gcm. 1 piece of mus.in, 1 ham. Mrs. Bcdell in Rev. Wunders Gem. 2 pairs of shoes and children's aprons. From Elyrta, O.: From the Women's Association in Pastor Schmidt's Gem. 1 sheet, 2 Kiffeuübrzüge, 10 pairs of stockings, 2 dresses, 4 handkerchiefs, 7 pairs of trousers, 3 jackets, 6 shirts. From Proviso, Ill: From Aug. Heidom 1 sack of flour. From Lake Zurich: From Mrs. Fischer 12 Jards. Calico. From Schaumburg, Ill: From C. Bicsterfeld 1 sack of potatoes, 2 gallons. Butter, 1 ham, apple butter. - Many thanks to all the kind givers.

NIT The things sent by G. Brauns in Trete (See my last receipt in the "Lutheran") are not from Past. Traub's, but from Past. Nuoffer's congregation. Addison, Ill, June 30, 1877, I. Harmening.

Received with heartfelt thanks from the undersigned: By Rev. Sauer in Fort Wayne, wedding colccte of A. Kuckuck 44.30 and H. Schak 47.28. By Past. I. G. NützelS women's club for Th. Bünger 46.50. Past. 45.90, Hild, Ccdarburgh, Wis, 21.16, Präger at Milwaukee, Wis., 31.35, Jensfrens Reformationscollechte 44.10; from Past. Strodels Roesch, East Granville, Wis., 19 87, Präger at Milwaukee, Wis., 45.10, P. I. Buhl, Massillon, O., 3 00, Zucker, Dcfiance, O., 11.00, E. Hiebei, Illinois, 30.00, T. Piffcl the. 52.15, F. Lochner's maiden club, 412.06 ; from Miss Nagel, 50 cts. From Past. E. Riedel! 115.50, I. Martin. Illinois, 60.75, H. Ernst das. 64.00, Rauschert H. Crämer's women's club 413.00, from individual friends 411-00 for H. das. 54.50, G. Traud das. 71.30, I. F. Nuoffer das. 65 50, Loßncr das. 47.45. From the congregation in Crafton, WiS., 14.50. By Mr. Zohrlant, Lucas. From Past. F. Bünger's Young Women's Association 424.00, Milwaukee, Wis. 10.00. By N. N. 1.00. Mr. Pape, High Hill, Ter. 2.00. By from himself 43.00 for H. Kuntz. From Past. I. H. Bethke for Brunnsche Mr. Cassirer Birkner in New York, 33.00. By Past. H. Kretschmar at Albert Zöglinge 45.40. From 'Past. P. Eirichs Frauenverein for A. Frger 415.00. By Past. Buszin, thank offering v n F. M. for Baumgart 45.00. By Past. Niethammers Frauenverein for Brust 45.00. By Past. H. Loßncrs Gemeinde for I. Deckmann 46.75; on Mr. Grie- bels wedding for Brunnsche Zöglinge 414.00. On Mr. Ph. Vollpert's child baptism for Th. Horst 42.55. Past. Stocks Concordia-Jubelfest-Collecte 49.59. From Mr. German 4'2-00. Concordia-Jubelfest-Collecte 4165.75. From Past. Mennecke's Frauenverein for T. Engel 412.00. From Past. Weinbach's congregation for Rehwaldt 4'5.00. Otto Hanser.



With heartfelt thanks I certify distant gifts received by me from May 6 to July 15 r.

From Past. Chr. Hochstetter's congregation from the missionary treasury 44.00. Past. F. Ottmann's parish 5.80. Past. O. Schröder's congregation 3.00. Past. F. H. Jahn's parish and own contribution 3.00. Past. L. Schütz's Gem. 2.00. Past. H. Evers own contribution 1.00. Past. P. Klindworth 1.00. Mrs. Bär, Aurora, Ind. 1.00. By Cassirer I. Birkner 5.00. Cassirer H. Bartling 25.95. By Hrn. Past. I. Löschen 1.00. By Cassirer Simon 8.41. By Cassirer I. Grahl 47.35.

Correction. In my last receipt ("Lutheraner" No. 10. p. 80.) it should read: From Past. H. Jüngel's congregation 49.00, instead of 44.00, and r Past. K. Mees' own contribution 45.00, instead of 45.70. T h. H. Jäger.

## Books - Ad.

### Tract #5.

The worthy communicant, or who receives such sacrament worthily?

A tract of this content has long been desired from many sides, especially by pastors, in order to be able to give it to people when they first register for confession. So it is to be hoped that this tract will be widely distributed.

The members of the association, who are still in arrears, want to send their contribution as soon as possible, so that the cause of the association does not come to a standstill.

Non-members can get the tract postage free for 5 cents, the dozen for 45 CtS. One should contact Mr.

F. Dette,  
710 Drrrvklir L.vo., 8t. Doms, Mo.

**True Temperance** in (Ks KZKt ok 6o6's ^or6.

Kev. L. k., Iraqi, N., l>38tor o?

8 t. Lok n's ^vavAelioal 1-u (Koran Okurok- ?e(orskurZK, NakovioZ Oo-, Okio.

A tract against the temperance system. Price r single 10 cents, by the dozen 4100. (Can be obtained from the author.)

**Exposition of the Grange.** Illustrateä nkk LnAravivAS"^o.

Whoever wants to get to know the order of the branşors, whoever wants to know how the order came into being, how its meetings are held, what ceremonies are observed, what signs are used, what prayers are said, what songs are sung, how the dead are buried, etc., will find the necessary information in this 96-page pamphlet. And whoever examines everything according to God's Word will easily see that, as is testified on page 92, a Christian cannot belong to this order. Several illustrations are added to the book. It is available from E. A. Cook L Co, 13sWabaSh Ave, Chicago, Ill.

Price r 25 CtS., by the dozen 42.00. , G. ,

The truth in the matter of the apostasy of Messrs. J. Grosse, Mower and Dalmer from the Evangelical Lutheran Free Church in Saxony. At the same time as a reply to Mäyer's novel, "Ruhland, the Pabst of the Saxon Separation 2c." By F. C. Th. Ruhland, pastor of the Separated Lutheran Church of St. John at Planitz. 1877.

Dear readers already know that the Lutheran Free Church has experienced a sifting. Their enemies, such as Pastor Munkel, Pastor Diedrich and others, are seizing on this and are not afraid to spread the most atrocious lies about it. Therefore, a truthful account of the sad trades has become necessary. Pastor Ruhland gives the same in the above scripture, with reference to a number of credible witnesses. The scripture is also important for us here in America, not only as an ecclesiastical document, not only because it depicts the sufferings of our brethren ("and if one member suffers, all members suffer with it"), but also because our opponents here in America are eager to spread the lies about our German brethren here as well. G.

### To the message.

The need here has been remedied for the time being. Many thanks for the abundant gifts! The Lord will be the retributor. Unfortunately, the locusts have again appeared in great numbers from the south. I. F. Doescher, Pastor.

### Faulty addresses:

Rev. b'. Xuolror, 6or. ok Oralmm ^vs. "L Den D^lr 8t., ^VillirtmsburAÜ, X. 7.

Rsv. O. D. Voixt, Lioklo, 6o., Mo.

Dov. <D D. Dirsobmana, Oaavon Oitz^, 6oloracko.

D. biMors, teacher, 914 O'Dallon 8t , 8t. Douis, Mo

Printing Office of the Synod of Missouri, Ohio ". a. State".



Herausgegeben von der Deutschen Evangelisch-  
Reinweilisa redigiert von dem Lehrer: G.

Year 33.

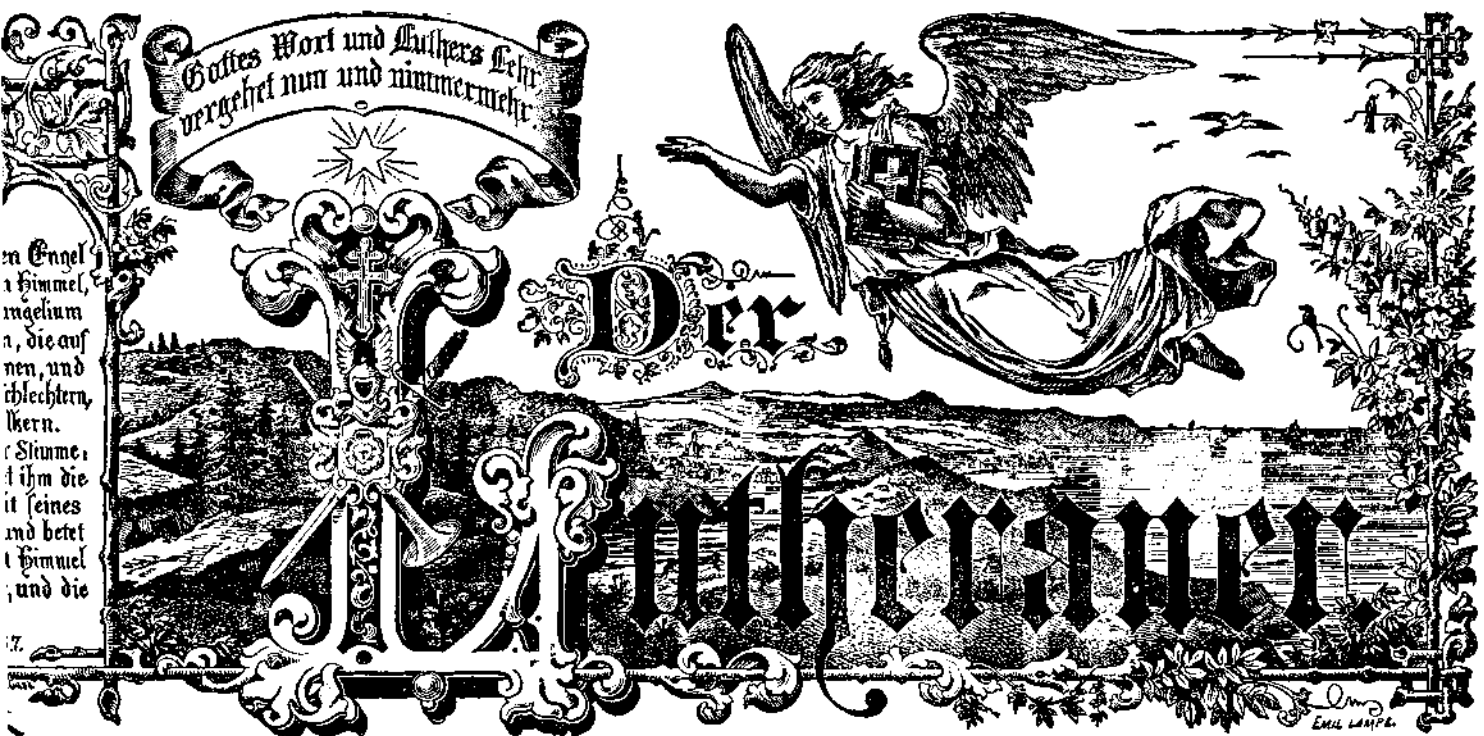
## How the Lutheran Palatinate was reformed.

### I. How the Palatinate became Lutheran.

The Palatinate was the land to which Luther himself, soon after the beginning of the blessed Reformation, was to bring the pure teaching of the Gospel. In April 1518, the Augustinian Order, to which Luther belonged, had announced a convention in Heidelberg. Luther was advised against going there from all sides, since especially the preachers of indulgences spewed poison and bile against him. But Luther went, and on foot. In Heidelberg he lodged in the Augustinian monastery. Count Palatine Wolfgang gave him a splendid welcome; he invited him to taffetas and gave him the entire princely palace with all its treasures. After the business was finished, a disputation was held, according to custom, at which Luther presided. He had written theses for it. Among others, the following theses were advocated: "He is not righteous who works much, but he who without works stubbornly believes in Christ. The law says, Do this, and it is never done; grace says, Believe in Christ, and so all is already done." The attendance at the disputation was great, not only from students, but also from citizens, courtiers, and professors.

Among the audience were Joh. Brenz and Erhard Schnepf, who later became famous Lutheran theologians. They admired Luther's astuteness, agility, and gentleness and sought him out after the disputation to be further instructed on some things they had not fully understood.

Thus the pure doctrine broke its own way. Prince Louis V of the Palatinate was a Papist. But he was a peace-loving, calm prince and therefore did not intervene in an obstructive manner; indeed, he even took Luther seriously at the Diet of Worms by opposing him when Luther's enemies did not want to keep the safe conduct promised to him. King Henry VIII. To England sought to induce him in 1521 by a letter (dated May 20) to exterminate Luther and Lutheran doctrine. "Accordingly request and



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We remind E. L., in the Lord," wrote the king, "...that she will lay salvation has come to us" 2c. Thus the mass was abolished, bold and swift hands to eradicate and bring with her this the Lord's Supper was distributed in both forms, and the priests poisonous, hereditary and spreading pestilence, and to avert were permitted to marry. At Christmas 1545, the Holy and drive away the approaching and shortly future destruction; Communion was received in the castle by the Electress and her also to exterminate and burn in the ground the disobedient and ladies-in-waiting in both forms, and on January 3 of the rebellious one of the Lord Christ, Luther, who then gives himself following year, services were held in the main church in the up to grace and repentance, together with his heretical little Lutheran manner with the celebration of Holy Communion. books." But the Elector did not turn back. The young Magister Even the reformed Palatine historian D. Pareus writes Johann Brenz was able to continue undisturbed in the work he concerning the Elector: "In order to satisfy the desire of his own, had begun, admittedly to the great annoyance of the papist Frederick II rejected the papal doctrine and authority in his theologians, since more and more of the students were falling country, accepted Luther's teachings and introduced the pure for the pure teachings of Luther. Thus the gospel spread further divine service.

and further, especially in the countryside. The Elector did not allow anyone to be attacked for professing the Lutheran doctrine. When in 1524 a strong resistance to Lutheranism arose, he instructed his theologians and lawyers to examine Luther's writings impartially and to report on them. In the following year, he issued a public edict ordering his theologians to behave modestly and not to attack anyone too harshly, as he did at the Imperial Diet of Speier and Augsburg, mediating for the Protestants. As already since 1521 in the Lower Palatinate, so now since 1538 also in the Upper Palatinate Lutheranism spread more and more. The request of many towns "to grant them preachers who would preach the Word of God purely and loudly" was granted, and thus the Reformation was introduced "with a bright crowd". The first preachers were brought from Wittenberg, and the church ceremonies followed the Nuremberg church order.

When Louis V died in 1544, he was succeeded by his brother, Frederick II, who was already quite elderly. Although he professed the Reformation, he was not zealous in promoting it. However, the Reformation continued to advance among the people, also in Heidelberg, even though it was precisely here that the Pabstkecht made every effort to keep Lutheranism away, especially from the university. When in the main church of Heidelberg, in the church of the Holy Spirit, the mass was held in the usual manner, the people began to sing with a loud voice:

"Es

He died in 1556, and his nephew, the pious and affable Count Palatine Otto Heinrich, who had already promoted the pure Lutheran doctrine in his inheritance of Neuburg and Sulzbach since 1542 and had therefore endured much, succeeded him in the government of the Electoral Palatinate. Under him (in 1556) a church order was published according to the Augsburg Confession, in the drafting of which the faithful Lutheran theologian Joh. Marbach was also involved. In it, the church ministers are instructed to read the Scriptures of the holy prophets and apostles diligently, to understand them correctly, and to base and confirm all their sermons in teachings, exhortations, and punishments thereon and therefrom; furthermore, they are to perform and carry out their doctrinal and church actions in the ambiguous and other points according to the content, instruction, and explanation of the Augsburg Confession? Concerning the Holy Supper it says: "As far as the doctrine of the Sacrament of the Supper is concerned, we want the same to be judged immediately, according to the word of Christ in the Supper, as it is explained in the Augsburg Confession, namely, that in the Supper of Christ the body and blood of Christ are truly and presently distributed, received, and enjoyed with bread and wine.

From all this it is clear that the Palatinate was a Lutheran country at the time of the Reformation. Unfortunately, the enemy of pure doctrine succeeded in destroying this beautiful plant again. Let us now see

## II. How the Lutheran Palatinate was reformed.

Emergency baptism was no longer allowed to take place, hosts Otto Heinrich died childless. \*) He was succeeded by Frederick III, Count Palatine of Simmern. He was also Lutheran and had promoted the Reformation in his lands according to the Augsburg Confession, but now that he had become Elector, he allowed himself to be taken over by the cryptocalvinists, who had also crept into Heidelberg, for the reformed doctrine. These became more and more prominent after his accession to power. The faithful Lutherans could not remain silent. A hot battle ensued. At first he imposed only silence on both parts. But was not enough for him; he soon went further. In silence he prepared his measures to lead the whole Palatinate to Calvinism. Heßhus, the brave champion of the doctrine of the true presence of the body and blood of Christ in Holy Communion, was deposed. "From the Electoral Palatinate," writes Heßhus, "I am on leave for no other cause than that I do not know how to accept the Calvin" and Zwinglian error with a good conscience, or to keep quiet about it, that it should break down." In order to have authority for his action, the Elector requested an expert opinion from Melanchthon. Melanchthon declared himself against Hesshus and proposed a formula favorable to the reformed doctrine concerning Holy Communion. Encouraged by this opinion, the Elector was now on anxious to suppress Lutheranism. He issued harsh mandates against the Lutherans and confiscated their goods in order to use them to build up Calvinism. This was the most flagrant injustice; for these estates belonged to the Lutheran Church. By what good right the Lutherans came into possession of the church goods is described by E. S. Cyprian in his Ecclesiastical Union of the Protestants. He says there, among other things: "Accordingly, the Protestants, who are called Lutherans, can by no means be said to have taken the ecclesiastical estates from the Roman Catholics in the Palatinate by force, but that she voluntarily as regents and subjects, and not to have been obliged to send the proceeds of more-mentioned estates to churches, country and people." But the more efforts were made Rome, since, as old established Palatines, they themselves were in need of them for the preservation of the university, also this hardening was considered by the Reformed as of the churches and schools, but the Roman bishop (Pabst) had nothing to say about them by law." (.Supplement, p. 304.) By kingdom. The Reformed theologian Beza wrote to Bucer in a force, notwithstanding all entreaties and entreaties, their church goods were stolen from them by the Elector. Calvinism was to prevail in his country, the true presence of the body and blood of Christ in Holy Communion was no longer to be taught. In spite of many a suggestion by Lutheran theologians and princes, including his sons-in-law, the Dukes of Saxe-Gotha and Weimar, he persisted in his plan. The pictures were taken out of the churches, the altars were torn down and tables were put in their place, the baptismal fonts were removed and only pewter basins were used for baptisms, the organs were closed, the days of Mary and the Apostles were abolished.

were no longer allowed to be used at the Lord's Supper, but only ordinary bread, and this had to be broken.

Those preachers who did not want to accept the Reformed doctrine but remained Lutheran were deposed. In their place, reformed preachers - in the Lower Palatinate alone about a thousand - were put in place, who had arrived in the Palatinate from various German countries, also from the Netherlands. A church council consisting of three secular and three ecclesiastical councils carried out the work of eliminating Lutheranism with zeal. The theological faculty in Heidelberg was staffed with reformed theologians, so that the reformed doctrine would also be impressed upon the youth, he had a catechism, the Heidelberg Catechism, written by two theologians, Ursinus and Olevianus, in 1562. An assembly of the most distinguished Palatine preachers approved the same. In 1563 it was publicized and generally introduced. Instead of the Lutheran church order of Otto Heinrich, which was abolished, a reformed one was imposed. Lutheran princes still made attempts to reverse the work of destruction. Thus three imperial princes, Wolfgang, Count Palatine of the Rhine, Christoph, Duke of Würtemberg, and Carl, Margrave of Baden, made representations to him in an urgent letter of May 4, 1563. Among other things, they wrote: "Now that the matter of Zwinglianism and Calvinism has taken shape, has been reported to such an extent, and is much worse than we could tell in words, we ask E. L. quite kindly, brotherly and kindly, sisterly and brotherly, that she will not separate herself from the divine word, from the right, true, apostolic church and the Christian estates of the Augsburg Confession, but that she will take to heart the temporal and eternal danger into which E. L. would bring herself, her kind, dear wife and heirs, her country and people." But the more efforts were made to bring him back, the more hardened he became. Of course, this hardening was considered by the Reformed as a holy cause, in the fight against Satan's kingdom. The Reformed theologian Beza wrote to Bucer in a church letter of May 3, 1565: "It will have been reported to you what was to the one enchanted by Brenz (Duke of Würtemberg) intends to do against the most excellent prince (Frederick III of the Palatinate), who is a true Phoenician, for whose welfare we should truly be very concerned. May the Lord keep him and grant that we may, when the time comes, let his cause be commanded to us in due time. For either I am very much mistaken, or if God has not determined once for all to destroy Germany, which has been given to him in a wrong way, Satan will be overthrown from it as from his fortress, if we do not let it fail us." The Reformed, then, regarded the overthrow of Lutheranism as the overthrow of Satan.

The Elector knew that his work of destruction would suffer an interruption under his successor, his son Ludwig, who was a Lutheran. He said, "Lutz (Ludwig) will not do it, Fritz (the grandson) will."

In fact, under Louis VI, who reigned from 1576 to 1583, Lutheranism was restored to its rights.

\*) With him, the line that had ruled in Churpfalz until then died out. He had deliberately not married, despite many requests of his brothers. He regarded the extinction of his house as a divine judgment which it had to feel up to the fourth member for the participation which his ancestor, Elector Louis the Bearded, as Executor of the Kostnitz Council, had taken in the martyr's death of Husen.



who was appointed. However, after the death of this excellent prince (October 12, 1583), the Lutheran Church fell again all the more terribly. Prince Ludwig left only one son, who was only nine years old at his death and could not take over the government. Out of prudence, in order to ensure the preservation of Lutheran doctrine in the Palatinate, Ludwig had appointed as guardians, in addition to his reformed brother, Johann Casimir, his cousin, Count Palatine Richard of Simmern, his father-in-law, Landgrave Wilhelm of Hesse, and Duke Ludwig of Württemberg. But Johann Casimir, after learning of his brother's death, immediately went to Heidelberg and took over the guardianship of the young prince together with the administration of the country all by himself, without asking anything about the ideas of his fellow guardians. He immediately appointed reformed teachers for the young prince, contrary to his brother's will. The prince was forced by force to go to the reformed sermon and had to listen to false doctrine and blasphemies - at first with weeping eyes of Calvinists - and was not allowed to hear any more Lutheran sermons. Johann Casimir declared at the beginning that he did not want to make any changes in churches and schools. But those who believed this assurance soon learned that they had been bitterly deceived. As early as November 28, he called upon the Lutheran preachers in Heidelberg to surrender the Church of the Holy Spirit to the Reformed. The Lutheran preachers, among them also Dr. T. Kirchner, gave him ideas why they could not in good conscience comply. So he took the church from them without further ado. When he demanded that they refrain from blasphemy and blasphemy against the Reformed in the three other churches, they decisively rejected the accusation that they were blaspheming and blaspheming the Reformed in the pulpits, although they admitted that in the course of their ministry they had, like all other public errors, also condemned Calvinism from God's Word and warned their hearers against it. The two Lutheran court preachers were told to vacate everything within a month. Two preachers were dismissed only because they had converted from the Reformed Church to the Lutheran Church under Louis and had signed the Concordia Formula. The new church council, which consisted only of reformers, cleaned up the Lutheran preachers tremendously. One dismissal followed the other. Since a disputation between Lutheran and Reformed theologians showed that the young people who were studying still mostly kept to the Lutheran teachers, the teaching positions at the Sapienzanstalt were now also filled with Reformed teachers. The Lutheran theologians declared that they could not accept the reformed doctrine, nor could they promise not to testify against the reformed doctrine any longer, but they never wanted to and would never lack the respect owed to the Elector. The Academy also interceded for them, but in vain. The Lutheran theologians had to give way, the theological faculty was filled with reformers. Within two years, many hundreds of preachers were deprived of their offices and driven into misery; the Lutheran citizens might beg and plead so much and so often to let them have their preachers, or at least to let some of them have them, or to let others have them.



to give them. All pleading and begging did not help.

In 1587, the Heidelberg Reformed Professor Pareus published an edition of Luther's German Bible with prefaces, Summaries 2c. Of this edition, Dr. I. Andreä wrote that Dr. Luther's German Bible had been the object of a most grave error and a rather diabolical trick; for not only had Dr. Luther's prefaces been partly omitted, but also some of Dr. Luther's wholesome doctrine's quite repugnant reminders had been put in their place. Luther's wholesome teachings, but also inserted the erroneous Calvinist errors now and then, and because Dr. Luther's name is on it, that it is called Dr. Luther's Bible, and is sold under his name, this can mean nothing else than forging other people's books, making false letters 2c.

On January 6, 1592, John Casimir died. If it had been sad enough for the Lutherans so far, now under his successor all hope should vanish that it would ever get better again. Joh. Casimir's ward, Frederick IV, followed completely in the footsteps of his grandfather and uncle. He considered it his task to strengthen the work of his grandfather even more. In the report of the Reformed, which was printed in Dutch and German at Amsterdam by Jan Boomen, it was said: "Frederick IV. has not only maintained (preserved) the Reformed in the possession of all churches and ecclesiastical goods, but has also forbidden the Evangelical Lutherans themselves to go to other places, so that, because the difference is not so great, they, as the fewest, can well keep to the Reformed Church." (S. 2.)

For almost a hundred years the Lutherans of the Palatinate groaned under the hard pressure of the Reformed. The Thirty Years' War also hit them hard. The wars of Louis XIV of France (since 1673) brought new misery to the Palatinate, which was increased for the Lutherans by the pressure exerted on them by their own Elector Charles (1680 to '85). In 1685, the government passed to the Catholic line of Palatinate-Neuburg, and the oppressions now turned primarily against the Reformed. G.

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(Submitted.)

## **Theses on secret societies,**

with special reference to the Druids.

(Continued.)

### **Thesis VI.**

Members of the church who now enter into secret societies, if all instruction and admonition (Match. 18, 15-18.) are fruitless, are to be put under ban according to the order of Christ, or, if they evade discipline, are to be declared as those who have excluded themselves.

If, according to Thesis V, joining secret societies is such a grave sin, it follows irrefutably from this that it is necessary for the church to deal with members who join secret societies.

This happens 1. through instruction and admonition. Instruction has the purpose of working right conviction and conduct through God's word. The purpose of exhortation is to lead to the acceptance of that instruction, to the return from error to truth, from

the secret societies to the church. - This presupposes that the even Pastor 2c., but of the congregation. Whoever does not act congregation recognizes that remaining in the lodge is a sin and according to Christ's word, of him it is said, "He that despiseth that they are able to prove this from God's Word. He who wants you despiseth me" (Luc. 10:16). (Luc. 10:16.) To the "office of to "make sin" of me, to "make conscience" of something that is the keys" belongs precisely also the use of the "binding key," i. not sin according to God's word, acts ungodly, unbiblical, un-e., the power of "keeping sins," i. e., not forgiving them. In the Lutheran, papist-tyrannical.

exclusion lies the declaration that a man is a "public" and If the congregation were to exclude such members of the "impenitent" sinner. A "public" sinner is one whose sin is publicly secret society without being divinely certain and convinced that done, and therefore known and vexed to all or many. An their remaining in the lodge was sinful, the congregation would "impenitent" sinner is one who does not recognize his sin, does be acting ungodly and conscienceless. It must therefore be able not repent of it, does not confess it, and therefore does not take to prove from God's Word that such fellowship is sin and that it refuge in Christ in faith and will not leave his sin. But of whom it must act with such members according to God's Word and their has now become evident that he is without repentance, faith, consciences, which are sharpened by it and bound in it. For the and penance, and has not the resolution to forsake sin, he ignorant there is still need of special proof of the necessity of cannot be a member of the church. In congregations which for church discipline in general. (Cf. Walther, Die rechte Gestalt 2c. years have had and heard God's Word pure and unadulterated, p. 107-111.)

so much knowledge may be demanded and expected, even for In the foregoing theses, in accordance with the truth, a the handling of the secret society question, that they, as manifold distinction has been made between different secret Lutheran congregations, also practice and handle Lutheran societies. Therefore, when instructing and admonishing a) the practice. - Now the sin of the secret societies primarily concerns members of such secret societies, who pretend to be more doctrine. Church discipline extends to both life and doctrine. All religious, this is to be held up, as they, by participating in the false doctrine is "lying and deceiving by the name of God." The idolatrous nature of the lodge religion (S.-B. des Oestl. Distr. false doctrine of faith, and where this is concealed, the false 1873,

1., p. 18-22), have become moral doctrine of the secret societies (which is contrary to the strangers to the lodge religion. Christian doctrine) is such a sin that the Christian cannot remain Making sin theilicious, by abuse of holy Scripture (Ibid. n. 4. 5., undamaged in his soul and in his faith, if he still wants to remain pp. 27-30, 1st clause), of prayer (Ibid. pp. 22-24) 2c. (Cf. ibid. in that community in spite of all the instruction from God's Word. pp. 24-26, Pelagianism.) b. But the members of such secret Now Titus 3:10 says, Avoid a heretical man, when he is once societies, who at least do not want to have anything to do with and again admonished. A heretical man or heretic is one who religion, are to be shown, as in the foregoing (five first) theses, not only errs in one or another part of the doctrine, but also, what marks even the most innocent-seeming secret societies after all refutation of his doctrine by God's word, willfully and as unchristian and unchurchlike. (Ibid. p. 36 and 37.)

publicly persists in his false doctrine and claims it to be right. Such instruction must take place within the congregation, Now, not only is there the commandment in Holy Scripture, not only on the part of the pastor publicly and specifically, but "avoid a heretical man," but we also know from New Testament on the part of all the brethren in fraternal intercourse and in history how the apostolic church acted. - After St. Paul "doctrinal" meetings and negotiations, and by the distribution "commanded" (1 Tim. 1, 18.) his spiritual son, disciple, and later and communication of pertinent writings. The whole co-worker Timothy the "commandment" (1 Tim. 1, 18.) of pure congregation must make this matter their own and carry out this doctrine, he says: "and have faith and a good conscience, which duty "with patience and doctrine.

some have cast off, and have been shipwrecked in the faith, - But if all instruction and admonition is fruitless (cf. Walther, among whom are Hymenaeus and Alexander, whom I have Rechte Gest., H 30, p. 123 ff.), what should be done? The delivered to Satan, that they may be chastened to blaspheme opponents of church discipline answer the question thus: let no more." (1 Tim. 1, 19. 20.) Of the spread of their false doctrine those members of secret societies remain unmolested in the it is said in 2 Tim. 2, 17: "and their word eateth away as the church. They can come to their senses later and leave the canker, among whom are Hymenaeus and Philetus, - who have secret societies, while their present exclusion deprives them of erred from the truth, saying that the resurrection is already any further opportunity for reform and drives their families away come to pass, and have perverted the faith of some. In the with them.

foregoing, as the fruit of false doctrine and perseverance in it (in Before we refute these objections and pretexts, let us hear spite of instruction), the following are mentioned: 1. "Casting the answer of the orthodox church to the question what must away faith and a good conscience," or "shipwreck in the faith;" be done with the members of secret societies after fruitless 2. "Eating away like a canker," i.e., spreading false doctrine instruction and admonition. The Church, as Christ's bride, where it is not controlled; 3. "Falling short" not only of the truth, follows His voice as the flock follows its shepherd. Christ's voice but also "perverting the faith" of others. 4th This is such a sin, is His word: Match. 18:15-18: "If he does not hear the church, where, if all instruction be fruitless, a "surrender to Satan" is consider him a heathen and a publican," i.e., declare him to be commanded, i.e., excommunication. See Dietr. Catechism. Fr. outwardly what he is inwardly: an unchristian, who therefore 527 on the ban. That the ban may also be inflicted on account has no part in the kingdom of God. Why is this non-hearing of of persistent adherence to wrong the church such a sin? Because the Lord has given her the highest and last judgment in all church matters, not to give any synod, consistory, church council, or

The following words of Scripture prove that teaching shouldThe church is not in default, and its condemnation is not asleep. take place:

1 Cor. 5:11, 13: If any man be called a brother, and be aChristian doctrine of salvation, they are "pernicious sects" who fornicator, or a covetous man, or an idolater, or a blasphemer,"deny the Lord. - He who, in spite of better knowledge or even or a drunkard, or a robber; neither eat ye with him. Put out fromthe testimony of his conscience, remains in this covenant with among yourselves those who are evil.

2 Thess. 3, 14: But if any man obey not our word, mark himGod's Word: Proverbs 12:2: "A reprobate condemns himself. - with a letter, and have nothing to do with him, that he may beOn the other hand, we who want to be Christians should say the ashamed.

2 John 9-11. (cf. 1 John 4:1-6. 5:10.): Whosoever Hebr. 10, 39: But we are not of them that depart and are transgresseth, and abideth not in the doctrine of Christ, hath nocondemned, but of them that believe and save the soul. - God..... If any man come to you, and bring not this doctrine,Unbelief and damnation the Saviour himself puts together Ma2c. receive him not at home, neither salute him: for he that saluteth16:16: But he that believeth not shall be damned. Therefore let him maketh himself partaker of his evil works. -

According to the foregoing, therefore, only "public andhalf-believing people cry out against our Lutheran intolerance, impenitent sinners" belong to the ban. Therefore, as long asetc.: He Himself the Lord condemns the unbelievers, for whose members of secret societies accept instruction and admonition,salvation He also came, for whose redemption He also shed His they are not to be excluded, but are to be borne further. If,blood.

however, it becomes evident that, against the recognized truth (3) If, however, the persons concerned either immediately and their own conscience, they do not wish to give up their evade instruction and admonition or later evade further connection with the secret societies, or if they contradict thediscipline, they shall be declared to be those who have excluded clear Word of God and seek to embellish their cause bythemselves.

misinterpreting and misapplying it, the church must at the same Even such a one who excludes himself is to be treated as time use the ban as the utmost and last means of saving suchone under ban by the members of the church. Compare Walther, poor souls. Right, evangelical church discipline does not actRechte Gestalt § 30, p. 141. Here 1 John 2:19 applies: They stormily, does not take pleasure in it. It has no desire to expelwent out from us, but they were not of us. For if they had been anyone, but would like to see the will of God accomplished inof us, they would have remained with us; but that they might everyone, "that he may turn from his ungodly nature and live.manifest that they were not all of us." 2 Tim. 4:10: Demas hath The ban on the incestuous man in Corinth had the greatleft me, and loved this world. According to the former saying, in blessing that the banished man went into himself and with tearsself-exclusion there is such a self-revelation, in consequence of of repentance desired to be readmitted, which was granted towich the church must acknowledge and confess, "they were him under St. Paul's own recommendation and determination,not of us." Such sinners, evading chastening, as it were, by 2 Cor. 2:6-11, cf. 1 Cor. 5. And if even today a "public andflight, were already before God under spell. This is made impenitent sinner" becomes repentant after the ban, the churchmanifest by their self-deprivation.

receives him again with joy. (Conclusion follows.)

Now, however, think seriously about what it means: a whole congregation instructs and admonishes and, after all vain attempts, finally excludes someone. Should not the few members of the Secret Society seriously ask themselves: the whole congregation stands against us in this matter? Dear Christians, who have done us no harm, reproach us with God's word, and implore us, for the sake of our blessedness, to depart from the secret societies: how can we answer for it, if we prefer the secret societies to the church, and give trouble to the whole congregation? Rich and manifold sayings from God's Word come against us!

He who asks himself in this way: let him ask further and consider the following words of the Holy Spirit:

2 Peter 2:1-3: Now there were also false prophets among the people, as there shall be false teachers among you, which shall bring in corrupt sects, and shall deny the Lord that bought them, and shall bring upon themselves swift condemnation. - And many shall follow their destruction, by whom the way of truth shall be blasphemed, (and by covetousness with fancied words shall they deal with you,) from whom the judgment of long ages shall be pronounced.

(Submitted.)  
**The Lutheran (?) pastors in Bavaria and the papists.**

Not only the dean and city pastor in Bamberg (Bavaria), who wants to be Lutheran, is so "tolerant" that he participates in the solemn installation of a Catholic archbishop (see Lehre und Wehre, Jahrg. 1875, p. 349), and thus recognizes in his part the apostles of the Antichrist as colleagues, i.e., as brothers in office; but also the pastor in Augsburg, who wants to be Lutheran, flirts in the same way with his Catholic colleagues, and thereby indicates how far they are from the faith. but also the Lutheran pastors in Augsburg, who want to be Lutheran, flirt in the same way with their Catholic colleagues, and thus indicate how far they have departed from the faith and confession of their dear fathers, who in their very city bore the mighty testimony of the Augsburg Confession against the Roman church abomination. For to which of those noble confessors would it have occurred to participate in such a celebration as has just been mentioned? Never and never would their consciences, caught up in the Word of God, have permitted them even to give the appearance of approving and sanctioning the fundamental heresies of the popes, such as those of the priesthood. But what our fathers could not do for the sake of conscience, the whole of the present day can do.

Lutheran clergy in Augsburg and Bamberg. Here they participate in the installation of the archbishop, there in a priest's jubilee. Of the latter, a political Bavarian newspaper writes the following:

"Augsburg, July 3. A man and priest who is highly respected and revered for his tolerance and kindness, which testify to a genuine Christian spirit, the royal ecclesiastical councillor and city priest at St. Max's here, Mr. Andreas Büschl, celebrated the uplifting celebration of his fiftieth anniversary as a priest yesterday. After the celebrated had already been delighted on Saturday by a serenade offered by local teachers, the church celebration took place yesterday in the parish church of St. Mar, which was attended by the entire Catholic and Protestant clergy, representatives of the royal and municipal authorities, the church council of St. Mar and so on. The ecclesiastical celebration was followed by an uplifting secular act. The rechtsk. Mayor, Mr. Frisch, presented the jubilarian with a certificate in the presence of the k. Mr. Müller, many members of both municipal councils, the Poor Relief Council, the local school commission, the Catholic and Protestant clergy, and the church administration of St. Mar, he solemnly addressed an address dedicated to him by the municipality, and pinned the Cross of Honour of the Order of St. Ludwig, awarded by His Majesty the King, to his chest. After the honored person had thanked him with moving words, Mayor Frisch closed the act with three cheers for His Majesty the King, in which all present enthusiastically joined."

Which Lutheran Christian does not see with sadness from such occurrences the complete apostasy from Lutheran confession and practice? What the Lutheran Confession thinks of participation in the installation of a Catholic archbishop is stated, among other things, in a passage of the Appendix to the Schmalkaldic Articles (Müller, p. 336 f.): "Since this is so, all Christians" (how much more so the pastors!) "should be on their guard that they do not participate in such ungodly doctrine, blasphemy, and unrighteous rage, but should depart from the pope **and his members** or followers as from the kingdom of Antichrist **and** curse it, as Christ commanded: Beware of false prophets. And Paul commandeth that false preachers should be shunned, and cursed as an abomination." 2c. P. 339: "After this, that it may be considered what an abominable, great sin it is to promote such unrighteous ravings of the pope, when so many pious Christians are so miserably slain, whose blood, no doubt, God will not leave unscented."

And what Luther, and with him the whole Lutheran Church, judges of the Roman priesthood, whose fiftieth anniversary the Augsburg priests help to glorify, may be seen from such passages as the following: "From this it follows that the pope's law is all deceit and lies, and that the papal priesthood is nothing but a shell and an outward appearance. (On the Abuse of the Mass, Erl. A. 28, 38.) "In all this no one may doubt; for it is proved that this priesthood is nowhere found in Scripture; for which reason it is the devil's addition ... nothing else, but to blaspheme and deny Christ, to abolish and take away his priesthood and all his laws." "It is ever an irrefragable decision, that in the New Testament there can be no outward priests, which are with plates, and are descended from the laity.



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But they that are now are all without the scripture and calling of God, that is, nothing else, but of the devil." (S. 40.)

These and countless other passages clearly state what Luther and the Lutheran Church would have judged a "fifty-year priestly jubilee. If, however, the gentlemen in Augsburg themselves celebrate the fifty years of office of such "priests of the devil," as Luther calls them, it is clear by day that such preachers may well be Unirte coat-bearers, but can never be sound Lutheran pastors, even if they incessantly boast with their mouths that they are genuine Lutherans. F.

(Submitted.)

## **The Synodal - Conference.**

The same had assembled this year within the Jmmannels congregation of the Rev. Stubnatzy at Fort Wayne, Ind. The individual synods were represented in the following manner:

From the **Illinois - Synod** 2 delegates: Rev. J. T. Bötticher and Mr. H. Monke.

From the **Minnesota Synod** 2 delegates: Rev. A. Kuehn and Mr. C. W. Thomas.

From the **Missouri Synod** 30 delegates: professors C. F. W. Walther, M. Günther, O. Hanser, W. Stellhorn, T. I. Große, pastors I. F. Bünger, E. A. Brauer, H. Wunder, F. A. Ahner, K. L. Atoll, Ch. H. Löber, I. Herzer, H. A. Allwardt, W. Sihler, C. H. Schwan, W. S. Stubnatzy, I. P. Beyer, C. Groß, the teachers G. Steuber and I. G. Walther, and Messrs. I. Umbach, F. W. Krumme!, A. C. Zuttermeister, K. Koch, H. Thies, H. Bremer, F. Wille, G. Thieme, I. Birkner, C. Muhly. (Absent were 2 lay delegates).

From the **Norwegian Synod** 7 delegates: Professors I. D. Jacobsen, T. Mohn, F. A. Schmidt, the pastors V. Koren, H. G. Stub, I. A. Ottesen, and Mr. L. Thoen. (Absent was 1 lay delegate).

From the **Ohio Synod** 13 delegates: Professors W. F. Lehmann, M. Loy, C. H. L. Schütte, Pastors G. F. H. Meiser, I. A. Schulze, L. A. Detzer, H. Wetze! and Messrs. C. Nagel, M. Becker, E. Dittes, P. Stephan, G. Schmalz, P. Simon. (Absent were 2 pastors and 3 laymen).

From the **Wisconsin Synod** 5 delegates: Professors A. Ernst, A. Gräbner, Dr. W. Notz and Pastors I. Bading and Ph. Brenner. (Absent was 1 lay delegate).

In addition, the Conference was numerously attended by guests. From the Missouri Synod there were present 7 professors, 23 pastors, 9 teachers, and 2 candidates; from the Ohio Synod 6 pastors, and from the Norwegian Synod 1 pastor.

Thus, 107 persons attended the meetings: 59 delegates and 48 guests.

There were 10 meetings in total, of which only 4 could be used for doctrinal discussions. But in these four meetings two important topics were discussed in detail, namely the care for orthodox church schools and orthodox church and school books. These discussions were based on the "**Theses on Church Fellowship**", this time Thesis 12 and 13. In the unanimously approved form they read as follows:

### **Thesis 12.**

"It is a crying contradiction against the Confession when a Lutheran calling itself Lutheran and Lutheran

n't wantin' to be an ecclesiastical body show'n no earnestness that the salvation of one synod is also that of the others, and and zeal in gettin' orthodox parochial schools, what's in 'em, with concern for the freedom of the other synod as for his own. started where they ain't."

## Thesis 13.

"It is further a contradiction against the confession, if a concerns, and demands can be binding on any synod if it has Lutheran body does not observe that only orthodox agendas, not yet been clearly convinced of the lawfulness, usefulness, hymnals, catechisms, doctrinal and edifying books are used in and advantage of the same for the great whole of the kingdom its congregations, or yet does not take due care that existing of God." false-believing books of this kind are abolished and orthodox ones introduced."

The 9th Thesis on the "*Jus parochiale*", which was begun not yet been able to submit resolutions on the plan of the two years ago, was also discussed in detail and met with Synodal Conference, so that no further steps could be taken. general approval. It reads: "The reason for changing the parochial relations cannot be, first of all, an offense of adiaphoris; the recognition of such would be a denial of the mission among the Negroes will be started by a missionary Christian freedom (Gal. 2:4, 5); secondly, not a difference in commission from St. Louis.

non-fundamental convictions (Rom. 14:1-9.); in this, as in the first case, the change would be a schism, a schism, a language. This work will appear little by little, in that individual separation, and the separating schismatics, separatists will set confessions will be promoted for printing, but in such a way that up altar against altar (1 Cor. 1:10. 11:18. 19.). (Such schismata later, after a further revision, the entire work (also probably are to be well distinguished from the rottenness, sects, which provided with the Latin text) can appear in one volume.

involve a separation for the sake of the foundation of the faith); 3 A letter to the German Emperor entitled: "Die 3. not preference for a special gift of a preacher (1 Cor. 1, 11-Culturjunker," which had been sent to the Conference for 13. 3, 3-23 ), for that is something carnal with all appearance of signature, was decisively rejected.

spirituality; finally 4. not the proliferation of tares in a church in which the means of grace are still going on unadulteratedly had to submit new work to the committee appointed for this (Matth. 13, 24 ff.), therefore the apostle does not call upon the purpose for the next year, since the manuscripts submitted to it righteous Christians in the corrupt church at Corinth to leave had not found the approval of the Watertown faculty.

the same, but to hold the more firmly to one another, and not to let there be division among them (1 Cor. 1, 10., comp. 5, 1. 2. Conference to publish a dogmatics with consideration of the 6., 6, 1-8., 11, 17-22. 30., 15, 12. 34., 2 Cor. 12, 20. 21.)."

The most important thing that was discussed in the other six to publish it in pieces in the "Lehre und Wehre" or not.

meetings scheduled for "business" concerns the plan of last Thus, in the midst of the most turbulent time of the workers' year's meeting of the Synodal Conference concerning the movements, the conference was able to hold its meetings establishment of **state synods** and the establishment of a quietly and without hindrance; indeed, on the evening of the last day of the meeting, everyone was able to hurry home without hindrance. God be praised and glorified for this!

indicates what was discussed: "The action of the Honorable Wisconsin Synod in regard to state synods and especially a collective seminary had raised the concern that this synod no Next year, dear God, the Conference will meet again in Fort Wayne, in the midst of Dr. Sihler's St. Paul's congregation.

longer agreed with the plan of the Synodal Conference and therefore did not want to go hand in hand with it in this matter.

As a result of this, a cordial and fraternal discussion has taken place, and the result is that all members of the committee (specially appointed for this matter) have come to the conclusion that we are in heartfelt agreement in the main matter, and that in the future we want to take the greatest care not to do anything by which one or the other part of the Synodal Conference could become concerned, as if we were not in one spirit and mind. Therefore, if this or that synod intends to do something publicly that could cause concern to the other part, we will openly communicate this to each other beforehand, without concern that the part in question might think that the other wants to interfere with the rights of its synod, prescribe laws in middle matters, and what other such thoughts might be.

On the contrary, all fraternal remonstrances are to be made in the spirit of the synod. All fraternal remonstrances should be made in the spirit,

Let no one think of restricting this freedom in any way. Only the laws of brotherly love are to be enforced. No counsels,

Two Synods, namely the General Synod of Missouri 2c. and the Norwegian Synod, since they did not meet until later, had

Among the other business matters, the following stand out:

The resumption of the mission to the Gentiles. First of all, 2. the translation of the Concordia Book into the English

3 A letter to the German Emperor entitled: "Die 3. not preference for a special gift of a preacher (1 Cor. 1, 11-Culturjunker," which had been sent to the Conference for 13. 3, 3-23 ), for that is something carnal with all appearance of signature, was decisively rejected.

4) Concerning the English reading books, the conference 5 Prof. Walther was also urgently requested by the Synodal

newer theology; however, it shall be up to him whether he wants

Thus, in the midst of the most turbulent time of the workers' quietly and without hindrance; indeed, on the evening of the last day of the meeting, everyone was able to hurry home without hindrance. God be praised and glorified for this!

Next year, dear God, the Conference will meet again in Fort Wayne, in the midst of Dr. Sihler's St. Paul's congregation.

T. Johannes Große.

## To the ecclesiastical chronicle.

### I. America.

Methodism. The "Happy Messenger" reports r "On June 22, an "Association for the Promotion of Biblical Sanctification" was founded in Clinton County, Michigan. Whoever joins the same must adopt the following rules and confession: We believe that by Biblical Sanctification is meant a complete restoration of the Lost Image of God in the soul. We understand that this is accomplished by faith in Christ, and that the Bible requires this faith to be practiced now. ... Let every member earnestly seek sanctification and quicken the same." - The reader sees here again quite clearly how shamefully the Methodists pervert God's Word. That the image

God's being completely restored here, of which the holyand teachers, as well as the symbolic books of the Lutheran Scriptures know nothing, indeed, this is contrary to the holyChurch as our common confession, form the basis of the present Synod." - Of the 34 congregations, 26 were represented

The Tunkers - an Anabaptist sect - discussed at length at their last meeting whether the standing or the turned-down collar on the skirt was in accordance with the old order. They decided in favor of the standing collar. They declared that no musical instruments should be tolerated in the houses. One delegate remarked that these instruments would soon find their way into the churches if not controlled in times. It was further resolved that the "sisters" should not wear hats at Communion or at any other time. The elders, who are lenient towards the "sisters" in this matter, are to be disciplined. It was also decided that the "brothers" should abstain from voting on election days, and that the hymnals should be bound simply, without gold.

A Congregationalist congregation in Massachusetts has decided that those of its members who are not satisfied with the baptism they received in infancy may be baptized again.

The Presbyterians in Union City, Pa. use sweetened vinegar instead of wine at the Lord's Supper.

The Presbyterians, at their last general conference, resolved to meet next at Pittsburg. But the delegates are to seek and pay for their own quarters. But a general fund is to be raised, it seems, for these expenses. The congregations are requested to collect contributions therefor in the proportion of two cents for each member.

They are no longer invited. It is a fact that the larger synods have great difficulty in finding places where they can meet. The Synod of New York had to adjourn the other day without knowing where it could meet next. Just so happened to the Synod of Pennsylvania. The "General Synod of Ohio" is in the same position. It also adjourned at Richmond, Ind. last year, without being able to fix a place for its next meeting.

Two Seventh-day Baptists were recently sued in Cussawago, Pa. for working on Sunday. In vain they claimed that they belonged to a religious society which celebrated the seventh day (Saturday) as the Sabbath. They were ordered to pay four dollars and, refusing to pay, were sent to jail.

A Mormon prophet in Holt County, Mo., presumed to be able to do all the signs and wonders that Christ did. "He was ordered," relates the "Christian Messenger," "to go across the water (of Radaway River) to the other bank, whereupon he said he would wait until the next morning, when there were many people, that all might see he was a prophet. Through the night he struck stakes across the river, and fastened planks upon them, about two inches below the murky water. Wicked boys, observing this, early in the morning knocked away a plank where the water was deepest. The appointed time came. A large crowd had gathered. Our Mormon starts on his journey across the river. When he comes to the place where the plank is gone, O woe, O woe I there he falls into the water up to his neck."

## II. foreign countries.

The Lutheran Synod in Australia held its meeting this year from May 6 to 9. The entire congregation stood up and gave its unanimous approval to the declaration solemnly read out by the President of the Church Council: "The Holy Scriptures of the Old and New Testaments, as the revealed Word of God, the one rule and guideline according to which all doctrines and teachings of the Church are to be interpreted.

by 56 deputies. Including the 9 pastors and members of the church council and the 8 teachers present, the synod comprised 76 synod members with voting rights. The items of discussion before the synod were: The rejection of a closer connection with the un-Lutheran Immanuel Synod in South Australia on the part of the Ministry, the establishment of a School Teachers' Seminary, a change in the Constitution, State Schools 2c. Concerning their ecclesiastical periodical, the "Lutherischer Kirchenbote," as this paper reports, "two synod members pointed out as a certain hindrance to the circulation of the paper the circumstance that (in their opinion) it brought too little edifying and on the other hand too many controversial articles; On the other hand, it was rightly replied from various sides that our synodal journal (like all ecclesiastical journals of other countries) must have as its main purpose the discussion of ecclesiastical events near and far, at home as well as abroad, and that it also follows this main purpose correctly. The editorial staff, for its part, declared before the Synod that it would be acting unconscionably as the editorial staff of a Lutheran newspaper if it wanted to fill it with sentimental (sometimes even as one Synod member correctly noted - fictitious) conversion stories of reformed sects, which, as a rule, were based on deeply hidden semipelagianism (cursing the doctrine of original sin). It wants to provide the readers, also with regard to this (the edifying) part, only healthy food, as is shown, for example, by the history of the church song, the life story of the blessed Wyneken 2c.; it is also willing to do so to a greater extent, if the journal could be enlarged, which, however, is not yet possible at the present time due to various causes. After other speakers pointed out that many Lutherans of our time have a "spoiled stomach" (referring to the "sweet" or "unhealthy" food in many reformed papers), the following motion was unanimously adopted by the Synod: The Synod expects that the present Synod will use all their influence to procure a further expansion of our Synodal Gazette for the future".

In Saxony, the Meissen Conference met again after Whitsun. With it it also goes downhill at a gallop. Of course, there was no lack of pious sounding. Theses about the confession and the binding nature of the symbols came up for discussion. It was characteristic that Prof. Lechler of Leipzig, one of the few who voted against the abolition of the old religious oath in 1871, now came out as an interpreter and defender of the new formula of confession. Incidentally, only the old familiar, meaningless speeches about the binding nature of the confession on the one hand, which on the other hand did not exclude free research and the interpretation of Scripture by oneself (one already knows what that means now), were served up anew. The second author of the thesis, a jurist, bore quite a clear witness to the intellectual child of this conference. He called attention to the socialistic tasks of the church in view of the spread of social democracy. His sentences bore the most stale, shallow morals of universal human love, human rights, moral orders, of which the old pagans already knew how to speak just as well, even better. It is true that he mentioned the Christian Church, but as "an association of people struggling for reconciliation": well, the Hindus also struggle for reconciliation with their penitential exercises and the Jews with their Messiah expectations. It was a strong bit that Christian, "Bible-believing"





The Meißner want to be a church-friendly layman who tolerates such insipid, unchristian washing on the agenda. A leaden sleep weighs on the eyes and hearts of the country-church Christians; they are sleepily swept away by the stream and carried unawares into the desolate, wild sea of the most naked paganism. (Free Church.)

From Wuerttemberg something pleasant can be reported. There the Lord has also opened the eyes of a straight-hearted Christian and servant of the Word about the abomination in the holy place and strengthened his conscience and faith, so that he has renounced unrighteousness and has left bread and office for the sake of the Gospel. This is Mr. Past. Staudenmeyer, formerly city vicar in Esslingen. In an excellent little book, which we urgently recommend to all readers, he has uncovered the "apostasy of the Württemberg Evangelical Regional Church from the Scriptures and the Confession. He proves the same under three headings, for three reasons: "I. The Church Marriage in Wuerttemberg, a testimony of how the Lutheran High Church Authority and Synod of Wuerttemberg deal with the Holy Word of God. II. another look into the regional church 'abomination of desolation' (Matth. 24, 15. 16.), or: How is it with the discipline of the Lord's Supper? III. Another look into the country-church 'abomination of desolation,' or, How stands doctrinal discipline?" Finally, the author discusses in clear, forceful terms the right and duty of separation from such apostate national church. (Free Church.)

A holy cap. Among the many relics and objects coveted and almost worshipped by the countless pilgrims in Rome, the Pope's headdress plays a special role. A particularly fiery pilgrim from Lyons bought a white Pabst cap and asked permission at the pope's palace to offer it to the pope. He was told that this was strictly forbidden. But he is not deterred. He stands in the procession, and when the Pope passes by, he holds out his cap to him. The Pabst takes it, throws him his own, and puts on the cap of Lyon. "Think of the good Lyon's joy," says a Catholic paper. "When he came out, every one wanted to kiss the papal cap, and hold his own medals to it, that they might receive a higher consecration." - A German clergyman now wanted a papal cap too. He also bought a white cap, put on it all the gold pieces which he brought from his parish as St. Peter's penny, and implore, the pope, who, as is well known, is so poor and must live on rotten bread (as the Catholic people are always persuaded) stretched out his hand, accepted the cap, and gave the German clergyman his own. (Read. Pilgrim.)

### **"The tiresome borrowing."**

Under this heading we read the following remark in a local political newspaper, taken from a German newspaper: "In ever wider circles the conviction is breaking out that the cancerous damage to German industry, the long payment periods, must be eliminated. In the following, it is reported that the Reichstag has been called upon to create a remedy by means of laws, to set the bill of exchange target at no more than three months in large-scale traffic and to introduce immediate cash payment or at least monthly settlement in small-scale traffic. - What Luther wrote in his book "On Sales and Usury" is confirmed here again: "If it were not for the fact that there are guarantors in the world, and if free evangelical lending were more widespread, and if all cash and ready-made goods were sold, then the greatest, most damaging journeys and errors and infirmities in sales would already have been eliminated, and it would have been easy to avoid them.

And if the other sinful infirmities were so much the worse, they might be averted. For if it were not for this kind of suretyship and sure lending, many a man would have to remain in this world and be content with moderate food, who otherwise relies on borrowing and suretyship, and strives day and night to become rich; therefore everyone wants to become a merchant and rich. From this must follow such innumerable, swift, wicked tricks and tricks, which are now going on among merchants, that I have already despaired that it should be entirely corrected, but it has become so overloaded with all wickedness and deceitfulness that even the length cannot support itself, and must fall through itself in itself.

Hereby I have recently rejected and given instruction to everyone in this great, desolate, extensive trade of merchants. For if one were to allow every man to sell his goods as cheaply as he would like, and borrowing and lending freely and becoming a guarantor were lawful, and yet to give counsel and instruction as to how one should proceed Christianly in this and keep a good and safe conscience, that would be just as much as if one were to counsel and instruct as to how wrong should be right, how evil should be good, and how at the same time one should live and act according to divine Scripture and against divine Scripture. For these three faults, that every man should give his own as much as he pleases; item, borrowing, and becoming a guarantor, are the three fountains, from which all abominations, injustice, cunning, and deceit flow so far and wide; that now one should strive to prevent the flow, and not want to stop the fountains, there is labor and toil lost."-Many Christians, of course, think that theologians should not concern themselves with matters of commerce and the like; they know nothing about them. They should, they say, "stick to the gospel." But this is a great error. The gospel, or the word of God, does not, of course, teach merchandising, but it shows how even in commerce conscience can either be preserved or violated. Right at the beginning of his writing "Vom Kaufhandel und Wucher" ("On Trade and Usury"), Luther writes: "The holy gospel, after it has come to light, punishes and shows all kinds of works of darkness, as St. Paul calls them, Rom. 13:12: For it is a bright light that shines on all the world, and teaches how evil the works of the world are, and shows the right works that one should practice toward God and one's neighbor. Therefore also some of the merchants have awaked, and have become aware that in their trade many a wicked practice and harmful finance are in use, and it is to be feared that it is going on here, as the Ecclesiasticus says, that merchants can hardly be without sin. Yes, I am afraid that the saying of St. Paul, 1 Timothy 6:10, applies to them. 6, 10: Avarice is the root of all evil. And again (v. 9.): They that desire to be rich fall into the devil's snare, and into many vain and hurtful lusts, which sink men into concealment and damnation.

Although I think that my letter will be almost in vain, because the accident has reached such a point that it has become widespread in all countries, and those who understand the gospel can judge from their own conscience what is just and what is not; I am urged and entreated to stir up such finances, and to bring some to light, whether the multitude will not rightly desire that some, however few they may be, may be delivered out of the maw and jaws of avarice. For it must be that there are still some to be found, among merchants as well as among other people, who belong to Christ, and would rather be poor with God than rich with the devil, as the 37th Psalm 16 says: "It is better for the righteous to have a little than for the wicked to have great goods. Well, for the sake of the same we must speak." -

\*) Jesus Sirach.

## A miraculous rescue.

(From the little ship of Christ in Paris.)

At the beginning of November 1875, a painter named Lucien Delaire was working on a high building in the Rue du Bac in Paris. He was hanging by his knotted rope above the windows of the fourth floor when his brush flew out of his hand, broke a window pane, and fell into a room on the fourth floor. The painter let himself down by his rope to the window, and called in to the broken pane, "I beg your pardon very much; my brush has chosen a bad spot. But calm yourself: he who breaks the glasses pays for them." Receiving no answer, he looked into the room through the broken pane, and there saw a woman lying motionless, her face turned to the floor. Quickly, suspecting an act of murder, he stretched his arm through the opening, pulled the window latch, and leaped into the room. A dense coal vapour comes towards him, which leads him to conclude that he has committed suicide. He approaches and realizes that the person is still alive. Under the influence of the fresh air she opens her eyes, begins to breathe again and gradually regains consciousness. Soon the rescued person, Marie Esbin, was able to tell what had happened. She had placed a pan of red-hot coals in the room, and was busy ironing white petticoats to wear to a friend's wedding, when suddenly, seized with dizziness, she fell unconscious to the floor. Just at the same moment the painter so clumsily, but fortunately, dropped his brush. The girl still vaguely heard the clatter of the glass, but she was already unable to make the slightest movement. With the fresh air, life flowed to her again through the open window; and a few days later she was among the happy wedding guests of her friend. Whether she thanked God as heartily as she thanked the painter for her salvation, we do not know. But we believe what Jesus Christ testifies: "Do not two sparrows buy a penny? Not one of them yet falls to the earth without your father. But now the very hairs of your head are all numbered." (Matt. 10.)

(Elsasser peace messenger.)

The moral conduct of the pupils is carefully supervised, and above all attention is paid to awakening, maintaining and strengthening a Christian sense in them.

The school fees for boys are \$24.00 per year and for girls \$24.00, and are to be paid annually or quarterly in advance. - For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction.

Foreign pupils can get board and lodging in Christian families for about \$14.00 per month. - Applications should be sent to

O. Linnvonn', Director, 1921 South Xintk 8tr. 8t. Louis, Mo.

## Ordinations and Introductions.

Commissioned by the high". Presidium, I have on the New Sunday after Tri". Mr. Candidate L. I. Gehrmann, assisted by Pastors Holtermann and Bechtel, was ordained as a preacher and inducted into his office. W. Oetting.

Address r Nsv. D. D. dclirmarrn,

Divio drovo, 61a do., IN.

On the 10th Sunday after Tr. I have seen the Candidate of the holy. I ordained Mr. Friedrich Wambsganß, who was called by St. Matthew's Parish in Allegheny City, Pennsylvania, to replace Pastor A. Brauer. I. P. Beyer.

Address: Dov. IV. AindsZsnss, 138 Dlrirä 8t., AiloAven^ Oit^, Da.

The Candidate of Theology Mr. H. Schroeder, from the Concordia Seminary at St. Louis, was ordained on the 9th Sunday a. Tr. By order of the high". Presidium in the midst of his congregation, the Lutheran congregation of St. Paul's in Wallace, Ontario, was ordained by the undersigned and inducted into his office.

A. Ernst.

Address: Rov. H. 8clroöäsr,

8kiplo^, Dortlr Oo., Ootario.

By order of the Reverend Presidency, Candidate E. I. Sand er was ordained and inducted into "his" two" congregations at Lonaconing and Barton, Alleghany Co, Md, on the 10th Sunday after Trinity. E. Lauterbach.

Address: Dev. D. "1. 8anäor,

Lox 174th DonLooninaA, AiloAvsn^ 6o., Mae.

By order of the reverend Presidency, Rev. I. Kaspar was installed in his new office at Ebenezer - Gemeinde near GiddKgS, Texas, on the 9th Sunday after Trin. tn, assisted by Rev. Stiemke's, by L. Geye r.

Address: Rov. "1. Lasxar.

Lox 75. diäain^s, Dos 6o., Doxas.

## The Evangelical Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

In the institution mentioned in the heading, God be praised, a new school year will begin on September 3 and new pupils will be regularly admitted.

The school offers its pupils the opportunity to acquire a good general education and thus to prepare themselves thoroughly for taking up any profession in life.

The subjects taught to the boys are: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Accountancy, Writing and Drawing. - In the teaching of English, geography, arithmetic, algebra, geometry, physics, and accountancy, the language of instruction is English; in the other subjects, German. - Latin is included among the subjects taught primarily for those boys who later wish to enter a Gymnasium; other pupils may therefore be exempted from this instruction if their parents so desire.

The subjects in which the girls receive instruction are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts."

## Conferenz - Ads.

The Community Lutheran Pastoral Conference of Northern Ohio meets, s. G. w., Sept. 17, at the church of the Rev. Lothmann at Akron, Ohio. The dedication of the church, to which all brethren of the Conference are cordially invited, will take place the day before, September 16.

The following were presented for discussion: 1. a paper presented by Past. Hübner at the last conference on the subject of marriage. 2. the work on Calixtine syncretism delivered by Past. C. Schmidt on Calixtine syncretism. 3. 3. a catechetical paper on the 3rd commandment, which everyone is to send to Praeses Schwan 4 weeks in advance. 4. a paper of the Ohio Synod issued a report on the merger of synods into state synods.

All brothers are asked by the Dastor loci to register their coming with him in good time. W. F. H elle.

The New York DistrictS-Conserrnz will meet, s. G. w., on Tuesday, August 28, bet Mr. Pastor Rmz at Hudson, New York.- To preach will be Mr. Pastor Steup. Brömer.

The Wisconsin DistrictS Conference will meet, s. G. tv., September 14, at the church of the Rev. Zorn at Sheboygan. - Let it be remembered to report to the Dastor loci in time. C. Seuel.

The general pastoral conference of Minnesota will meet, s. G. w., from the 21st to the 25th of September, at the church of the Rev. Bender tn Red Wing. Subject of the proceedings: Continuation of the theses on the certainty of the state of grace.

Anyone wishing to attend the proceedings is requested to report to the Dastor loci in good time. Ahner.

The Nebraska Districts Pastoral Conference will hold, s. G. w., its meetings this year from Aug. 29 to Sept. 1 at drr church of the Rev. G. Bürger at Williamspoit, Hamilton Co., Nebr. Those brethren who have to use the Union Pacific railroad will be met at the Lone Tree station Aug. 28. E. I. Ares e.

Central - Illinois Conference, August 23rd to 28th, at Peoria, Ill. Timely registration is kindly requested. F. Lindemann.

Incorporated into the Illinois District Caste:  
For the synod treasury: Bon Past. FrederkrngS congregation in Lost Prairie \$4.75. By Past. Döderlein, Pentecostal Collecte sr. Gem. in Homewood 11.50, by himself 2.00. By Teacher Tābel 2.00. By Past. Seidel at Keokuk Junction by Mrs. W. FlcSner for "the orthodox teaching school" 1.00. By Teacher W. Hoppe 2.00. By Past. E. Martens 4.00. From Past. Strikter 2.00. Rev. Reisinger's congreg. in Danville 12.00. By I. H. Kühlenbrck of the congreg. in CollinSville 9.00. By Past. C. F. Hartmann \$2.00. By Rev. Kleppisch from his congregation. Gem. 8.60. By Rev. Wagner in Chicago "for the kingdom of God" by Joh. Schwarz 1.00, by Chr. Pagels 75 Ets. From Pastor Brügmānn's congregation in Rodenberg 10.00. (Summa \$72.60.)  
To Synodal- Building Fund: Jubilee -.Collecte of Past Dd'derleins in Congreg. in Homewood 12.50.  
For innert Mission (resp. Past. Döschcr): From Past. Ruhlands Gem. in Planitz (Saxony) 16.08.  
For the Negro Mission: by Prof. A. Crāmer from Past. C. Stöffler at Golden Lake, W'S., 9.00.  
To the college maintenance fund in St. Louis: Communion - Collecte of Past. Dödcrlcins Gem. in Homewood 10.50.  
For poor students in St. Louis: By Rev. Wagner of the Women's - Association sr. Congregation in Chicago 21.00. By Rev. Döderlein's congregation in Homewood for Siebrandt 28.45.  
For poor students in Springfield r By Rev. Wagner in Chicago from the Young Men's Association sr. Gem. 20.00. From the Young Women's Association in Past. Wunders Gem. there for Hoyer 5.00, for Sondhaus 5.00. (Summa 30.00.)  
For poor college students in Fort Wayne: By Past. Gotsch from his congregation in York Centre 5.00 and by Pastor Pennekamp from his congregation in Bremen 1.00. By Past. Liebe from his congregation in Steelville for Brunn's pupils 2.50. By Past. Wunder in Chicago from the Jungfrauen-Verein for M. Große 5.00. (Summa 13.50.)  
For college maintenance in Fort Wayne: From Past. Reisinger's congreg. in Danville 10.00.  
For poor seminarians in Addison: By Past. F. Lindemann in Cbampaign from young people in his congregation 3.50. From Past. Ruhland's congregation in Planitz near Zwickau in Saxony for Gcßwein 10.50. By Rev. Engelbrecht in Chicago from the Jungfrauen-Verein of his congregation for Jul. Trapp 10.00. (Summa 24.00.)  
For the Emigrant Mission in New York: Through I. H. Kühlenbrck of Past. Ottmanns Gem. in CollinSville 2.90.  
For the widow's fund: From Past. Strikter and teacher Kammann each 3.00.  
For Past. Hirschmann: By Past. Steege of his Grm. in Dundre 11.25. Lon Past. R'öders Gem. in Arlington Heights 5.50. Past. HallerdergS Gem. in Quincy 5.00. Rev. Wunders Gem. in Chicago 7.50. Past. Frrrkings Gem. in LoSt Prairie 4.00. By Past. Gotsch from his congregation in York Centre 5.00. By Rev. Dunsing of his congregation at Stras- durg 6.46. By Past. Love'S Grm. in Winr Hill 7.50. By Rev. Pnnnekamp's congreg. in Bremen 5.50. By Rev. Hansen from the bell- bag of his congreg. in Geneseo 5.44. By Rev. Strikter from his congreg. in Proviso 19.17. By I. H. Kühlen- beck from Rev. OttmannS Gem. in CollinSville 12.85. By Past. Löber- Gemcinde in Niles 4.53. By Past. Surcop in Chicago by his congregation 1.05. By Past.°Hahn's congregation of Staunton 5.00. (Summa 105.75.)  
For Past. Hirschmann and Past. Döschcr: By Past. Bartling in Chicago from his congregation (subsequently) 1.25. By Pastor Seidel in Keokuk Junction: from the family W. FlcSner 2.00, from Joh. FleSner 85 Cts., B. Jansen, Pastor, Ulfred Behrens, Joh. Büß and Heinr. Büß each 50 Cts., Carl Heinicke and Lamme Dorn each 1.00, Heinr. Flesner 1.50. (Summa 9.60.)  
For Pastor Döschcr: By Past. Steege in Dundee from his congregation 2.25. By Past. Röder in Arlington HeighlS, Collecte in the Gen einde congregation 7.21. By Past. Hatlrr- berg's Gem. in Quincy 1.00. By Past. Wunders Gcm. in Chi- cago 1.50. From Past. Frederking's parish at Lost Prairie 1.00. By Past. Gotsch from his compound in York Centre 1.00. By Past. Dunsing from his congregation, in Strasburg 1.30. By Past. Love from his congregation at Wine Hill 1.50. By Past. Pennekamp from his Grm. tn Bremen 1.10. By Past. Hansen tn Geneseo from members of his congregation 95 Cts. and from the collection bag 1.08. By Past. Strieters Gem. in Proviso 3.83. By I. H. Kühlenbock from the Gem. in CollinSville 6.40. By Past. Succop in Chicago from his Gcm. 20 CtS. By Past. Hahn's Grm. in Staunton 1.00. (Summa 31.32.)  
For sick pastors: Through Rev. A. Schmidt in Schaumburg, collected on W. Spohrleder's 50th birthday 8.30.  
For Past. Rufs, Past. J-ke and Teacher Hopfr From Past. Hahn's congregation in Staunton 3.00.  
For the church in Topeka, Kans. by Rev. Rover's congregation in Arlington HrightS 5.00. By Rev. Wehrs in Lake Zurich by members of his Grm. 1.60. By Rev. Gotsch of his congregation at York Centre 2.00. (Summa 8.60.)  
For the congregation in Buena Vista, Iowa: From Past. NöderS Gem. in Arlington Heights 5.00.  
For the congregation in Iowa City, Iowa: From Past. NöderS Gem. in Arlington Heights 5.00. By Past. Wunders Gem. in Chicago 3.80. By Past. Gotsch from his congregation in York Centre 2.00. From Past. Liede" Gem. in Wine Hill 1.00.

By Past. Pennekamp's congregation in Bremen 1.00. By Pastor Engelbrecht in Chicogo from N. N. 5 00. (Summa 17.80.)  
For the Freeport congregation, Ill: By Rev. Roeder's congregation in Arlington Heights 10.00. By Past. Wunders Gem. in Chicago 10.00. Collecte from the Gem. in Addison 20.93. By Past. Gotsch from his gem. in York Centre 2.00. By Past. Love's Gem. in Wine Hill 4.00. (Summa 46.93.)  
For the needy in Dakota: Through Past. Wehr- in Lake Zurich by members of his congregation 1.60. By Past. Hansen in Geneseo by members of his congregation 1.90. By Past. Succvp's congregation in Chicago 3.00. (Summa 6.50.)  
For the orphanage near Boston: By teacher Lücke in Chicago, collected at Reinhold GahlS wedding 4.00.  
Addison, Ill, 2 August '77. H. Bartling, Cassirer.  
  
Income to the coffers of the.middle district:  
For the synodical treasury: From Past. Bethke'S congregation in Arcadia \$3.30. From Past. Zucker's congreg. in Defiance \$11.30. Past. Wendt in Waymansviue \$2.00.  
For the building fund, Don Past. Bethke'S Gem. in Arcadia \$2.  
For Pastor Doescher: From some members of the congregation in Liverpool \$2.00. From the Women's Association in La Porte \$5.00.  
To the seminary household in Addison: Don Past. Niethammcrs Gem. in La Porte \$12 00.  
For poor students in Fort Wayne: From Past. Bethke's Gem. in Arcadia \$4.65. Wedding Collecte at H. Mar- gileth in Aurora \$3.50. From the Virgins' Association there \$5.00.  
For the Hermannsburg Mission: by Konrad Wcstenfeld at Fort Wayne \$5.00.  
Into the treasury for sick pastors: collecte at a golden wedding by Rev. Schmidt in Liverpool \$7.03.  
For the Institution for the Deaf and Dumb: Thank offering from Mrs. Pastor Wendt at Waymansville \$2.50.  
Fort Wayne, July 31, 1877, C. Grah!., Cassirer.  
  
For the needy Lutherans in Dakota, the following gifts have been received by me and Rev. Döschcr the following gifts have been received and used for the intended purpose. At this time I will give an account in the "Lutheraner" about the use of the sums that I have received.  
On behalf of those supported, I express my heartfelt thanks to all donors. God bless the giver and the receiver.  
By Past. I. Horn, Derter, Ja., \$5.00. pastor Heintz, Crown Point 2.00. past. G. Griebel, Narbonne, Mo., 4.00. Rev. A. Saupert, of L. Köstcr 5.00, F. Korff 2.00. Rev. C. L. Wug- gazer, Big Rapids, Mich., 5.00. Rev. I. Trautmann, Adrian, Mich. two shipments 13.00. Past. I. G. Nützet, Columbus, Ind., 4.00. Past. C. Schroeder, Sigel, Ill, 2.00. Past. A. Ch. Grossberger, Trinity and St. Andrew's parishes, 13.00, of which for Rev. Doescher 1.50. Past. C. A. Selle, Addison, 2.00. Past. G. Doehler, three shipments, 2.00. Van Wert, Ohio, Thomas church 3.76, Joh.-Gem. 4.40, ^Van Wert church 7.27. Rev. C. Schmidt, Elyria, O., 6.00. Rev. C. Hafner, Prairie City, Mo., 9.00, for Rev. Doescher, 5.00. Rev. Dreyer, Accident, Mb. by Bro. A. B. Ries, 3.00. Rev. I. Schuhmacher, Caloma, Ja. of 5.70. Past. A. Schürmann, Homestead, Ja., 18.00, for Rev. Löscher 10.50. Cassirer C. Eißfeldt 7.85. Rev. Eh. Hochstetter 39.00. past. G. Präger, Town Granville, Wis. 4.00, for Past. Doescher 3.25. past. C. Brand, North St. LouiS, two shipments 54.00. Past. F. Biltz, Concordia, Mo. IO.IIO. Past. I. Kaspar, High Hill, Ter. IO.00. pastor Fr. Nützet, West Ely, Mo. IO.00. past. I. Ansorge, Padurah, Ky., 6.00. Past. F. W. Pohlmann, LanesviUe, Ind. 3.00. Past. H. W. Nül, Toledo, Ohio, 8.50. Past. A. Genthäuser, Stanton, Nebr. 2.75. Past. E. F. Richter, Ellisville, Mo. 7.00. Past. I. Holiday, Aurora, Ill, 5.10. Past. E. Seuel, Mayville, Wis. 14.00. Cassirer H. Bartling, Addison, J>I., 60.90. Cassirer E. F. Meier, St. Louis, Mo. 23.47. Past. G. H. Hörnike, Nashville, Ill, 5.00. Past. F. Boelling, Carriage House, Mich., 17.00. Rev. T. I. Th. Jungk, Jackson, Mo., 7.90. Rev. E. R. Riedel, Charlotte, Iowa, 2.50. Past. F. W. Husmann, East Cleveland, Ohio, 9.00. Past. A. H. Wittzel, Glasgow, Mo. 5.00. Past. E. Lehman," New Wells, Mo-, 5.95. Past. L. E. Knies, MarySville, O., 2.00. Past. W. Mallon, Buena Dista, Iowa, 2.00. Cassirer C. Eißfeldt, Milwaukee, 63.18. Casi. E. Roschke, St. LouiS, Mo., 107.05. Past. F. Wesrmann, Grafton, Wis. 16.90. Past. I. L. Crāmer, Fort Dodge, Iowa, 5.00. Rev. Th. F. Hahn, Vallonia, Ind. 5.50. Rev. M. Timenstein, New Orleans, 30.00. Past. L. Dulitz, Napoleon. O., 20.00. Past. E. H. Wischmeyer, High Hill, Ter. 7.00. Rev. F. H. Kolbe, Green Jsle, Minn. 7.20, for Rev. Doescher 4.00. Rev. H. Bartels, St. Louis, Mo., 4.70. pastor I. Schaefer, New Boston, Ind. 4.00. past. Cb. Bock, Antonia, Mo., 2.00.  
M. Reister.  
  
Received for the deaf and dumb in Norris; By Rev. I. Lehner of sr. Parish in New Haven, Ind., \$8.71. By Rev. Rohe from his congregation at Jolict, Ill, 14.20. By Mr. L. Jung from the Young Women's Association at CollinSville, Ill, 10.00. By Rev. Hilgendorf at Bell Creek, Nebr. afterwand, 1.25. By Rev. N ösche from sr. Congregation at Watertown, Minn, 2.20. By Rev. Hilgendorf of sriner congregation at Bell Creek, Nebr. by 8.40. By Rev. Chr. Bock at Antonia, Mo., 3.75. from the Illinois district, 55.00. by Past. C. Gausr- witz, Iron Ribge, Wis. 2.50. From the congregation At Christ's Nativity, and himself 1.00. By Rev. I. Körner, Whitewater, WiS. by dcssen school children 3.00. By L. Schmidt in Chicago, contribution for his son 4.00. By Past. I. A. F. W. Mueller, Pentecostal collrcte from his congregation in Ehester Co, Ill, 14.20. By Past. I. Dornbär in Weavers Corner, Ill. 5.00. By Rev. Büngr in St. Louis 4.00. By Rev. I. W. Pohlmann from his congregation in Lanesviue, Ind. 3.00. By Rev. Büngr's congregation in St. Louis 42.60. By Cassirer I. S. Simon, Monroe, Mich. 26.96. By Rev. Engelbrecht at Racine, Wis.: by his congregation, 21.15; Mr. Pühn, 1.00; Mrs. Hueffner, 5.00; Mrs. Stoffel, 1.00. By N. N. at Racine, 1.00. By Cassirer Ch. Eißfeldt, of the Northwestern District, 57.88. By the congregation at St. Joseph, Mich. 10.00. By Rev. Georgii (?). C. D. Strubet, Cassirer. 207 Setkerson ^v., Detroit, Liek.



With hearty thanks against God and the dear givers, I certify to have received support for our church building from the congregations of the following gentlemen pastors: Heintz, Crown Point, Ind. at, 42.00, Studt in Iowa 2.00, Mever in Appleton City, Mo. at, 1.10, Griebel in Norbonne, Mo. at, 3.50, Richter in Ellisville, Mo. at, 7.00, Präger in Granvillr, Wis. at, 1.00, Sauer in Dudlrytown, Ind. at, 11.57, Pohlmann in LaneSville, Ind. at, 3.00, Engelbert in Racine, Wis. at, 4.75, Nützel in West Ely, Mo., 3.75, Riedel in Frankenmuth, Mich., 16 45, Wetzel in Glasgow, Mo., 2.55, Knief in Neudettelsau, O., 8.00, Barteis in Beckville, Mo., 4.70, Schmidt in Indianapolis, Ind., 20.50, Doehler of A. Brand in Forestvillr, Wis., 25 Cts., Jäbkr himself, in Adams County, Ind., 2.00.

Topeka, Kansas, July 1 ^7. George Klein, Cassirer.

With heartfelt thanks against the dear kind givers, I hereby certify to have received the following gifts for my distressed parish in Hudson, New York, sett January 19:

By Mr. Past. W. Mohrhoff 42.00. By Mr. Past. I. Siegrist 1.50. By Mr. Past. Fr. Lochner by Th. Vogel 50 CtS-, Mrs. N. N. 25 Cts. Wittwe Merkel, E. Hoffmann each 50 CtS., N. N. 25 Cts. By Mr. Pastor W. Niebuhr of his St. Johannis Gem. 6.00, Dreieinigk.-Gem. 4.81. By Mr. Past. G. Gerken from his parish Congregation 5.52. By Mr. Past. I. Strikter of his congregation 3.00. By Mr. Kassirer Birkner 60.28, 100.99, 5.00. By Mr. Kassirer Bartling 5.00. By Mr. Kassier Grahl 57.53. I. E. Renz.

The undersigned certifies to have received the following gifts for the church building of his congregation at Iowa City, Iowa: From the congregation of Mr. Past. Bremer's congregation at Lowden, Iowa, 46.04. From Rev. Hahn's congregation at Staunton, Ill, 46.50. From Rev. Crämer's congregation at Fort Dodgr, Iowa, 45.00. From Rev. Schulze's congregation at Cortland, Minn. 45.00. - Warmly thanking the benevolent givers JohnThurner, Rev.

For our church building from Mr. Past. Lohrmann's congregation 44.30 and by Mr. Kassirer Simon 43.75, certifies with heartfelt gratitude Welleöley, the 14th of July V7 I. Kirmis, Pastor.

## Received

for the students Schulze and Borth 44.75, collected at the infant baptism of the Rev. Friedr. Sievers. For Stud. Biewend 49.90 By members of the Fort Smith congregation. G.

Received for the local seminary library with heartfelt thanks from the booksellers Siemon and Bruder in Fort Wayne:

Lrasrui LokrniUii Notas st "irimsUversionss in N. D suru vrsions nova.

K. G. Dketmann, Die gesammte der ungeänderten Augsb. Confession in the Electorate of Saxony 2c. 5 volumes. M. Günther.

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## Book - Ad.

Just now the press leaves:

Third Synodal Report of the Northwestern District of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, ^imo Domini 1877.

The dear reader has already read in No. 14 what important negotiations, important for every congregation, were held at the Synodal Assembly of the Northwest District. Some of you have certainly decided to get the complete report as soon as it appears. Well, no one who does so will regret it. The main subject that was discussed was: "What are the characteristics of a well-founded

What are the essentials of a truly Lutheran congregation to which, therefore, Lutheran preachers must aspire with their congregations as their goal?" -is a subject of the highest interest to every congregation and should be discussed often in their congregational meetings. It can therefore only be a blessing to the wide circulation of this report.

G.

Price: 25 Cts. To have at

M. C. Barthel.

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## Corrections.

In the receipt of Mr. Kassirer Grahl ("Luth." No. 14 and 15) under the headings "Synodalkasse" and "Für kranke Pastoren" instead of "Jahresüberschuß rr. von den Gemeinden in uttd bei Cleveland 471.06" is to be read: Half from fare surplus 2c.

Cleveland, July 23, '77, A. Griefe, parish casflrer.

To the receipt of Mr. Pastor Hopf ("Luth." No. 14.) is to be added: Bon F. Koch 50 CtS. - Furthermore, there is to be read: instead of "C. Sternberg": Steierberg; instead of "KeSkhoff": Krrk- hoff. Collected by Mr. Lehrer Glaser: 420.10, not 420.00.

L. Traub, Pastor.

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## Changed addresses:

Rsv. IV. Dl Loinmsr, Uppsr f'alls, Kaltimors 6o., Llä.

Lsv. Lrokt. Lox 81. Llierman, 9?sx "8.

L ck. Linst. 193 üanaburA 8t., Laltiruors, Nä.

H. 6th Fleier, 3Z NsLaus 8t., Danton, Okio.

Lrnst Lsubusr (orphan father), Vss ksrss, 8t. Louis Oo., 2lo.

L Oisssrnauu, 144 8ssou<i ^vs., ^Idan^, N.

L. H.. LAZVI-S, 1914 (not 914) O'TaOou 8t.,

8t. Louis, No.



Herausgegeben von der Deutschen Evangelischen  
 Zeitweilig redigirt von dem Lehrer:

Year 33.

## Pastoral Preaching,

held in Cleveland at the time of this year's Synod of the  
 Middle District, and communicated at the request of the Pastoral  
 Conference there by

**Philipp Fleischmann.**

**Text: 2 Timoth. 4, 1-4.**

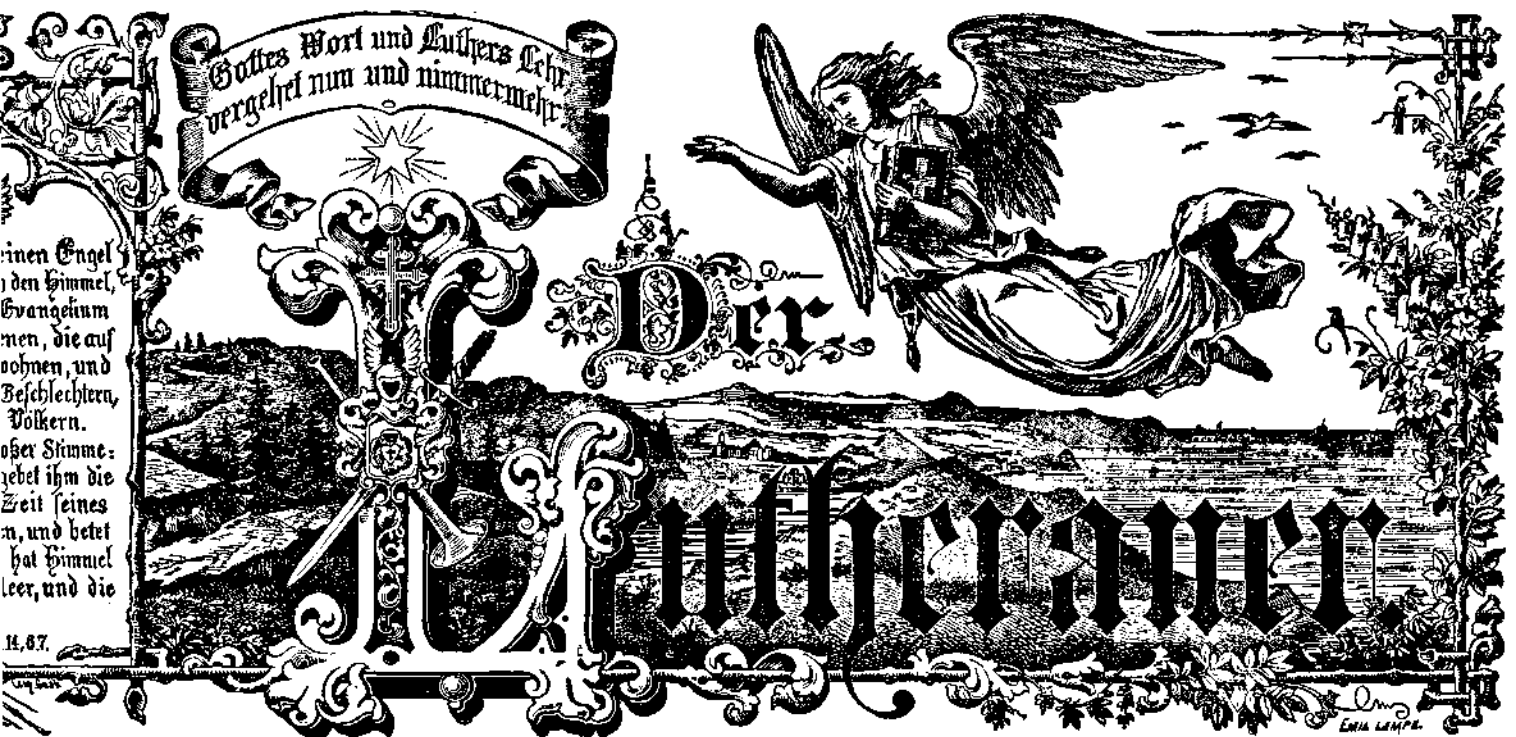
In the Lord beloved!

With the bright light of the Gospel, which by the grace of God  
 we have before many thousands in our Synodal Union, with the  
 civil liberty in which it is granted us to edify ourselves inwardly  
 and outwardly in accordance with the light of the Gospel  
 without any restrictions imposed by the authorities, things in  
 our dear congregations should on the whole be much different,  
 much better than they are. For we often have cause to  
 complain that the treasure of pure doctrine, which we have  
 before others, is by far not sufficiently recognized by many, not  
 with the heartfelt gratitude that should fill the hearts with such  
 a gift. And we cannot help saying that the number of such  
 ingrates seems to be increasing instead of decreasing. It is  
 coming to an end, we must say then. Yes, we may say, it is  
 coming to an end with hastening steps.

It is true that the last time is always present for Christians,  
 and they should therefore be ready for the future of the Lord at  
 all times. What has been prophesied for the future has also  
 been fulfilled. Nevertheless, it is also true that at certain times  
 the signs of the future appear again and again, and then more  
 and more frequently, in an ever more conspicuous way.

And in such a time we live, beloved. We live in the time of a  
 conspicuous spiritual slackness, a conspicuous contempt for  
 the precious Gospel.

This is a heavy, oppressive time for all true believers. This  
 is also especially a difficult and oppressive time for all faithful  
 ministers of the Word. For it can hardly be otherwise than that  
 they feel that groaning of which we read in the Epistle to the  
 Hebrews, Cap. 13:17. There it is said: "Obey your teachers,  
 and follow them; for they watch over your souls, as if they were  
 your masters.



geben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Sept. 1, 1877.

No. 17.

Who shall give account thereof, that they may do it with joy, and that he has reconciled the world to God through his death, that not with sighing." Because in this last afflicted time the word of from now on, in order to attain salvation, it is only necessary to God is refused obedience by many of its hearers, the ministers accept the reconciliation that has taken place in faith, God of the word cannot wait for the office with true joy, but must often wants to make sin-lost people blessed. Thus we are preachers perform it with sighing.

Therefore, dear brothers in the ministry, so that we do not must always keep in mind in all our preaching, even in our lose heart, we are in great need of encouragement. We find this reproof of the law, and in our strongest testimony of it. Nothing in the words of the text we have read. St. Paul addresses them is done by new measures, by new special means of revival, but to Timothy, and thus also to us, in view of the approach of a most the gospel must do it, the gospel alone, the old gospel, and perilous time.

Let us therefore now consider further this encouragement of will not be helped. Preach the gospel, says St. Paul; that which St. Paul by considering:

1. in what manner he gives the same;
2. in what way he justifies the same.

#### I.

St. Paul's encouragement to Timothy begins with the many, with most, whether it may seem to you, or be persuaded exhortation, "Preach the word." This is the most important duty by others, that another way must be chosen. - But stay thou in our profession. The preaching of the word is essential for the with the old one way. There is no other way of salvation. Do not advancement of the kingdom of God. That is why St. Paul let yourself be led away from it by objections, but always bring inculcates it here in our text with an affirmation that is actually forth anew the old testimony of Christ, even if with other words, an incantation. For he says, "I therefore testify before God and even if with other reasons from other scriptural passages.

the Lord Jesus Christ, who is to come to judge the living and the "Stop there," says he, and adds, "whether it be in season or dead, with his appearing and with his kingdom, - preach the out of season." - Some of those who hear thee may lack the word." So he takes an oath from Timothy that he will wait upon proper desire to hear, and therefore thy testimony may appear his office to preach. He places him before the judgment-seat of to be inopportune, because it interferes with their earthly sense; Christ, who would therefore call him to account; he thus reminds - there may be, after all, in the countenances of individuals to him of that voice of God, "Son of man, I have set thee a whom thou hast to speak as a pastor, a word similar to that watchman. If thou warn not the ungodly, that he turn from his which Felix the governor uttered: "When I have a convenient ungodly ways, I will require his blood at thy hand." In this way time, I will send for thee": - be not thou misled by such perverse St. Paul reiterates his exhortation, "Preach the word."

By this he means the whole word of God according to law as one brought forward for them, for their carnal sense, at an and gospel; but in such a way that the preaching of the law untimely moment.

makes way for the preaching of the gospel. For this is the But also do not let yourself be misled by your own tempting purpose of the profession. The gospel makes blessed. Through dissatisfaction creeping into your mind.

our evangelical preaching that Christ, the Son of God, has come into the flesh.

If, for instance, a sick person whom you visit does not ask you In our text, we also speak of the multitude of abominable false to come again soon, and thus gives the impression that your teachers who, before the coming of the Lord to the Last encouragement is undesirable and therefore inconvenient to Judgment, will tear into the Church of God like a pernicious him, or if you have to hear a judgment on a sharp sermon, which plague and lead most of its members to spiritual death.

after all is also necessary at times, as the Corinthians did after And for this very reason, in view of this coming terrible state an earnest apostolic rebuke, when they complained, "The of the church, in view of the transgressors and violators of pure letters are heavy and strong, but the presence of the body is doctrine, he awakens Timothy to persevering zeal in the weak and speech contemptible: "The letters are heavy and proclamation of pure doctrine, to adherence to the truthful strong, but the presence of the body is weak, and the speech confession; - because he knows that the Lord, through his contemptible"; - or if, for instance, your faithful care for the faithful servants who abide by his word of truth, will yet fulfill his salvation of an erring man, instead of being acknowledged, is promise: "Heaven and earth shall pass away; but my words rather evil regarded, and falsely judged. Do not let this make shall not pass away."

you weary in the testimony of the Word, and reject the thought On the other hand, he also knows that the world will be as if you were speaking out of season because you earnest that the words of the Lord should perish, that even the proclamation does not find the hoped-for acceptance with some false, derogatory Christians, and these especially, will be

Rather, St. Paul goes on to say in what follows, "chastise, earnest that the words of the Lord should perish. "There shall afflict, admonish with all patience and doctrine." - Punish be," he says, "a time when they shall not suffer the wholesome always, when there is an offence openly, whether in doctrine or doctrine." - Then those who were Christians before will no in life; do not be intimidated by the opposition which comes longer listen to the old, pure, salvific doctrine, much less want against you, perhaps obstinately; only punish always, where it to accept it, for the divine doctrine is utterly, in all things, is necessary, with all earnestness, and do not be alarmed, but contrary to their ungodly, worldly mind, into whose nets they rather be alarmed, be threatened, with remonstrance of the have allowed themselves to be entangled. Then they will no curse, and tell them that it will infallibly strike and must strike all longer acknowledge the preachers of the true word for what those who will not sincerely repent. they are, but will brand them as such teachers who darken and

"But also, with all patience and doctrine, exhort those instultify the people with superstitious, obsolete views, long since whom there is a sighing over sin, even if only a weak one, by overcome by the science of the time, and will therefore justly be pointing to the grace that is in Christ, awaken the desire for this exposed to contempt and ridicule, and, wherever it can happen, grace, and testify to them with great and joyful certainty that they driven out. They will then, according to their own carnal lusts, shall have this grace in vain, if only they will take it in vain by charge themselves with teachers, according to the basic text: faith; - And do not become despondent in such testimony, even "heap up," i.e., appoint in multitude and put into office, such if the light of it does not immediately ignite in the hearts; teachers, namely, as they can hear with a tickling of the ears, nevertheless, let it shine into them again and again, whether it with pleasure. Why, because their wisdom of reason, their might not finally disperse the darkness. Awaken those who have worldliness, is flattered by them; because with them the saying, died first with all patience and teaching, with patience in "The friendship of the world is the enmity of God," no longer gentleness, with persevering gentleness that does not let itself applies; because with them the way of salvation is no longer a be embittered by insufficient success, with persevering teaching narrow one, but an exceedingly wide one, on which all sorts of that brings forth one word of Scripture after another, and thus people, with all sorts of doctrines, though they be so different, establishes the admonition as a divine one, making it firm and and with all sorts of manners, though they be so ungodly, can certain. yet walk arm in arm with one another in brotherhood, and live together in sweet ecclesiastical harmony.

## II.

In this way St. Paul encourages Timothy and us, dear church, the devil, without any restraint, can abundantly cast out brothers in the ministry, to persevere in the service of the Word. his seed of lies, there must thereby come about the great - And how does he justify his encouragement? Let us now see apostasy which our text finally indicates by the words: "They will this, secondly, from the following words of our text. turn away their ears from the truth, and turn to fables."

So first he says, "Preach the word, persevere, exhort with all Thus St. Paul describes the bad, dangerous, tempting, patience and teaching." And after this he gives the reason, derogatory time that followed his departure. And in view of them continuing with the words, "For the time will come when they will he exhorts Timothy to stand firm in the word. It is precisely the not suffer sound doctrine, but according to their own lusts they spreading error that should move him all the more to remain will charge them with teachers of their own, after their ears are faithful and zealous in the proclamation of the truth; the great sore; and they will turn away their ears from the truth, and turn danger that is approaching with the distortion of the word by the to fables." false teachers should awaken in him all the more a great love

So St. Paul prophesies here of a devastation of the church that serves and saves with the truthful gospel. The more Satan by false teachers after his death; he calls Timothy's attention to rages and strangles him with his infernal weapons, the more his the same thing that the Lord proclaimed to the disciples hearty readiness to help him with the stronger, divine armor according to Matth. 24 as preceding the fall of Jerusalem, should counteract. namely to the many false prophets who would deceive many; and he speaks therefore, because the invisible



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He says this to Timothy, and also to us, dear brothers in the ministry. For in reproving Timothy of the evil time that is coming for him, he gives, as we have heard, an image of the evil time in which we live, and of the still worse time to which we are going.

Or do we need any further proof of the present dismal state of the Church, of the present great spiritual slackness of the Christian people here and there, of a slackness which has already led a great multitude to sink into spiritual death, to manifest apostasy from the faith, to the denial of the divinity of Christ, to the denial of his great atoning sacrifice?

And in our dear congregations, - how do we find it there? - Well, they still stand by God's great grace; they still stand on the pure confession of the truth, as our church has it; they still hear the sermon according to this confession, and not a few, we will gladly admit, we will even boast, with hearty eagerness. But do they not, in spite of themselves, stand before an exceedingly dangerous abyss in these seductive times? And is there not also in them much pull and inclination towards this abyss? And is not this pull and inclination noticeable in the increasing contempt of the word?

But if this is so - and who could contradict it with reason? - what voice then, in view of our present distressed times, is addressed to us, my brethren in the ministry? - It is the voice of St. Paul in our text, "Preach the word, persevere, whether in season or out of season, chastise, rebuke, exhort with all patience and doctrine."

We are therefore, that. He tells us that in this time of death, when few have eyes to see and ears to hear, we should be all the more zealous to bear that testimony which alone can lead the dead to life; we should persevere in it; pay no attention to the increasing obstacles, to the multiplying vexations; not be afraid of them, but break through them in the power of the Lord; Continue to afflict with the law, continue to refresh with the gospel; make good use of every opportunity for the scattering of the divine seed; remain friendly in the hatred of the world, remain firm in the swaying of the world; - in short, we are not to be wearied nor weakened by the cunning attempts of the devil, which will come upon us and our dear churches more and more often, more and more violently.

Only in this way can we, in spite of the sad, depressing experiences and confusion of our time, keep a good conscience, a confident heart, a victorious courage, a joyful hope. For it is the Lord who in our text makes the earnest demand upon us, His servants, especially for the last difficult time: "Preach the word, persevere, exhort with all patience and doctrine."

In the case of a devastating plague, we too expect a faithful physician not to slacken in his service, but to attend to his office all the more emphatically, and to assist the sick with all self-sacrifice. A helmsman, too, is obliged to remain at the helm, especially during violent storms and tempests, when the waves threaten to swallow up the ship, and to do everything in his power to ward off the danger. One sees, after all, a brave commander especially busy when his warriors are about to give way to the superiority of the enemy, that he rejects cowardice.



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Should we not also, in our highly important position, which is precious in the sight of God, though despised in the sight of the world, now prove all the more vigilant and zealous in all patience and teaching, since the dangers of the last days surround us and our congregations from all sides like mountains that threaten to fall upon us, that threaten to crush us?

The Lord our King, whom we have sworn to serve in faithfulness, and who has also pledged himself in grace to crown our faithfulness, demands this of us in our text. And what he demands, he also gives. He wants his power to be mighty in the weak, mighty and victorious, so that even through our weak service, which is nevertheless a strong one, they will have to let the word stand, and have no thanks for it. Amen.

### **The Bible in Iceland.**

Christianity came to this distant island around the year 1000. Unfortunately, the teaching that was brought to the Icelanders was not the pure teaching of the Bible, but, as was the case everywhere at that time, a teaching that had been adulterated with papal statutes and false doctrines. Yet the good Lord, without any doubt, won many souls here also through the pieces of heavenly truth that were left to them, to which they childlike faithfully adhered. According to God's gracious will, this island, which was once a flourishing land in the northern seas, and which had been completely ruined by the change of climate, was to become, at least as far as spiritual things were concerned, a lovely, flourishing garden of God.

Around the year 1530, a noble young man from Iceland, named Oddur, son of the Bishop of Holum, left his homeland to study theology in Norway and to collect other treasures of knowledge that would one day benefit his people. At that time Luther's pure doctrine had already become known in the learned schools of Norway, and the struggle for and against it was fierce. Oddur was also drawn into the struggle. Seized by the truth, he bowed his knees before God and begged him to open his eyes so that he might know which doctrine was the right one. On his knees he studied the Greek New Testament. Then light after light fell into his soul. He compared Luther's writings with God's Word and soon found that his doctrine corresponded exactly with it. He felt powerfully attracted to the man. Without delay he traveled to Germany and considered himself fortunate that he could be a student of this great man of God for a time. Equipped with a knowledge of the pure doctrine, he returned to his distant homeland to bring the pure gospel to his countrymen. But he found fierce resistance, especially from the priests and monks. But since he had experienced in Germany what a blessed effect the spreading of the Bible in the mother tongue had brought, he set about translating the Holy Scriptures into his mother tongue. On a lonely farm in the corner of a cattle shed, safe from persecution, he worked on the first Icelandic translation of the New Testament, and in 1539 it was finished. It was a "faithful mirror of Luther's German works". With this treasure he left his beloved fatherland once more, sailed to Denmark, and here, under the protection and generous support of the pious King Christian III, had the translation printed in 1000 copies. With it he returned to Iceland

and began to distribute the books. They were received with Writing Master would do honor - and yet it is written only by a indescribable eagerness. And the holy word of God proved its common farmer's man."

glorious power here as well. Already around 1550, the whole island converted to the Lutheran confession. The Christian life would have been lost if God had not guided the hearts to spread his word more diligently and eagerly

Thirty years later, the Old Testament was also translated through oral instruction. For although there was no longer a and printed, no longer on foreign printing presses, but in single publicly employed school teacher on the whole island, Iceland itself, where several printing presses were already in the individual house fathers themselves practiced the work of operation at that time. Thus the whole Bible was now in the the schoolmaster on their own, and with such success that hands of the people, - a treasure which was greeted with among a hundred adult persons there is hardly one who cannot indescribable rejoicing throughout the island. Of course, even read, and only very few who do not know how to write, and now the Bible was by no means a good that would have been indeed how to write beautifully. In addition to diligent church in all hands, or at least in all families. For that first edition was attendance, the preservation of the spiritual life was helped in a large folio Bible, which was so expensive and costly that only particular by the beautiful habit that from the beginning of winter the wealthier were able to acquire it as their own property. But until spring (from Michaelmas to Easter), regular daily exercises in spite of this, from now on the holy scriptures were generally with reading, recitation of catechism and Bible verses 2c. were read. For in part one lent the precious treasure to one another, held in every family. At the same time there was a great desire in part one came together on the long winter evenings in some to have the word of the Lord also in writings. And the Lord large farmhouse and heard it read aloud. Soon Luther's satisfied the desire.

catechisms in Icelandic were added, as well as a special edition In 1805 two Scottish youths I. Paterson and E. Henderson of the Psalms, prayer books and other good writings, which left their homeland to go as missionaries to the East Indies. The were read and held in high esteem everywhere with great East India Company, however, did not give them permission to eagerness. travel. Even in Copenhagen, where they now turned,

In the following century hard times came over the island and insurmountable obstacles stood in their way. Then, while they the work of Bible distribution was hindered. Three Bible editions were knocking on doors here and there to reach their of 2000 copies each - two in folio and one in quarto - as well as destination, they became acquainted with the royal archivist three editions of the New Testament in octavo were printed. But Thorkelin, who was in general esteem not only because of his with the devastation that the island had to suffer, many books high position but also because of his zeal for the cause of perished with them, the increasing poverty made new editions Christianity. This Thorkelin was an Icelander by birth, and impossible, the existing printing presses were lost except for carried the weal and woe of his fatherland on his heart. In their one, and this one was towards the end of the last century in conversation with the two Scotchmen, the sad state of Iceland such a useless condition that it was impossible to print anything also came up for discussion. The thought arose in their minds on it. The few books that had to be had were printed in whether God would not make it impossible for them to travel to Denmark, and amounted in all to no more than 5000 within 40 the East Indies, so that they could do something for Iceland. years. They described the situation of Iceland to their friends in

In 1806, a man of high standing in Iceland, who was well Scotland and asked them for active help. Above all, they asked acquainted with the state of affairs, wrote: "Even for money, it them whether a new edition of the Icelandic Bible could be is quite impossible to procure a Bible or a Testament on the produced. The friends immediately turned to the president of island; indeed, it is a sad fact that on the whole island, among the newly formed Bible Society in London and soon received an a population of 47,000 souls, there are not more than 40 to 50 answer, in which it says, among other things: "Our Society has whole Bibles left. This is all the easier to ascertain, since each heard with sadness that the Holy Scriptures in the Icelandic of the (approximately 200) pastors, who are responsible for the language have become very rare and extremely difficult to 305 parishes of the island, records in his dutifully kept register obtain.... We would with great pleasure have sought at once to of souls all the books that are in the possession of each family. remedy this deficiency; but Icelandic Bibles cannot be printed The blessed time when about 60 years ago the unforgettable in England, therefore we take the only means left us, and offer Sistrup bought Bibles at his own expense and gave them away you that we are willing to bear half the cost which may be to the individual parishes so that they could be circulated required for an edition of 5000 new Testaments."

among the individual families - that time has long since passed. Even before the two Scots had learned of the result of this A dean in the eastern district of the island has been making correspondence, they had received news of a small association every effort for 17 years to obtain his own Bible for himself, and that had already been formed on the Danish island of Fühnen he has not yet succeeded. For he who still has one will not give in 1801 with the purpose of distributing Bibles and Christian it up at any price in the world. The existing copies are so worn tracts. Henderson traveled there and found the friendliest out and in such a miserable condition that some of them are reception and the warmest willingness to do something for the hardly usable anymore. Thus another decan possesses an old island of Iceland, which is also a Danish possession. In the folio Bible, which is almost consumed by the words; but the same days that it was decided in London to bear half of the injured leaves are all very neatly pasted over with fresh paper, printing costs, the same decision was made in Denmark. and the text is written on it with such beautiful, punctilious handwriting, that the same would appear to the best of men.

Fühnen by the Danish friends of the Bible. Still in NovemberSince he had not been able to visit everyone, he had the people 1806 the printing began in Copenhagen, since still from thecalled to him. A strong young farmer of 19 years had come on bishop of Iceland a most touching description of the Biblebehalf of his poor and aged parents to hear whether it was true shortage which prevailed there, and of the general hunger forthat Icelandic Bibles had arrived and were available. When he the word of God arrived.

received a New Testament as a gift, he could hardly contain his In the winter of 1806 to 1807 the printing of the Newjoy. In the meantime a crowd had gathered around the tent. The Testament was completed. As soon as 1500 copies were boundyoung man was asked to read aloud the third chapter of the and the northern seas permitted a sea voyage to Iceland, theyGospel of John. No sooner had he begun than all lay down on were sent there. The association in Fühnen took care of thethe ground or knelt on the grass and listened with great distribution in the different districts of the island. The deliciousdevotion. Little by little the tears began to trickle down the treasure was received with unbounded jubilation and the mostcheeks of the people. They could not hold back their shouts of touching gratitude, and only one circumstance clouded the joy,praise that God had let them experience this day. When all had that for the time being so many had to go empty-handed. But itdeparted again, a woman remained with another elderly matron, was said that the remaining 3500 copies would soon follow. Butwho both pressed the hands of the bearer of the Bibles again then a new obstacle seemed to make the matter impossible. and again and thanked God that he had again sent them "his

Copenhagen was bombarded on all sides for four days byclear and pure word". the English, because Denmark had used its fleet against The dear people, who were so grateful for the grace they had England in the service of Napoleon, and was finally taken. Tworeceived, now also proved their gratitude with deeds - they bombs fell into the building where the still unbound copies of thefounded their own Icelandic Bible Society. Not only the wealthy New Testament lay, and - did not ignite; the house, however, infamilies brought their rich gifts, but also poor fathers of families, which 500 already bound copies lay, burned almost to theyes even servants and maids brought their mite to the holy work. G.

ground, only that part where the New Testaments lay was spared from the flames. Henderson had to flee from Copenhagen during these terrible days, but he was allowed to return afterwards, although otherwise all Englishmen were forbidden to stay in Denmark.

So the remaining 3500 New Testaments could be sent to Iceland. The response to this shipment was: "Our people have been longing for them. The whole number intended for sale was sold on the spot and distributed on all sides. But what is that among so many? The desire of thousands is still unsatisfied. Could we not then obtain more copies? Old and young long for all the Scriptures."

The Lord also satisfied this desire. In 1812 it was decided in the Bible House in London to print 5000 copies of the entire Icelandic Bible and as many extra New Testaments. In Copenhagen the work was soon begun. In the spring of 1814 the holy books were printed and bound. A ship that brought a cargo of grain and other foodstuffs to the Icelanders also brought them the bread of life. On July 15, the ship dropped anchor in the harbor of Reikiavik, the capital on the southwestern shore. The bearer wrote of his reception: "The desire of the people for the holy book is so great that I had hardly entered the house of the bishop when the doors were already surrounded by whole crowds who wanted a copy. They would gladly pay double the price if they could only get one." Of a place where he had traveled to distribute it, he wrote: "Near the village we pitched our tents. Immediately the people flocked and greeted me like an angel of God. It is no different, said the feudically moved country people, as if the manna had come from heaven. And wherever I entered a hut, the poor and yet now so overjoyed people showered me with their blessings." One day he came to a widely scattered parish village.

(Submitted.)  
**Theses on secret societies,**  
with special reference to the Druids.  
(Conclusion.)

In conclusion, it may be recalled (1.) the self-disgust of the secret societies, when, in such proceedings of the church, they accuse it of harshness, intolerance, 2c. (a.) The church, as above proved, has quite other, better, divine motives - because commandments - for this conduct. - (b.) The secret societies have themselves a kind of chastisement against certain sins of their members, admittedly All very lawful. \*)

Now if the church keeps its method of discipline according to the Scriptures, what right have the secret societies, which keep their discipline according to their own order, to object?-The church exercises no compulsion. He who does not wish to belong to it outwardly, because he belongs to it inwardly, is by no means compelled to do so. But to dictate to the church that it admit or retain people of another kind, namely, of the secret society spirit, is an impertinent imposition. What master of a house puts up with people in his house who do not accept his house rules, but want to overthrow them? The church cannot reform the world. (1 Cor. 5:9 ff.) Therefore, apart from her testimony against all sin in doctrine and life, she leaves every man free in conscience. The orthodox church

\*) In discussing "Brotherly Love" it says in E.D. Jan. '68, p. 8: "Admission to our Union does not yet make one a brother." "Whoever remains a Druid in name only, without being imbued with the essence of Druidism and without showing the serious will to ennoble his whole self, will always find himself isolated and will never be regarded as a brother by true Druids.... Many a one would perhaps be more honoured, more respected by us, had he not become ours. With his admission we have assumed the obligation to watch him, to check him, to mend him if it is possible."

The church in this country therefore also recognizes the complete divorce between state and church as a great blessing. It therefore does not attempt in any way to exercise any force or power or even coercion over those who are not of one mind with it. She therefore does not interfere in the matter of secret societies. But she will continue her testimony without fear or trembling, for she has the promise that the church founded on Christ as its skin cannot be overcome by the gates of hell (Matt. 16).

(2.) The struggle of the church of the present serves that of the future. The more lenient, tepid, and secure we are now, the sooner the youth, especially, will be lost to the Church. The more faithful, zealous, and watchful we are in the last, the sooner may we hope to bequeath the blessings of pure doctrine to our posterity. All concessions in matters of faith sooner or later lead to religious mongering. And what more can be practically leased in the field of religious warfare than that all-world religion in which the crucifiers of Christ and the followers of the lying prophet Muhammad and all blind heathen are united with the pretended disciples of Christ in a brotherly alliance?

(3.) But if it be further objected, as already touched upon above, that in this way the people, for instance also the families of some members of the Secret Society, are expelled from the church, and the word of God is robbed from them, and with it the only opportunity of recognizing and leaving their error at a later time, then this is doubly untrue.

(a.) Even those who are banished or self-excluded have access to the sermon at all times, in order to leave open to them the same opportunity for repentance.

(d.) The families of such banned or self-excluded persons are not touched and affected by the action. But if they should plead that they must leave a church in which their fathers have been excluded, they are to be reminded of the word, and in case of transgression judged by the word of Christ, Matt. 10:32-39, especially v. 36, 37: "And a man's enemies shall be his own household. - He that loveth father or mother more than me is not worthy of me. And whosoever loveth son or daughter more than me, the same is not worthy of me. - To give in to members of the family, e.g. women, who desire help for their possible widowhood, is a violation of the faith.

If we briefly summarize all the above, it is especially the following considerations which should induce church members belonging to secret societies to leave them:

(1.) A thing not proceeding from faith, but unbelief, cannot serve faith, that is, the glory of God.

(2.) In those things which mark the secret societies as unchristian and unchurchlike, secret hustling, ceremonies, oaths, or promises of earthly sustenance in connection with an "unchristian and therefore anti-church" nature, a Christian cannot take part in such things with an inviolate conscience without making himself a party to other people's sins and endangering his own blessedness.

(3.) In works which, because they do not come from faith, are not "good" (in the sense of holy Scripture), and which therefore do not agree with Christian love or even righteousness, a Christian again cannot take part without denying the teaching of the divine word.

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(4.) By joining or remaining in secret societies, he strengthens and promotes the immoral causes of the spread of those. He is therefore once more a party to the sins of others.

(5.) By remaining in secret societies, he spills the ecclesiastical blessing divinely intended for him, strengthens the attacks against the Church, and withdraws himself and his strength from the duties of the same.

(6.) He violates "love," that inevitable fruit of true faith, against his brethren in Christ, by wilful "vexation," and compels them at last to exercise upon him the discipline of divine word to the point of excommunication. -

Is it then possible that other than earthly, carnal, and therefore sinful motives prevent the right knowledge and appropriate conduct of such members? Does not conscience testify against such? Would they not, if no earthly loss were involved, give glory to the truth? And what drives us in all our speech and action towards such erring ones? But only love. It cannot bear to see brethren walking or resting on the precipice. It wants to pull them back and save them. Yes, to save souls, that must be the motive for the struggle against the secret societies.

But God grant us, for Christ's sake, to heed the word, "He that hath ears to hear, let him hear what the Spirit saith unto the churches!"

(Hasta.)

## Some martyr stories.

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### I.

Our Lord and Savior did not say in vain, "Think ye that I am come to bring peace on earth? I say, no, but discord." He foretold to his own that the father would be against the son, and the son against the father, and the wife against the wife, and the wife against the wife. So then the three brothers, Claudius, Asterius, and Neon, who lived in the little town of Aegea at the beginning of the reign of the emperor Domitian, could not wonder that it was the same with them. Their own mother-in-law, a zealous pagan, accused them in court as despisers of the Roman gods. With them at the same time two women, Domnina and Theonilla, were accused of the same crime. All five were thrown into the dungeon until the arrival of the proconsul Lysias. The expected one arrived, and had the imprisoned Christians brought before him by Euthalius, the jailer.

With the eldest of the brothers, Claudius, the interrogation began. "What is your name?" asked Lysias. He answered, "Claudius." To which Lysias replied, "Do not spoil your youth by such madness! Sacrifice to the gods according to the emperor's command." Claudius: "My God does not require such sacrifices, but alms and a righteous way of life. Your gods are unclean devils." Lysias angrily, "Whip him with rods, for I will not otherwise overcome his foolishness." Claudius: "And though you inflict more grievous torture on me, you do me no harm, but you prepare eternal torment for your soul." Lysias: "Our lords the emperors have commanded that you Christians should sacrifice to the gods. If you refuse, you shall be punished; but if you yield, you shall receive honor and gifts." Claudius: "The gifts of the emperors are perishable, but in JESU Christo is eternal salvation." Here-

the confessor was put to the torture. Cabbages were set on fire and hung her up naked by the hair, and tore her body apart with under his feet and pieces of flesh were torn off his soles and the blows of the scourge. When all these torments did not brought to Lysias. When this failed, he was tortured with pointed quench her faith, Lysias cried out: "Shear her head bald with a nails. But Claudius persevered, and cried to his judge, "Thou sharp knife, gird her with thorns, stretch her body on four canst not harm me by thy torture, but to thy soul thou hast stakes, scourge her back, breast, and body anew, and then prepared an unquenchable fire." Then Lysias, in fierce wrath, throw her on burning coals." The henchmen obeyed, but the commanded, "Tear open his sides with the sharpest shards, Christian suffered all patiently for the sake of her Savior. While and hold burning torches under the wounds." But Claudius, in the executioners were still working on her, one of them cried the midst of the terrible pain, cried out, "Thy fire and thy torture out, "Lord, she is no longer alive!" "Take a sack," the Roman save my soul, for what I suffer for God I have great profit in, and ordered, "put the body in it, tie it up, and throw it into the sea." in death for Christ a rich treasure." Euthalius the jailer, and Archelaus the executioner, were

He was now taken down from the torture, brought back to willing instruments of such cruelty on the part of Lysias. To their the dungeon, and his brother Asterius was put on the rack. But shame history has preserved the names of all of them. But the he, like Claudius, remained steadfast, and in his agony said to accomplished martyrs rest in the Father's bosom from all labor. the governor: "I am a brother of him who has just answered your All this happened on the 23rd of August in the year 285.

questions. We are of one mind and of one faith. Do what thou canst. The body you have in your power, but not the soul."

Lysias was about to test whether these words would be truth at the second. He had his feet crushed with iron pincers, and when that did not yet defeat him, he scattered burning coals under the sore spots and tore out his back, chest, and body with sharp scourges. But Asterius said, "Thou art blind in all things. Tear up my whole body, that no part may remain unharmed; thou canst not harm my soul."

Now the judge had Asterius also brought back, and Neon, the third brother, brought forward. With him he tried again by persuasion. "My child," he said, "sacrifice thou to the gods, that thou mayest escape the torments." But Neon rejected the tempter and said that he would eternally worship only the only true God, who had made heaven and earth. At this confession the judge's fleeting pity changed again into fierce anger, and he ordered the youth to be mauled with rods and thrown on burning coals. But Neon, from his bed of pain, replied, "I will do nothing but what is for the salvation of my soul." Lysias then went into the judgment house and drew the curtain behind him. After a while he came out again, and read the following sentence: "Because the three brothers Claudius, Asterius, and Neon blaspheme the gods and will not sacrifice, they shall be nailed to the cross before the porch, and their bodies given to the birds for food." The order was carried out, and the three heroes of the faith were allowed to praise God with the same death, as their Lord and Saviour.

Fourthly, Domnina, or Donnina, was now brought in for interrogation. She steadfastly confessed, "Lest I fall into everlasting fire, I worship God and his anointed, who made heaven and earth and all that is in them." Lysias commanded that her garments be torn off and her naked limbs scourged. The executioners carried out the order with inhuman severity. Domnina died under their strokes. "Throw her body into the river where it is deepest!" cried Lysias.

Now only Theonilla was left. She had been a widow for twenty-three years. When she also would not deny the living God, the executioners threw her to the ground, bound her feet and struck her in the face. Then they tore off her clothes as well.

## The Middle District

of our dear Synod assembled on the 1st of August in the congregation of Mr. Pastor Niemann at Cleveland, O. They were delicious and blessed days, disturbed by no discord, which the Lord gave us also this time. Of course, the best time, that of the morning sessions, was devoted to doctrinal discussions. The main lecture was "Theses on several questions concerning the doctrine of sin", of which the first eight were thoroughly discussed. They dealt with the cause and consequences of sin in general, and with original sin in particular. We learned in what relation God, who is never and under no circumstances the cause of sin, stands to the latter, namely, that without his almighty will even the sinner can neither move hand nor foot, but that God must necessarily govern the sinner in such a way as he finds him; the sinner can only sin whether he is also under the government of the holy God, just as a lame horse can only limp if it is ridden by a skilful rider. We also saw that only the devil and man's wrong will ever caused sin, and that it deserved eternal death as an insult to the great God. Serious words were spoken about what a terrible thing sin was, and the necessity was clearly stated that everyone who did not want to die in his sins must turn to God in true repentance. Finally, the important doctrine of original sin was thoroughly illuminated on all sides. It served not a little to strengthen our faith, since we gained the firm conviction that the doctrine of our dear church concerning the thorough corruption of man has its firm, unshakable foundation in God's Word, and that all objections of the sects must tear as light cobwebs as soon as the sword of the Spirit, the Word of God, is put to it. In short, where there is a Christian among us who is concerned about growth in knowledge - and that should be the holy striving of every Christian - he will do well to buy the synodal report that will soon appear: he will derive great blessing from the study of the doctrinal proceedings of our dear synod by God's grace.

The discussion of a second paper in which the

Unfortunately, only a few hours could be devoted to comparing We are not convinced of the clear and firm foundation of faith the present condition of our congregations with that of the first and of the unity of faith in which we are united with the Missouri apostolic congregation in Jerusalem. To be reflected in the Synod and on which we stand firmly by God's grace. This image of the apostolic congregation will only be beneficial to all confession of a clear and firm foundation of faith, on which we our congregations and encourage them to a healthy self-stand, while our opponents still lack it, is also becoming more examination. and more evident in Hesse, and we have no doubt that many a

Most of the business conducted in the afternoon hours is soul will still be won for the full and pure truth and brought to us. also of general interest. Especially what was said about the But we shall always remain "the little herd" in Germany and also formation of state synods certainly deserves serious attention. in Hesse.

But the reader may read for himself what was discussed about Finally, at the special request of our parishioners in Allertshausen near Allendorf, I add that they stand by us in firm loyalty and unity, with the exception of one family and one male person who are still loyal to Pastor Wagner, so that it is to be

judged accordingly when Pastor Wagner has the "parish of Allertshausen" publicly signed as belonging to him.

E. W. K.

Steeden, July 1877, Br. Brunn.

From Hesse.

On July 15 of this year, our small Lutheran congregation in Allendorf, district of Giessen, in Hesse, celebrated a joyful festival, the dedication of their new prayer room. There were special circumstances on this day which made all hearts sing praise and thanksgiving to the Lord. With the small number of its members, our congregation in Allendorf would not have been able to think of building a church or a prayer room if the Lord had not awakened the hearts of their old friends and fellow believers in America to faithful support. Through their rich support, the beautiful new prayer hall, which was completely sufficient for the needs of the congregation, was completed, without any pressure on the congregation, just like a gift, poured into its bosom out of free divine grace. So it was in this respect with conscientiousness as well as pastoral necessary to bring praise and glory to the Lord. No less, wisdom, and to uphold the principle enunciated in the church however, was the still fresh memory of the great danger to the constitution. soul from which the Lord saved our Hessian congregation this spring, namely the danger of the lamentable division and disruption into which its former pastor Wagner had sought to drag the congregation. In praise of God, Satan's cords had been broken and destroyed in Kleinlinden and Allendorf; in unity and fellowship with us, their old brothers and fellow believers, from whom the devil had wanted to separate them, the congregation of Allendorf could now celebrate their church consecration. In the feeling of this unity and fellowship that had now been restored to us, we three Nassau pastors came to Allendorf on July 15 with our congregation members, as many as could come, and at the special request of the Allendorf congregation, Pastor Ruhland had taken over the festive sermon, as a testimony to the fact that all the vituperations with which the opponents of Pastor Ruhland in Hesse had wanted to heap upon him and thereby cause the separation of him and the Saxon Synod found no ground and no soil. The afternoon sermon was preached by Pastor Hein of Wiesbaden. With God's help and grace, the dedication of the new prayer hall in Allendorf has created a new and firm bond of church fellowship around us and our Hessian congregation. - The fact that our congregation in Allendorf now possesses this new prayer hall, built with the help of the Missouri Synod, as is generally known, serves as a special testimony among the various Lutheran parties in Allendorf and Hesse in general, namely, as a public testimony of the righteousness of our congregation.

To the ecclesiastical chronicle.

Abroad.

Secret Societies. In March of this year the Lutheran Synod of Australia was assembled, and the question was put to it by one of its congregations, "What is to be done with such members of our Synod as join the orders of secret societies, and yet wish to remain members of our Synod?" Hereupon the synod declared that this question was answered by its new, now adopted church constitution, according to which the admission of such members of the congregation who belong to secret societies is not permitted. It was the duty of every pastor to act in this respect with conscientiousness as well as pastoral wisdom, and to uphold the principle enunciated in the church constitution. In Bohemia, before the Thirty Years' War, more than three quarters of the inhabitants were partly Lutheran and partly Reformed. Later, this country was again subjugated to the pope by bloody force and made a state catholic. Now it seems to want to become a little lighter here and there in Bohemia. In the "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" we read: "Pastor Felix Molnar in Prague issues an appeal to his fellow believers to induce them to contribute to the small congregation of scattered Lutherans around Prague. At first the few Lutheran confessors gathered since 1782 in the village of Swata, from 1853 on in Trubin. On the second Easter of 1876, in spite of the efforts of the Catholic city pastor, who wanted to cancel the rental contract, and other opponents, who wanted to have the congregational meeting dissolved by the government by telegraph, the first Lutheran service with communion was held in the district city of Beraun, among a group of 200 souls. Listeners from the best circles of the inhabitants filled the hall and the stairs. All attended the service in visible devotion and at the end asked the clergyman to repeat it often. On every third Sunday afternoon, on Roman holidays also in the morning, there is now a Protestant service, which is always attended by many Catholics. In 1876, seven converted to the Lutheran Church out of conviction, and several are preparing to do so. The Bohemian people are at present being moved religiously in general. The old Protestant faith is stirring again in their hearts, and perhaps the time is near when great religious changes will occur. A few days ago the Catholics erected a mighty funeral pyre on Zizska Mountain, near Prague, so called after the Hussite leader Zizska, and on the same



-a large picture of the Pope was burned. From hundreds of towns and villages there are daily announcements against the pope in the newspapers, which surpass everything in bitterness. - Oh that the Lord would have mercy on the withered bones, that they would come to life! (Ezek. 37.).

The Slovak Lutheran Church in Hungary is still the Church of Suffering. For years it has been groaning under the pressure of Magyarism, i.e. the tendency in Hungary which seeks to suppress every other nationality and every other religious life than Hungarian or Magyar. The Magyars are mostly reformed, but at first still Magyar. First a Magyar and then a Christian is their slogan. What a spirit of the times and a carnal Christianity this must be, the inclined reader can well imagine. In recent times these people, in connection with the Protestant Association and the parties hostile to the Lutheran confession in the Slovak Lutheran Church itself, have sought to cut off all the lifelines of the latter. Although the congregations have the right to vote, they are continuously prevented from exercising it in the sense of the Lutheran Confession by intrigues and intrigues of all kinds. The faithful Lutheran pastors are suspected of being disturbers of the peace, Pan-Slavists (i.e., those who seek to unite all Slavs into one empire under the Russian scepter), Catholics, etc., and unbelieving clergymen hostile to the confession are put into office. One blow that has hit the Slovak Lutheran Church especially hard is the abolition of its confessional high schools and its teacher training seminary. The Slovaks have helped themselves by employing, at their own expense and with the permission of the authorities, a Lutheran religious teacher, faithful to their confession, at a Moravian state high school, one of the best in Austria, to whom they can entrust their sons. But the planks lack the means to send their children to this school, and therefore it happens all too often that some parents, tired of the destruction of their confessional schools and the persecution of their children, are tempted to send the latter to a school in the nearest Magyar towns or villages. The number of Lutheran Slovaks at present amounts to 520,000 souls. In recent years, qualified young men have repeatedly been sent to German universities, especially to Rostock, of whom at present more than 30 are already working as faithful pastors with great blessing among their people. Above all, the "Mecklenburg God's Box for Afflicted Fellow-Christians" has made it its business to assist the Lutheran Slovaks, who are suffering greatly and are so in need of Christian brotherly love, through financial support and other means. This is all the more necessary as the Methodists have now also begun to creep into this desolate field of Hungary.

(Messenger of Peace.)

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### For your kind attention!

The projected "Monument to the Tricentennial Celebration of the Concordia Formula", the early completion of which, if God grants me life and health, is beyond question, will be published by order of the Lutheran Synodal Conference. It would be highly desirable if it could be determined in advance how large an edition of the book, which, in the format of the "Brosamen" several hundred pages strong, is to be sold for the cheapest possible price, would find a ready market. The production costs of the work are not inconsiderable, and it should therefore be in the interest of every member of our Synod to see to it that they are defrayed. Therefore, the pastors are cordially requested to immediately inform the general agent, M. C. Barthel, of how many copies of the book each member would like to receive.

in his community. Such information would enable the agency to determine at least approximately the number of copies to be printed. Since, in my heartfelt opinion, the intended book, the first sheets of which will already be in the press in the next few days, will, apart from its laudable purpose, be an equally interesting and instructive read, no pastor should refrain from contributing to its dissemination in the manner indicated. It goes without saying that no one will be required to take personal responsibility for the probable number of subscribers he has indicated. E. W. K.

### Suggestion and request.

Since the Reformation Festival is approaching again, on which every Lutheran will certainly like to do something for the good of the Lutheran Church, and since our Synod still has a burden of debt as a result of its educational institutions, as the accounts of the General Treasurer show, the undersigned Supervisory Authority makes the most humble proposal and makes the friendly request to all congregations that belong to the Lutheran Synod of Missouri, Ohio and other states, or are connected with it, that they would like to hold a church collection on the Reformation Festival of this year for the repayment of our Synod debt. Lutheran Synod of Missouri, Ohio, and other States, that they will hold a church collection at the Reformation Feast of this year for the discharge of our Synodal debt.

St. Louis, Mo. August 20, 1877.

The supervising authority for the Evangelical  
Lutheran Seminary in St. Louis.

### Announcement for the admission of new students to Concordia College at Fort Wahne, Indiana.

Monday, October 1, God willing, the new school year will begin. Parents and pastors who intend to send boys to the institution are asked to notify the undersigned as soon as possible.

Conditions for admission are as follows

1. a written certificate of the moral character and scholastic knowledge of the person to be admitted, to be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in Latin, a secure knowledge of all regular declensions and conjugations, as well as some practice in translating simple sentences into Latin; in German and English, security in reading and spelling the most common words.

Each pupil must be provided with a suitcase, necessary body and bed linen, pillow, quilt, woollen blanket and towels (all marked with the name where possible). Mattress (42.75), chair (75 Cts.), lamp, washbasin are best bought here.

4. the annual cost for the student is as follows;

Cost, heating and lighting per quarter of 10

weeks ..... 416.00

Doctor and medicines (allopathic or homeopathic) ..... 4 2.50

Pupil library ..... 4 1.00

The boarding fee (416.00) is paid quarterly, doctor's fees at the beginning of the school year for the whole year in advance, and is payable at the end of the school year.

direct to Dr. H. Dümmling. Pupils whose parents are not members of the Synod pay a quarterly fee of 421.00. All pupils who are not studying theology have to pay an annual school fee of 4100.00; however, the Synod has allowed a reduction of this fee in certain cases. The pupils of the lower three classes are not to administer their funds themselves, but are to have them administered by one of the professors. - The pupils are to arrive on the 29th of September.

On behalf of the Supervisory Authority and the Teaching Staff C. I.  
Otto Hanser, Director.

### Ordinations and introductions.

On the 6th Sunday after Tr. my son, the Candidate of Theology, Gotth. H. A. Löber, was ordained by me, assisted by Pastors Gotthilf Löber and Heinrich Sprengler, and introduced as Assistant Preacher in my congregation. Ch. H. Löber.

Address: Rsv. O, 8. Losdsr,

376 8eott 8tr.,

IV is.

By order of the Reverend Presidium, Candidate A. Wangerin was III. thesis (doctrine of the election of grace).  
ordained by the undersigned, assisted by Pastor Gräf, on the first Sunday It is still remembered that during the meetings the parochial reports  
after Trinity, and inducted into his office. H. Loßner. are collected (Cf. Synodal Manual pp. 15 and 90). E. Lenk,  
Secretary. ,  
**Address:** Rsv. -Wangerin, I3ox 19th Lsecksr, 'Will 60th, III.

By order of Mr. President Biltz, Mr. H. Bremer, Candidate of Theology, **Conferenz - Ads.**  
was ordained and inducted into his office on the IOth Sunday after Trin. The Northern DistrictS-Conference of the Lutheran Synod of Illinois  
at Iron Mountain, Mo. and other St. will meet, s. G. w., from the 18th to the 20th of September,  
C. F. Obermeyer. at the congregation of the Rev. F. H. Warnke at Bethel, Morgan Co., Ill.  
The nearest railroad station is Chapin, where the guests will be met.  
Those brethren who intend to attend the conference are requested to  
report to Pastor lod at least 10 days in advance. H. Dageförde.

Commissioned by the honorable President Wunder, Candidate Ge o. The N ord - Illinois Pastoral Conference will meet, s. G. w., from the  
Johannes, was ordained by me on the first Sunday after Trinity, assisted 9th to the 11th of October at the church of Mr. Pastor Schmidt at  
by Pastor Neinke, and inducted into his office as assistant preacher. Schaumburg, Ill. Do not forget to register at times with the pastor loci. W.  
H. H. Succop. Uffenbeck.  
**Address:** 8sv. 6leo. 3okanvss, The United Auglaize and Fort Wayne Conference will meet, s. G. w.,  
146 8tr, 6kicaZo, III. from Tuesday afternoon, Sept. 25, to Friday noon, the 28th, at Fort  
Wayne, Ind.

By order of the Reverend Presidency, Candidate H. G ose was Topics: 1. a paper on the VII article of the Formula of Concord. 2. a  
ordained and installed in office in his congregation at SturgiS, Mich. on paper on the question, How far and in what manner is the Gospel to be  
on the Tenth Sunday n. Tr. in his congregation at SturgiS, Mich. and was applied bci the treatment of the first principal part? H. W. Querl.  
ordained and installed in his office. A. Henkel.

**Address:** Rcv. 8. Ooss, The Southern Illinois Mixed Pastoral Conference will meet, s. G. w.,  
Lox 285. 8turFis, look. on Thursday, September 20, at Staunton, Ill, in the parish of the  
undersigned.  
Mr. Candidate I. Aron was ordained and inducted on the 12th Sunday At all stations of the Wabash railway you can have valid and  
after Trinity, in the Presidency of the Middle District, at Indian Hill, Ind. by significantly cheap rrturntickets for 30 days. Two trains leave there daily.  
H. Schöneberg. Early booking is requested. I. M. Ha hn.

**Address:** Rov. 3. Lrov, The Eastern Iowa and Western Illinois Special Conference will meet  
Voolsvills, BVarrsn 6o., Inä. at Sterling, Ills. from the 2nd to the 4th of October. We kindly ask you to  
register in good time.  
By order of the Reverend Presidium, Candidate I. Geo. Hafner on the 12th of Sonnt, n. Trin. (Aug. 19) ordained and inducted before his  
congregation at Germantown by the undersigned. L. H. F. Mrs. Lußky.  
**Address:** Rev. 3. 6eo. UrckNor,  
Lirä 8M, OarroU 6o., Aä.

On the 12th Sunday after Trinity, Christian Kühn, a candidate for the **For your consideration.**  
sacred office of preaching, was ordained and introduced in the All gifts for the support of the undersigned's Jmmanuel's Lutheran  
congregation at Belleville, Ill. congregation in Olive Township, Clinton Co., Iowa, will henceforth be  
On behalf of the PresidiumW solicited by rsZistsreck lettor at the address: Vetter,  
. Achettbach. Luena Vista, Clinton 6o., Iowa.  
At the request of the Reverend Presidium, the candidate for the W. Mallon, Pastor.

**Address:** Rsv. 8ekr "iät,, 8l^ria, Okio. Incoming to Illinois District Coffee:  
In discharge of the reverend Presidency, Candidate C. Eißfeldt was For the synod treasury: From Past. UffenbrckS congregation in  
ordained and inducted by the undersigned, on the Uth Sunday, after Trin. Lemont 45.87. Past. Müller's congregation in Ehester 10.35. Past.  
in the midst of his congregation at Belvidere, Boone Co, Ill. Brügmann's congregation in Rodenberg, subsequent, 1.00. By W.  
H. F. Früch te not. "Holterman" from C. B. in Red Bud 1.00. From Past. Lirich's parish in Neu-  
Minden, 40.00. By Past. Buszin, contribution, 2.00. By the same from sr.  
Congregation in Meredosia 7.30. By Rev. Flachsbart in Dorsey,  
Communion Collecte sr. Congregation, 5.50. (Summa 473.02.)  
**Address:** 8sv. 6. lisslelät, For poor students in St. Louis: By Rev. Giesrke in Srcor, Collecte at  
Lclviärs, Loono Oo., III. H. MensonS wedding, for L. Guenther 7.20.  
On the 8th Sunday after Trin. the Rev. H. W. Hö- mann, formerly ofH. MensonS wedding, for L. Guenther 7.20.  
Colorado, was installed in the congregation at Darmstadt, St. Clair Co-, For poor Stuventen in Springfield: By Rev. Gieseke in Secor, Collecte  
Ill. at Mr. MensonS wedding, for Hink 7.20.  
By order of the Presiding CommitteeW For poor college students in Fort Wayne: By Past. Steege in Dundee  
. Achenbach. from the Abendmadlskasie s. Gem. 11.50.

Church consecration.

On the 3rd Sunday after Trinity the Lutheran Zion congregation of For the widow's fund: From Wittwe Heuer in Addison 3.00 and from  
H. F. Früch te not. H. Oehleiking there 5.00 for Wittwe Nickel. From Wittwe Heuer in  
Addison 5.00. (Summa 413.00.)  
**Mission Festivals.** For Past. Hirschmann: From Past. Lindemann's congregation in  
Champaign 4.80. By Past. Mennicke's Gem. in Rock Island 6.45. By I.  
Aug. 9, 6th missionary festival of the churches in and around NewW. Diersen from Past. Traub's Gem. in Crete 11.92. By Past. Hansen in  
York City. Sermons and lectures were preached: Pastors Heyer, Zucker Geneseo, subsequently, 1.16. (Summa 424.36.)  
and Missionary Keyl. The collections were 479.92. Unfortunately the For Past. I. F. Doescher: From Past. Winter's Gem. in Hampton 5 p.m.  
weather was very unfavorable. Past. Mennicke's Gem. in Rock Island 10.00. By I. W. Diersen from Past.  
Traub's Gem. in Crete 2.40. By Past. Hansen in Geneseo, subsequently,  
24 CtS. (Summa 429.64.)

On the 8th Sunday after Trinity, the congregations of Pastors C. M. Proviso 11.00. From H. Marquardt, Sr. in Addison 50 CtS. From Past.  
Zorn, I. Hoffman," A. Käselitz, and that of the undersigned, celebratedNuofferS Gem. in Eagle Lake 7.25. By I. W. Diersen from Past. Traub's  
their mission feast of this year at Town Sherman, Sheboygan Co, Wis. - congregation in Crete 7.65. (Summa 426.40.)  
Rev. Sprengeler preached in the morning on Hriden Mission, Rev. Hoffman in the afternoon on Inner Mission, and Rev. Zorn gave a lecture For the congregation in Topeka, Kans.: From Past. Nuoffrrs Gem. in  
on the experiences of a day from his missionary life in the East Indies.in Eagle Lake 7.25.  
The attendance was 102.37. For the congregation in Buena Vista, Iowa: From Past. NuofferS Gem.  
in Eagle Lake 7.25.  
For the congregation in Iowa City, Iowa: from Past. NuofferS Gem. in  
Eagle Lake 7.25.

The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. States Corrections:  
Assemble, God willing, In my receipt (Luth. No. 15.) "For poor college students in Fort  
on the 10th of October this year Wayne, it should not read "Summa 451.73," but "450.73." in No. 17 read  
in the congregation of the Rev. Köstering at Altenburg, Perry County, Mo. under the heading "For sick pastors," not 48.30, but 48.20; in my receipt  
for the orphanage in Addison (Luch. No. 14): "From Pastor Schmidt's  
Johann Lkcht- hardt's wedding 2c. " H. Bartling, Kassirer.  
Addison, Ill, August 17, 1877.  
In the further discussion of the paper: "That only through this teaching  
of the Lutheran Church all glory is given to God alone, etc.", first not point  
10. but point 12. of the

Entered the "affe of the Western District: For the preachers' v "d teachers' widows' and orphans' monkeys (of the Illinois District).

For the synodical treasury: From the congregation of Past" MödingerS in New Orleans \$25.00. From the Jmmanuel's District in St. Louis 28.50. have come in Collecte of Gem. Past. Frese's in Dodge County, Nebr. 3.00, from himself 5.00. From N. N. in St. Louis 100.00. From TrinityS District in St. Louis 10.70. Collecte of Gem. Past. Wille's at Brownsville, Mon. 7.15. FromH. Sieving, G. Landgraf, Th. BuSzm each \$4.00, P. Baumgart, C. H. G. Teacher Erk at St. Louis 2.00. Schliepsiek, E. H.Rohe each \$2.00. Of professors: A. Crämer \$4.00, A. Selle \$5.00. By teacher H. Backhaus \$4.00.

For inner mission: From Trinity S District in St. Louis \$6.05. Two. Gifts: From the Gemeindr Pastor LangeS \$3.75. From Mrs. Beduhn by For Rev. Brunn sophomore at Fort Wavne: From Rev. Vetter in Colr Past. Wagner \$1.00. By Past. Engldrrcht collected at the wedding of Mr. County, Mo. \$2.00. The Rev. Baumann's in New Orleans, 10.75. D. Stüvens \$5.50. For the Revs. Rufs and Jske: by W. Barth in Franklin County, Mo., Further received by Mr. Kassirer H. Bartling: \$139.00, \$23.80, \$3.00, \$1.00. Rev. Bremer in Brnton County, Mo., 5.00. \$3.00 and \$5.00. For poor students in Springfield: from Past. Cousin in Cole County, Mo., \$5.00. Chicago, August 11, 1877. H. Wunder, Cassirer.

For theeneedy inDakotah: From Past. Vetter in Colr County, Mo. Received for the Semtnar household in St.LouiS: By Mr.". Kassirer E. \$2.00.Past. Brohm in St. Louis, 1.00. Roschke \$8.65. From Mr. Ernst Schäfer 5.00. From Mr. Müller in Cherry On the building of churches in Topeka, Kans. by Past. Cousin in Colr Hill 5 boxes of tomatoes. From the Women's Association of the County, Mo., \$1.00. Congregation of Mr. Pastor F. Schaller in Red Bud, Ill, 8 sheets, 3 "shirts," For the congregation in Buena Vista, Iowa: By Rev. Brohm in St. Louis 6 towels, 4 pillow cases. From members of the congregation there: from \$1.00. St. LouiS, Mo., Aug. 21, 1877. Hr". H. Everding 50 cts, Mr. D. Bense 75 cts, Mr.". F. Nagel 1 ham and 2.00, Hr. D. Licfer 1 ham, Hr". W. Rah" 1 sack of potatoes, Hr". M. Gödelmann 1.00, Hr". P. Parrott 1 gall. Applesauce & 1 gall. fat, Hr". Chr. Rosenberg 1 piece of meat, Hr". G. Karl 1 shoulder and 3 gall. fat, Mr. C. Hartmann 1 sack of potatoes, Mr. I. Schadt 1 side cut, Mr. I. Müller 2.00, Mr. G. Biffar 1 pot of cheese, Messrs. Leonhard" L Fischer 10 p. Mchl, Mr. Ehr. Gübert 2 gallons of fat and 1 piece of meat, Mr. H. Klünder 25 CtS., Mr. A. Koch 2.00, Mr. H. Just 2.00, Mr.". G. Gödelmann 25 CtS., Mr. C. Burgdorf 2.00, Mr. W. Parrott 1 sack of potatoes and some onions, Mr.". H. Appuhn 50 CtS., Mr. H. Lösche 70 Cts, Messrs. Penningroth, Co, Mo. by way of bequest \$25.00. From Mr. Faster 1 barrel of apples Schriever L Co. 14 Gall. Applesauce, 2 setts. and 40 lbs. of fat, Mr. F. Rösemeier 50 EtS., Mr. W. Bruchhäuser 1.00, Mr.". H. Burgdorf. 50 CtS., to an unnamed person 1 side piece, Mrs. Uffelman" a" side piece, Mrs. Fischer 4 gall. boiled gooseberries, Mr. Giesemaml 1.00. St. Louis, Mo. 22 Aug. '77. H. lungku " tz.

E. Roschke, Kassirer.

Received for the Lutheran Hospital in St. LouiS with heartfelt thanks: From Mr. Walte in St. Louis, 1 "ack of soap. From N. N. in Perry County, Mo. \$5.00. From Mr. Praute in St. Louis 1 sofa, a Wirgrstubl, 4 dozen chairs. From the congregation of Mr. Rev. Holls \$5.75. From the women's club of the congregation of Mr. Rev. SapperS \$10.00. From Mr. C. Kalbfleisch in Collinsville, Ill, \$1.00. From Mrs. Köhler by Rev. Mießler \$1.00. From the late Wittwe Margarethe Sterthmann of Lincoln, Benton Co, Mo. by way of bequest \$25.00. From Mr. Faster 1 barrel of apples and 1 bushel of potatoes. St. LouiS, August 20, 1877. S. W. Schuricht.

For the preachers' and teachers' "widows" and orphans' coffee (middle districts) have been received:

1. contributions.

By the Lord" Pastors F. R. Tramm, I. H. Jor, C. E. Bode, H. the following "gift of love" for the church building of the congregation in Schöneberg, C. F. Steinbach, C. Böse, L. E. Knies, L. Pohl- mann, C. Kirchhayn, Wisc.": From the congregations of the "Herr" pastors: Hild Zschoche, W. I. B. Lange, H. W. Lothmann, H. G. Crämer, G. Mohr, A. \$51.00, WambSganß 15.40. From the congregation in St. Joseph, Mich. K. W. Th. Siech H. Maack, L. Dulitz, A. Saupert, H. Schlesselmann each 9.00. From the Herr Pastors: Tramm 5.00, Keller 1.00, Rohrlack 3.00, E. \$4.00, W. Brackhage \$6.00, C. Sallmann \$5.00, G. Hiller \$3.00, H. Winter 3.00. By the Herr Pastors: Brügge- mann 6.50, Sieger 8.00, Mohr Sieger, G. Grüber, I. P. Karrer each \$2.00, G. Heintz \$1.50- Of the 5.00, Ph. Schmidt 7.00, Rosen- winkel 5.25, Saupert, at the wedding of teachers A. Hcyer \$4.00, G. Seitz \$2.00, H. I. Hesse \$3.00, I. HafnerHr". Gerlach, 9.85. By Hr". Kassirer Grahl 50.55. Kirchhayn, Wisc. 8th Aug. '77. Herm. Meyer, Rev.

Two. Gifts.

By Mr. Past. F. R. Tramm of F. Burr \$2.00. By the comm. in Logansport by Mr. Past. I. H. Jor \$5.00. By Hr". I. Sattler at Lafayette, Ind. \$5.00. By the school children of Hr". Lchrer H. F. L. Riemer \$2.60. Of Charlotte, Auguste, Ludwig and Magdalena in A. \$2.00. Of B. A. F. in Z. \$2.50. Collecte of the parish Past. H. W. LotbmannS \$4.00. From Mr. Pastor L. Dammann \$1.00. M. Conzrlmann.

For the Preachers' and Teachers' Widows' "nd Orphans' (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of July I. I.

1. contributions:

By Hr". Past. W. Zschoche \$9.00. By Hr". Past. C. Better and Hr". Teacher Hardness! each \$4.00.

Two. Gifts:

Collecte de la Gem. Hm. . Past. E. LehmannS at New Wells, Cape Girardeau Co, Mo, \$4.00. Thank offering from Mrs. Past. Verter at Osage Bluff, Cole Co, Mo, \$5.00. O. E. Gotsch. St. LouiS, August 1, 1877.

Received for poor students: By Mr. Pastor TönjeS from his congregation and 2 members" of a neighboring congregation. \$6.25 to Mahr. By Hr". Pastor A. H. T. Meyer from his congregation \$5.15 for Eifert. By Mr. Thormäle" of St. Paul's Parish in New Orleans \$25.00 to Hantel. By Mr. Past. I. Fackler \$10.00 for Rvhlfs. By Mr. Past. Daib \$5.00Krauß in Herrmannsau, Saginaw Co, Mich. for Dubbcrcstein. By Mr. Past. Hczrcr \$10.00 for RohlfS. By Mr. Past. Kanning collected from Eonr. OttoS wedding \$14.00.

For the seminary household: Collected by Mr. Pastor Präger at Mr. Haßel's wedding \$18.00. From Mr. Heim. Costen from New Berlin \$25.00.

In expressing my heartfelt gratitude to all the generous donors who, in the past academic year, provided our mostly poor students and our poor household with loving and abundant support, I would like to remind you that in the coming new academic year the old needs will return, and probably to a greater extent. In spite of the bad times, you will again have a mite to spare for us, and God will reward all those who willingly make sacrifices. A. Crämer. Springfield, Ills. in August, 1877.

Received through Pastor Schöneberg for poor students \$7.75, collectirt from A. Wagner's wedding. \_\_\_\_\_ Günther. -

Received for the Seminary Library here \$12.80, collectirt at the wedding of "Herr" Gunther.

\$1.00 from Mr. E. F. W. Meier and 50 Cts. from Mr. F. K. Leuther for the support of my congregation", certifies W . Mal ton. Mal ton, Pastor.

From the parish at Fort Dodge I gratefully received for myself \$35.00. I. F. DLscher.

Books - Ad.

**Dr. Jacob Heerbrand's brief manual of the Christian doctrine of faith and morals. IV. Delivery (a).**

Attention has already been drawn several times in "Lehre und Wehre" and in the "Lutheraner" to this magnificent dogmatic work by the old faithful Lutheran theologian Hrerbrand, which has been translated from Latin and is published in 12 quarterly installments. Therefore, we would like to refer to what was said there, and we strongly recommend that you subscribe to the entire work, all the more so since the Latin original is becoming increasingly rare. Even non-theologians will not read it without benefit. The present first half of the 4th delivery contains the Doctrine of Sacred Scripture (and the Scopus of Theology) on 34 pages." The work is published by L. Volkening'S BuchHandlung, 901 nörvliche 4tr Street, St. LouiS, Mo. G.

For the hard hcim community in North Amherst, Ohio, received: By Mr. Cassirer Grahl \$67.00. By Mr. Cassirer E. F. W. Meier \$41.00. Likewise from a "Herr" Amtsbruder (whose name and place of residence I cannot give, as I lost the letter) 50 LtS. God bless the dear givers temporally and eternally. North Amhcrst, O., Aug. 16, '77. L. Damma "", Rev.

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**Third Synodal - Report of the Illinois - District and.**  
 Proceedings of the Twenty-third Annual Meeting of the  
 Northern District of the German Evangelical Lutheran  
 Synod of Missouri, Ohio, &c. States, Domini 1877.

All those who are fortunate enough to attend our synodal meetings cannot praise enough how much they are encouraged and strengthened in their knowledge, especially through the doctrinal discussions. By publicizing the proceedings, others who cannot attend are also given the opportunity to share in this blessing. Therefore, the dissemination of our synodal reports can only be a blessing. Whoever, therefore, pastor, leader and member of the congregation is concerned that a distant congregation grows in knowledge - and who does not wish that? - let him also use this means offered to him and see to it that our reports are widely distributed.

In the two reports mentioned above, extremely important doctrinal negotiations are reported.

By the first," that of the Illinois District, is found the negotiation of Union, or brotherhood of faith and ecclesiastical communion. "This subject," it was remarked, "is now known to be a burning question, a question which moves and excites all Christendom in all parts of the world. It is extremely important, not only for scholars, as for pastors and school teachers, but for every individual Christian and for whole Christian communities. We now go with one another to answer the question: With which Christians may I hold church fellowship according to God's Word? Whom may I consider my fellow believer? Are there really Christians and whole church communities with whom, according to God's Word, I may have nothing to do, whom I must flee and avoid?"

In the other report, that of the northern district, the reader finds the negotiations about the similarity of faith. There he can learn how he can and should examine every doctrine and interpretation of the holy scriptures, whether they are right or wrong. This is certainly very important for all who do not want to be "weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit, so that they can deceive us.

The Illinois District report is 107 pages and costs 30 cents.

The report of the "Northern" District, 68 pages" strong, cost 20 cents.

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**The first part of the book is the first part of the book, which is a translation of the first part of the book. The book was translated from the Latin by C. I. Böttcher.**

This Handbook of Consolation is a most delicious booklet, written by the great theologian Dr. I. Gerhard in 1611, when he was still Superintendent at Hrlsburg. He originally wrote it down in Latin for his own use. He was in great need of consolation at that time: he himself was often suffering, on January 10, 1611 "his" firstborn son died, his wife also began to suffer and died on May 30. He found comfort in the divine Word. And what he found, he has distinguished in this booklet. What makes it so valuable is that Gerhard speaks from experience. It needs no recommendation. Whoever knows Gerhard's "Holy Reflections," whoever knows his "Exercise of Godliness," will hurry to acquire this booklet of consolation as well. No one will regret it. It is suitable for the healthy and the sick. Here the afflicted soul will find an answer to all kinds of complaints from God's Word. It is especially suitable for reading aloud at the bedside, so no pastor or nurse should be without it.

Attached to this new translation is a wonderful collection of "Trostsprüche" und Trostgründe in allerhand Noth und Anfechtung", also written by Gerhard and taken from a book he published in 1634 under the title: "Frommer Herzen geistliches Kleinod". What has been said above also applies to this "Tractätlein".

The book is available through our agent, M. C. Barthel. It costs, handsomely bound, 75 centsS.

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**Changed addresses:**

Rsv. d. HirLLÜmanu,

Ooltüx, ^roaont, Oo., Ool.

d. Vornsvik, .

Humtzi, Hlnckisnn Oo., III.

The "Lutheran" is published twice every month for the annual subscrtip- ti "n "pret" "at one dollar nnd five nnd twenty lent" for the out-of-town signers, who have to pay densrlben "orau "and send in the" postage, which" amounts to 10 ll".- Z" St. Loni" each individual number is bought for ten lent".

Only letters containing information for the journal are to be sent to the Sie- daction, all other letters, however, which contain "employment", orders, "purchase orders", etc., are to be sent to both 2c. "ntbalten, under the address: LL. 6. lartdet, t)or. ot Llium! 8trvot L Indian" ^vvnuue, 8t. l'oiris, to be sent to. - In Deutsch, land this" sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dre "de".



Herausgegeben von der Deutschen Evangelische  
Zeitweilig redigirt von dem Lehrer

Year 33.

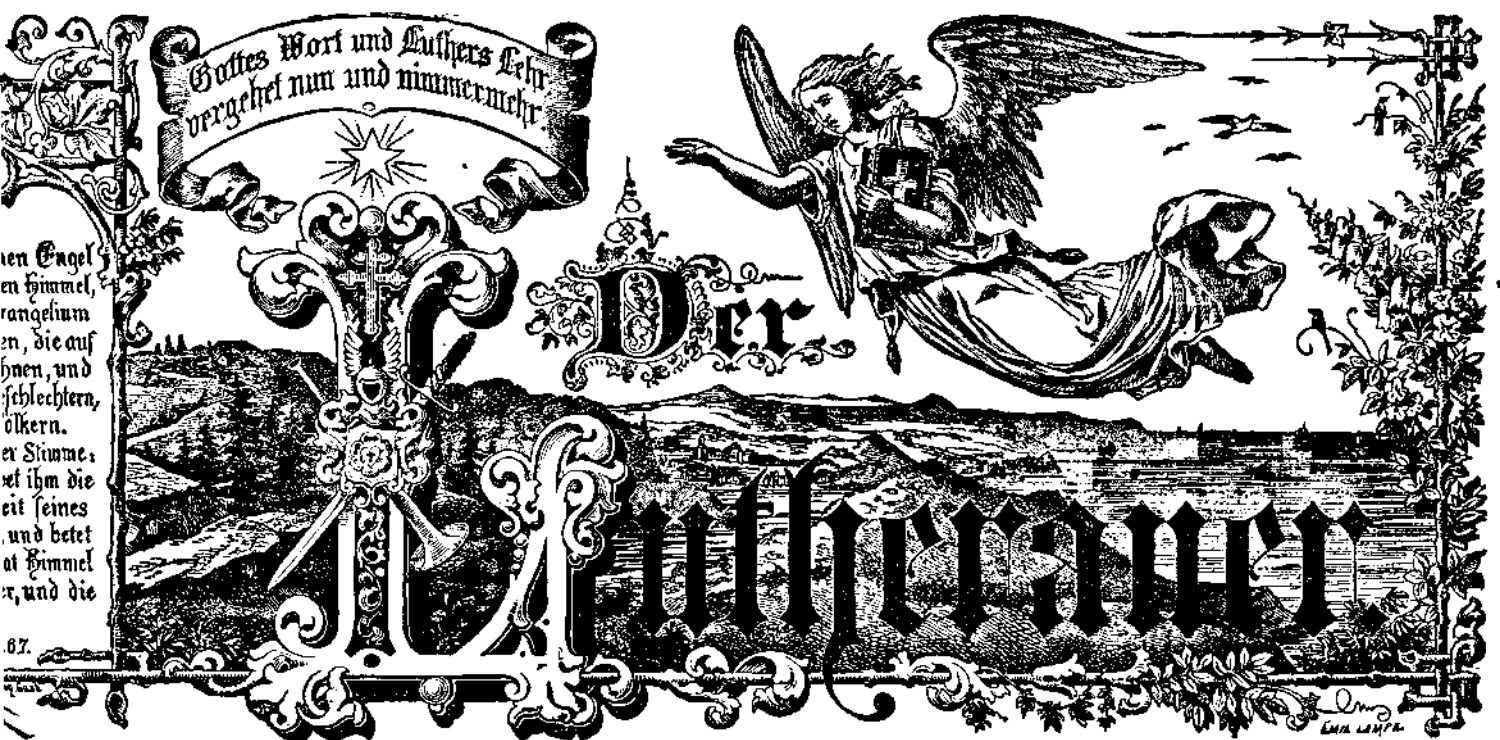
## Some martyr stories.

### II.

Even in Persia, where the sun was once worshipped, we early find a great multitude of those who bowed their knees in the name of the Lord Jesus. Of what human instruments Christ made use for the foundation of these numerous and flourishing churches, however, we lack sure and reliable news. We know only one thing with certainty, that in this land, which unfortunately has long since sunk back into the barren pagan and Mohammedan darkness, there was once a mighty cloud of witnesses of faithful confessors who sealed their faith in their Saviour with their blood. The following stories bear glorious witness to this.

At the beginning of the fourth century Saporess, or Shapur the second, reigned in Persia. This king wrote his name in the book of history with countless streams of Christian blood. He persecuted Christians throughout his life, partly out of his own aversion to the Christian faith, but mainly out of wild hatred for Persia's hereditary enemy, the Roman Empire, in which Christianity had been elevated to the status of state religion around that time. He excited three bloody persecutions, in the eighteenth, thirtieth, and one and thirtieth years of his reign. The last, which was the longest and most violent, bears in history the appellation, "The Great Persecution." The number of the martyrs alone, who are mentioned to us, amounts to 16,000; but of the unnamed blood-witnesses there have been so many more, that it has been impossible to determine their number, however many and exact investigations have been made of them by the Christians in Persia and Syria. Out of this cloud of witnesses, the following heroic confessors of Jesus Christ stand out.

Simeon was the son of a Walker. His figure distinguished him from many by beauty and strength. His face was dignified, yet not stern and imperious. Those who saw him felt imbued with reverence, even his enemies. In the year 314, he was deposed by Papas, the bishop of Seleucia...



eben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Sept. 15, 1877.

No. 18.

and Ctesiphon, was elected assistant in the ecclesiastical mean well by thee! Worship the sun, and it will be good for you office; after Papas' death he became bishop himself. and your people. Simeon replied: "How can I worship the sun,

In the 31st year of his reign, or according to our calendar, in since I do not worship you, who are of a nobler nature than the the year 340 A.D., King Shapur issued a decree throughout his sun? We know but One Lord, Jehovah Christ crucified!" "If thou kingdom, imposing enormous taxes on Christians and still," interjected the king, "worshippedst a living God, I would forbidding the confession of Jesus Christ under penalty of excuse thy folly; but a man who died on a cursed wood! Think slavery. Then Simeon, the bishop, wrote to the cruel king with of it! worship the sun, to whose divinity all things pay homage! that frankness which only the Spirit of Christ can give. When he If thou dost, I promise thee honour, riches, and the highest was more violently threatened on account of this step, he dignities in my kingdom!" But Simeon answered, "Thou hast no replied: "Since JESUS Christ has voluntarily given Himself to true concept of JEsu Christo. He is the Creator of men, and the death for the world, how should I fear to lay down my life for the Lord of the sun, which at his death veiled itself to witness its people for whose salvation I am called to work? If I cannot live sorrow. He gloriously escaped from the grave, ascended by his without iniquity, I want no increase of my days! For I am not so own power into heaven, and now sits at the right hand of God! cowardly that I should fear to follow in the footsteps of my The honours which thou promiseest me do not provoke me; for Saviour. Through his grace I feel strength within me to share in the honours which my God prepares for me are of a nobler his suffering. And also my people will know to die for the faith nature!" The king: "So spare your life and the lives of countless in which they have found salvation." men who will perish with you if you persist in your obstinacy."

When the king had read this answer, he became very angry, Simeon replied fearlessly, but in a mild tone: "If thou commit and gave the cruel order to execute the presbyters and such an outrage, thou shalt one day feel its greatness, and on deacons of the Christians without further ado, to destroy the that day of terror, when the highest judge will demand a strict churches, and to profane the church utensils by unholy use. account of all thy deeds, thou shalt be justly punished. But as "But Simeon," he added, "this Simeon, who worships the god for me, I will gladly hand over to thee the remains of this of the Roman emperor, and despises mine, let him be brought miserable life!" Then the king said: "Well then, fall into ruin! Thy to be condemned by myself." And it came to pass. Simeon was followers have endured me, but the punishment which shall be seized and brought with two presbyters of his church, Abdhaikla inflicted on thee with severity shall cure them of their folly!" But and Hananias, to the king, who was then in the eastern Simeon knew the host entrusted to him, and it is a beautiful provinces of his empire. When the three stood before the testimony to their unanimous faith that he was able to reply to dreaded Shapur, they were accused by the Persian magicians the king with full confidence: "Try it, so that you may learn that and sorcerers of connivance with the enemies of the empire, Christians do not sacrifice eternal life for temporal life. Even if the Romans, and declared guilty of high treason and death. But you give them your diadem, they will not exchange it for the Simeon answered them unflinchingly, "Ye peelers, is it not immortal name which their Lord and Master has given them!" enough that ye have spoiled this kingdom, will ye yet accuse us Now Shapur threatened, "If thou refuse to worship me and the of your iniquities?" Now Shapur himself turned to the steadfast sun in the presence of the mighty ones of my kingdom, then to-bishop, but with a milder look and with kinder words than the morrow I will destroy thy beautiful face and the form of thy body. confessor expected. "Believe me, Simeon," said he, "I.

I will disfigure my body with the blows of the scourge. Simeon was just on Green Thursday when the aged chamberlain laid his answer: "You may disfigure my body, I do not care; for I know head on the block.

that he who gave it to me will one day restore it more When Simeon learned in the dungeon of the martyrdom of beautifully!" At length the king gave up hope of shaking the Guhsciatzade, he praised God with a loud voice and implored Christian's steadfastness; he had him taken away and kept in him for the same mercy. "O of the happy day," he cried, with his a narrow dungeon through the night. On the following day he hands raised to heaven, "when I shall die for Christ! He will was to be questioned again. deliver me from the dangers and miseries of this life, he will wipe

At the gate of the royal palace stood Guhsciatzades or away my tears, and give me the crown of grace for which I have Usthazanes, the king's chief chamberlain and the first among so long sighed with fervor!" The two priests, Abdhaikla and the great men of the court. For all his outward splendour, Hananias, who were imprisoned with him, beheld with however, the man had a brand in his conscience. He had admiration his radiant face, transfigured by the love of God. The formerly professed Christ, but in order not to lose the king's night of Green Thursday to Char Friday he spent in fervent favour, he had for some time been worshipping the sun again. prayer. "My Jesus," he implored, "hear me, unworthy as I am of When he now saw the bishop, in the full glory of a Christian's mercy! Let me drink the cup of death in the day of thy prepared for a joyful martyrdom, walking cheerfully past his passion, that it may be known that Simeon hath been obedient into the dungeon, the sight so overwhelmed him that he fell to his Lord, and hath also offered up life unto him!"

his knees to greet the champion of the Lord. But the latter And he that sitteth on the right hand of God heard the cry of averted his eyes from him, not out of haughty self-conceit, but his servant. When Friday came, he was brought before the king to divide the heart of the chief chamberlain still more deeply. again. Shapur called out to him: "Will you take advantage of my Guhsciatzades burst into tears, and cried, "I wretched man! goodness, or will you persist in your frenzy, preferring death to do I feel such pain when Simeon turns away from me, how shall an honorable life? Worship the sun! Just once worship it, and I then stand before the wrath of God when Christ turns away your freedom is given to you forever!" Simeon answered from me whom I have denied!" In this thought of repentance he resolutely, "God be thanked that I should do such sin against my strode hurriedly to his house, laid aside his ceremonial God, and give my brethren such vexation!" Now the king garment, wrapped himself in his black robe of mourning, and pronounced the sentence of beheading upon him. "Behold," he then returned to the king's palace. added, turning to those around him, "the folly of the man who

When Shapur learned what had passed, he sent for his would rather die than renounce his opinions!" At the same time chamberlain to come before him. "Has an evil spirit taken with Simeon, 100 other Christians were handed over to the possession of thee?" he raised. "Not so, my king!" replied the executioner to be beheaded. Five of them were bishops, some chamberlain. "Who has stronger cause to grieve than I? For lo! others presbyters and deacons, all the rest persons who held have sinned against God, because for thy sake I have lesser ecclesiastical offices; but all were of this rank, because worshipped the sun!" "This grieves thee?" roared the king hitherto only those who served the church had been punished angrily. "O, I will rebuke thee if thou put not such thoughts out by death. The chief magistrate said to the crowd of witnesses, of thy mind at once." Said the chamberlain: "I call the Lord of" "Worship the sun, and you are saved!" But unanimously the heaven and earth to witness that I will no longer be obedient to Christians replied, "Your tortures we will endure in the power of thee in this, and that I will not again commit an iniquity which I God, but from the true and living God we will not fall away!" Now now repent in bitter pain. I am a Christian, my king, and declare the executioners began their bloody work. Simeon was saved till to thee that from this day forth, to please men, I will never again last. He was to see with his eyes how the veins of his act unfaithfully against God!" Then the king was violently companions were cut; for the heathen still hoped that the sight enraged in his spirit, and commanded that the steadfast of these rivers of smoking blood would shake him. Simeon confessor should be most cruelly tortured. But the authorities of praised God for this also. He was now able, as a true shepherd his court, either because they felt pity for the man or because of Christ's flock, to encourage his brethren to the joyful they did not wish him to recant, so that they might the more confession of their faith, and to comfort them with the hope of surely put him out of the way, got an order from Shapur that the glorious resurrection, in which they would be like the only chief chamberlain should be put to death at once. begotten Son of the Father, full of grace and truth.

When Guhsciatzade heard this sentence, he asked the When the executioners came to Hananias, and had already king to make public to the people the reason for his execution, stripped him, an involuntary shudder came over this witness of namely, that he had not wanted to deny Christ. He asked for Christ. The Lord God Himself has put a shudder of death in this favor, as we can easily guess, in order to erase the trouble every living heart. This was seen by Phusik, a man lately he had caused by his apostasy. Shapur, however, thought that employed as superintendent of the royal workmen. "Hananias!" if the highest-ranking official of the state were executed merely he cried in a loud and firm voice, "Hananias, close your eyes! because of his Christian confession, this should most One moment more and thou shalt behold the divine light of Jesus effectively deter others from such confession, and therefore Christ!" And Hananias, strengthened by this acclamation, granted the request. He had no idea of the true nature of the joyfully closed his eyes to this world, to behold in the light of Christian faith and of the power of the blood of witness shed for God eternal. At last it; otherwise he would not have done it. It



There was no one left but Simeon, the bishop. He spoke no more, laid his head quietly on the block, and with one blow from the executioner, he too was carried away to his eternal fatherland, where he, who refused to worship the earthly sun, now worships the true sun of life, Jesus Christ.

When the execution was over, the henchmen seized Phusik, who had shouted those words, and brought him before the king. The king reproached him vehemently for the ingratitude with which he had returned his favors. "My king," replied the Christian, "I renounce the honours which thou hast bestowed upon me; they fill my heart with disquietude. One more favour thou wilt grant me, that shall be the last I ask of thee. Join me to those whose death I have witnessed; for nothing is more blessed than such a death!" "Art thou in thy senses," cried Shapur, "to forgive such death to thy dignities?" How could even the heathen understand what was in the Christian's breast! "Well am I in my senses, my king," said Phusik, "but I am a Christian, and have a firm confidence in God's promises, and therefore I prefer death to all the honours thou canst give me!"

Shapur became furious. The spilled blood increased his cruelty. He sentenced his superintendent to a horrible death. The executioners first had to tear out his tongue and then slowly cut his neck. The hero of the faith died in unheard-of agony, only to awake again at the throne of the Lamb. Phusik had a daughter, a pious virgin, who was also dragged here and beheaded.

All this happened on Char Friday in the year of salvation 341. The bishop Maruthos collected and buried the remains of Simeon and his host, and preserved in Chaldean the story of these heroes of the faith for posterity.

## **"Socialdemocratic windbagery and what to do about it."**

Under this title a small pamphlet was recently published in Neu-Erkerode near Braunschweig and sent to the "Lutheran". In Germany the so-called "social democrats" or communists, that is, the egalitarians who want to introduce a community of goods among men, are appearing more and more boldly and threateningly. Thus, for example, the merchant W. Bracke in Brunswick had 85,000 copies of a pamphlet printed under the title: "Down with the Social Democrats," recommending Social Democracy, and it has been widely circulated and received. Over 16,000 voters have elected this Mr. Bracke to the Reichstag. The pamphlet sent to us is directed against this gentleman's pamphlet. Since the Communists are now beginning to rumble in America as well, we want to pass on the following from the pamphlet for the benefit of our readers here, although it is not addressed first and foremost to Christians, but to all people of sound mind:

When one reads Bracke's little book like this, one would almost think that if the Social Democrats had something to say, everyone would be able to live in glory and joy, it would almost be the kingdom of heaven on earth. And with such prospects they try to attract the people, as Bracke has the verse printed at the end of his booklet (page 30):

A new song, a more beautiful song, my  
friends, I will compose, We want to establish  
the kingdom of heaven already here on  
earth.

A sensible man, however, will be made suspicious by such phrases, because he will tell himself that the Social Democrats, even if they wanted to, would not be able to do away with the things that mainly torment people and make them unhappy: Malice and arrogance, loutishness and frugality, jealousy and quarrelsomeness, lies and gossip, irascibility and other passions; not to mention cold fire and madness, consumption and death - all these causes of many tears, I say, the Social Democrats cannot do away with, even if they wanted to; so the "kingdom of heaven on earth" which they want to establish would not be very far off at any rate...

They want labor to be "organized," as they say (page 19), that is, in German: that all labor be on common account. To-day every one works on his own account. Every one chooses his occupation according to his standing, inclination, strength, talent, and general prospects. One becomes a manual laborer, another a mental laborer: one goes into agriculture, another learns a trade, this one becomes a schoolteacher, that one a post-office clerk. Every one chooses that in which he hopes to get farthest, and according to ability and skill, diligence and fidelity, prudence and thrift, regularity, etc., the one gets farther than the other, in which, of course, many other conditions also play a part; an unmarried man, for instance, can put away more than one who has a large family to support; a healthy man more than one who is sickly. All this, say the Social Democrats, should be quite different. At the beginning of each year it should be ascertained how much is necessary in all articles of daily use: food, dwellings, fire-material, books, clothes, theatres, and so on. Then the work is allocated to the individual trades. "If, for example, it has been statistically ascertained that 100 million shoes and boots are necessary for the next year and can be manufactured, a general assembly of the deputies of all shoemakers' associations will evidently be able to distribute the supplies among these associations in the most expedient manner" (so it is literally written in the Berliner Zeitung: Neuer Social-Demokrat). The boots, however, do not belong to the shoemaker who made them, but: "they go into the state magazines, from where the consumers can obtain them. Rye does not belong to the peasant who sowed and mowed it, but it goes to the "state mill," thence to the "state bakery," from whence one must get bread. And so in all pieces. But for labor one receives from the State, which is then the sole entrepreneur, his wages, or, as the Socialists say, his "share in the proceeds of labor"-and each equally. For everything comes down to equality. "We want a free State, founded on justice, on liberty and fraternity, a State which will make all its citizens work and enjoy alike." (New Social-Democrat 1875, No. 30.). So "work equally!" Please, Mr. Bracke, how do you want to start this? Do you want to stand behind the lazy man with the rod, so that he may equal the industrious man? Nice "brotherhood"! Or must the industrious man work no more than what the lazy man feels like doing? Fine "liberty!" And now only the "equal enjoyment," that is, the unskilful just so

The social democrats call this "justice"! Please, Mr. Bracke, the turnips must also be loaded, should one draw lots for so and when you once again go to the villages in order to present so many to do this work? But they would not be equal to the yourself as an election candidate, dig up these principles openly others, and besides, it might happen to those who would be for once: You can be sure that all the slackers and lazybones much better employed in the bakehouse or in the schoolroom. who like to "enjoy the same" will fall to you - besides, of course, Or shall equality be established by forcing every one in turn to only a few...

The Socialist Reichstag deputy Most, who gave a speech in the day after to-morrow in the jute-spinning-mill, while on the Brunswick on July 17, 1876. The socialist Reichstag deputy fourth day he must earn his "share of the proceeds of labor" as Most, who gave a speech in Brunswick on July 17, 1876, after a schoolmaster and on the fifth as an actor? But where is having been in prison for a long time shortly before - I do not freedom again? Or is there any other way out, in which liberty know whether for insulting the majesty or for blasphemy - and equality are protected in the Socialist State, and yet in such literally says the following: "As I have already explained, the way that all necessary work is done? Indeed, the world is socialist mode of production at first provides every working man curious to know it. But you, dear reader, so long as this way is with the full yield of his labour, but later on it provides all not shown to you, can only ever brazenly say that it is a lie when members of a workers' state (to be called a socialist state) or the Social Democrats claim that equality prevails under their workers' community (to be called a socialist community) more rule; for it is simply impossible to establish it, since men are and more with an income of the same kind" (Braunschweiger created differently. And it is a still greater lie when they assert Volksfreund 1876, Nr. 184, of August 9). But even there it is that freedom would prevail in their State; the opposite is true; clear enough what he is driving at, especially since he goes on the individual would be subject to the greatest tyranny of the to show that women and girls should earn just as much. "Why, whole, which would be necessary precisely in order to maintain then, on such principles, working women should have less the greatest possible equality and to get the unpleasant work income than working men, is quite beyond our comprehension." done. And of what "brotherhood" in the Socialist State will look Heavy men's work should not be paid more than light women's like in full, the time when the Socialists were divided into two work. And then he goes on to say that it would be nonsense to parties, the "Eisenachers" and the "Lassalleans," and when they think that in the socialist state women would only do housework: called each other "Bismark's lickspittles," "tyrant's servants in "on the contrary, women will be called upon to do all the work disguise," or "etherized lumpenproletariat," has given us a nice of production. Later, Mr. Most goes on to talk about the foretaste. "Liberty, equality, fraternity," truly a fine motto, but in "possibility, which in my opinion is very obvious," that in the mouth of the Social Democrats it is a phrase, in German: a socialist state every person would only have to work from the lie, which can best be seen from the fact that they speak of age of 18 to the age of 28, while at the age of 28 "one would be brotherly love, while they constantly seek to incite the poorer put into retirement, as it were, and would in turn be given to ones to ill-will, to hatred against the wealthier, against the intellectual occupation" (Volksfreund No. 186, August 11, "capitalists.

1876), that is to say, that from the age of 28 to the age of 80 And what do the Social Democrats want to make of one would kill time by reading newspapers and going to the marriage? Mr. Bracke indignantly rejects the accusation that theater.

But even if we disregard this, do you really believe, dear (page 23 of his paper). But when he now discusses what the reader, that such institutions could exist in the long run? What Social Democrats think about this question, it comes to nothing will happen, for example, if the delegates of the shoemakers else. He writes on page 23: have miscalculated the quantity of boots to be made in the "How often is it not 'money' that makes marriages, or some coming year? Have they not assessed the consumption other similar 'consideration'! How often, then, after the marriage, correctly? It would not be pleasant if there were a general sad relationship ensues between the spouses! How often shortage of boots in the North German winter! And that would must marriages - because they have become intolerable - be still be possible! But if such a thing were to happen with food! ...divorced! The Social Democrats now think that we would have

But that would be the least of it! But how would it be if no higher moral conditions if marriages were not based on money one could be found for any kind of work, e. g. for work in the or other considerations! If an unhappy union could be dissolved coal mines? After all, the Social Democrats want equality: more easily than law and custom now entail! And the latter for everyone should go to school up to the age of 18 (Volksfreund the simple reason that nothing good is ever created by coercion of August 9, 1876), everyone should learn the same amount - in the maintenance of such a union!"

whether the Social Democratic schoolmasters would be able to In this only one thing is true; namely, that the meanness of do that? As is well known, the good Lord has distributed the gifts marrying for money is not uncommon; and when the Social- of the mind very differently - but apart from that; assuming that Democrats mean that we would have "higher moral conditions" they have now really all learned the same amount, can one be if it were not so, they mean something right for once, for every surprised if they now also all have the same inclinations? If one who these young learned people all have a desire to become postmasters or theatre directors or editors of the Volksfreund, whereas no one can be found who wants to work in the coal mines, or uproot trees in the deep snow in winter, or load sugar beet? And now that wood and coals are necessary for once, and

has his healthy five senses, that goes without saying. But do theken. And the education of children is far more practically carried Social Democrats imagine that under their rule there will be noon in well-appointed, large educational institutions than at common souls? Or that something would be gained if home. Moreover, the alleged right of parents to educate their meanness showed itself in a different way than hitherto? - And children as they please is simply an impudent presumption, by what hypocrisy it is, first to complain, "How often must which, hitherto, superstition and other ignorance, in particular, marriages be divorced!" and then to express the wish that have been inherited from sex to sex."

divorce should be even easier than it has been hitherto: "If an So everything on the cheap! Common laundry, common unhappy union could be dissolved more easily than law and kitchen, common table for the whole village. Of course, a large custom now entail!" The consequence of this, however, would common house for living and sleeping is much cheaper than only be that marriages would be entered into much more building many small family houses. And at the same time a frivolously than is already the case today, because people family life should be able to exist and prosper? And the parents, would know beforehand that they could break up again at any whose children are taken away from them to be educated in moment, if they felt like it.

**Yes, there would be no more marriage at all.** Mr. Most, of children in the playgrounds, or to take them home for so and so course, considers it very probable that there will be marriage many hours? (Volksfreund, August 10, 1876). Home? What even under Social Democratic rule. Braunsch. Volksfreund, does that mean? To the common workroom? Or to the August 10, 1876: "Assuming that actual marriage continues to dormitory? Or to the beer hall? And who should have the right exist, and it is very likely that this will be the case, of course, to take a five-year-old boy "home"? Father or mother, both of only as a private institution, without a pact sanctioned by law or whom will have been "married" ten times over in the meantime? by the hour and without coercion, - then there can no longer be Go, do not make yourselves ridiculous by talking of family life, any question of the subordination of the woman to the man. since there would be no families at all if your principles were to

So a "marriage proper," but "without covenant," that is, they prevail... run together without further ado; and "without coercion," that is, The Socialists are not God-fearing; they are godless through they run apart without further ado. First question: if this is the and through. They know only a "goddess of love," as did the "actual marriage," which is "very likely" to be preserved, what is ancient heathen; that there is a living holy God in heaven they the nature of the "non-actual marriage," the introduction of do not believe, but scoff at such faith. If a man, in all the which would, after all, also be possible? Second question: If the tribulations that befall him, aligns himself with the hope of Social Democrats call this a "marriage," why do they not also blessedness, they scoff at "the old song of renunciation, the call the cohabitation of animals in the field a "marriage"? That Eiapoepia of heaven," as they call it. (Bracke, p. 25.). They say lasts, after all, as long as it pleases both. it plainly, that they want to know nothing of religion!

"Where the goddess of love brings people together, her "In a state with a truly general education of the people, the alliance is sacred, and when love has departed, the outer bond teaching of religion is replaced by the science of nature, to may confidently break," writes Bracke (p. 23). But if love always which, if necessary, some "reasonable philosophical system fades after four weeks? Or after an even shorter time? So the can be added". (Volksfreund, August 6, 1876). So natural outer bond should also be broken confidently? Then one can science in place of religious doctrine. That will be the real thing! again enter into "marriage" with another for a fortnight - if love If bad men wrongly accuse you of something, you must not lasts so long - and then again with another? Can not a man have console yourself with the fact that God knows your innocence had fifty wives in a year, and a woman as many husbands? And and that he will judge you right in his own time. - That would be what if the "goddess of love" were to unite a man with several religion! But then you consider that the sun is a glowing ball of women at the same time, or a woman with several men, which gas, and that in time the earth will fly into it and burn up - that is could also happen? Is it not right to say that this is a community what I call scientific consolation. Or if your child has died to you, of women? beware of the thought that God is a God of the living and not of

And what a forehead it takes to write sentences like these, the dead, that therefore your child also lives to him - social- "The intercourse between man and woman is sanctified by the democratic parents must not think such things, for it would be opposite affection, love"; or, "where the goddess of love brings religion; but on such occasions they have scientific thoughts of two people together, their alliance is sacred." Beautiful consolation, e. g. that many a blossom falls a victim to the "holiness" to which the worst libertine can lay claim!... ripening of the spring night. And at the funeral pyre the

Everything is to be done on a large scale and together. Thus professor of natural science, whom there is then in every one reads in the Braunschweiger Volksfreund: "Instead of each village, talks about the laws of mechanics or about the woman washing individually, the community will set up a large usefulness of chloric acid potash. Generally speaking, if one will steam laundry; in large dining houses more, better and cheaper only first follow natural science in all things, instead of the Bible, meals can undoubtedly be prepared than in the small family "humanity" and "morality" will already make progress. Who, for kitchens; even the scrubbing of the apartments can be instance, will still turn a child that is born sickly or deaf-mute or "organized on a large scale. crippled into a miserable

and useless lives? One would then no longer be so cruel. Such children would be humanely abandoned or drowned in the manner of the highly educated Chinese people. Natural science teaches (according to Darwin) that weak or crippled existences must perish in the struggle for existence - and this law of nature will be followed! Whoever would claim that it is not right to kill such a child is, in the eyes of the Social Democrats, a "superstitious priest"; for it is true that the Bible says: "Thou shalt not kill," but the Bible is only a "book of fairy tales"; it no longer concerns an enlightened Social Democrat....

Since when has Social Democracy developed in Germany? In 1864 Lassalle complained: "The General German Workers' Association has only about 3000 members, and perhaps several hundred are still missing from this number." Ten years later, in 1874, there were already 24 Socialist newspapers in Germany. And now? Of 92 Socialist newspapers published throughout the world, 46 are in Germany, i.e. exactly half.

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## Thesis,

presented to the Synod of Missouri Western Districts meeting at Altenburg, Mo. in October, 1877, for consideration.

### **Even with its doctrine of election by grace, the Lutheran Church gives all glory to God alone.**

#### **Thesis I.**

It teaches, according to God's Word, "that God has so highly esteemed the conversion, righteousness, and salvation of every Christian, and so faithfully intended it, that, before the foundation of the world was laid, he took counsel concerning it, and ordained in his purpose how he would bring me to it, and keep me therein. Item, that he had so well and certainly intended to preserve my blessedness, because it could easily be lost from our hands through the weakness and wickedness of our flesh, or torn and taken from us through the cunning and violence of the devil and the world, that he decreed and placed it in the almighty hand of our Saviour Jesus Christ, from which no one can tear us, in his eternal purpose, which cannot be lacking or overthrown. It also teaches that "in such his counsel, purpose, and ordinance, God hath not only prepared salvation in general, but hath also providentially chosen, and ordained, all and every person of the elect, who shall be saved through Christ, to be saved, and that he will bring, help, promote, strengthen, and preserve them in the manner now reported, by his grace, gifts, and effect." (Concordienbuch. Müller's Ausg. p. 714. 708.)

Matth. 22, 14. Ephe's. 1, 4. 11. Rom. 8, 28-30. 2 Thess. 2, 13.

#### **Thesis II.**

It teaches: "The eternal election of God not only sees and knows beforehand the blessedness of the elect, but is also of the gracious will and good pleasure of God in Christ Jesus a cause, so that our blessedness, and that which belongs to it, creates, works, helps, and promotes; on which also our blessedness is thus founded, that the gates of hell shall not be able to oppose it; as it is written: "No one will snatch my sheep out of my hand." And again:

"And there were believed as many as were ordained unto her eternal life/" (Concordb. p. 705. f.)

Matth. 24,24. Ap. Gesch. 13,48. Rom. 8,33-39. Hos. 13, 9.

### Thesis III.

It teaches that "it is wrong and unjust to teach that not only the mercy of God and most holy merit of Christ, but also in us is a cause of God's election, for which God has chosen us to eternal life" (p. 723 ), Ephes. 1, 5. 6. Rom. 9, 15. 1 Cor. 4, 7. be it now:

- a. man's work or sanctification, 2 Tim. 1:9. tit.3:5. ephes.2:8,9. rom.11:5-7..;
- b. Man's right use of the means of grace, Ap. Gesch. 16,14.;
- c. man's own decision, Phil. 2,13. Ephes. 2,1. 5.;
- d. man's desire and prayer, Rom. 9, 16...;
- e. man's non-resistance, Jer. 31, 18. Is. 63, 17.;
- f. faith of man, Rom. 4,16.

### Thesis IV.

It rejects the doctrine "that God does not want everyone to be saved, but, regardless of their sin, decrees that they cannot be saved by the mere counsel, purpose, and will of God; It teaches, rather, that "not all who have heard the word believe, and are therefore the more deeply condemned, is not the cause of God's not granting them salvation, but they themselves are guilty of not learning it, who have thus heard the word, but only of despising, blaspheming, and profaning it, and of resisting the Holy Spirit, who would work in them by the word. It also teaches that "such contempt of the Word is not the cause of God's providence (*vel praescientia, vel praeUegitnatio Dei*), but of man's *perverse will*". (S. 557. 721.713.)

Ezk. 33, 11. 2 Pet. 3, 9. 1 Tim. 2, 4-6. Joh. 3, 16. Rom. 11, 32. Matth. 23, 37. Ac. Hist. 7, 51. Prov. 1, 24-31. Ac. Hist. 13, 46. Hos. 13, 9. Rom. 9, 22. cf. v. 23. according to the basic text.

### Thesis V.

It teaches that "concerning that which is revealed in Christ, God has kept much of this mystery secret and hidden, and has reserved it for his wisdom and knowledge alone, which we are not to investigate, nor are we to follow our thoughts in it, conclude, or ponder, but are to keep to the revealed word; Which remembrance is of the greatest need, for our folly is always much more concerned with it than with that which God has revealed to us in his word, because we cannot rhyme it together; which also we are not commanded to do." (S. 715.)

Rom. 11, 33-36. 9, 18-21.

### Thesis VI.

It teaches, as to the use of the doctrine of election by grace, that in the question, "How to know, from what, and whereby to know which are the elect who can and ought to embrace this doctrine for comfort, we are not to judge of it according to our reason, nor according to the law, nor from some outward appearance, nor are we to submit to it.

The eternal election of God *is to be considered in Christ* and the sentence, "we would have liked to have seen the number of *not outside or without Christ, for in Christ we are witnesses of these 'file pieces' still increased by quite a few*", one obviously *the holy apostle Paul*. - Accordingly, this eternal election of God wants to give to understand that I withheld striking documents is to be considered in Christ and not outside or without Christ; on purpose. This is not the case. Incidentally, I am prepared to for in Christ, as the holy apostle Paul testifies, we were chosen meet demands to that effect as soon as they are made in a before the foundation of the world was laid, as it is written, He specific form. Furthermore, one accuses me of downright loved us in the Beloved. And this election is made manifest from falsehood in my presentation. But one does not prove it and heaven by the word preached, when the Father saith: "This is thus sins against the eighth commandment.  
my beloved Son, in whom I am well pleased: him shall ye hear" People talk about "fighting." I have simply fought for the truth (p. 709:717 ff.).

Ephes. 1, 9. 2 Tim. 1, 9. 10. - 2 Pet. 1, 10. - 2 Tim. 4, 7. 8. with truthfulness and intend to continue to do so with God's help. In my writing I have simply told the matter as it is, even without making much defense, and "the loud cry: here is the Lord's temple," which I raise in my so small part, sounds thus: The temple of the Lord is the congregation of all believers, and is everywhere where the beatific fundamental articles of the

(Sent in by Pastor Zorn.) word of God are still in force, where, therefore, in spite of With regard to my "Nothgedrungene Rechtfertigung," the manifold errors, the word of God is still essentially retained; but Leipzig Missionary Gazette of July 1 and 15, p. 218f. expresses a Christian, according to God's command, ought nevertheless itself in a note as follows: to punish such errors, and to avoid the fellowship of those who

"This" - for it was said before: "There is a way of fighting to introduce such errors next to them, but rather to hold and which judges itself in the eyes of all those who still want to and confess those who **have the** word of God full, pure, and pure. can see, and a way of accusing and judging, to which silence C. M. Z.

is the only right answer" - "applies also to the larger writing of Mr. Pastor Zorn on the departure of the four missionaries, which has since appeared in America. What is communicated therein in the way of actual facts can only be dear to us, since every unbiased person is able to form his own independent judgment from it, which we truly do not need to shy away from. We would

have liked to see the number of these -facts\* increased by some more. The rest of the author's account, however, is such a mixture of the true, the half-true, and the completely false, and even the true is distorted almost everywhere in such a way that we have neither time nor desire to untangle this tangle. The spirit that blows in it will in any case soon become clear to every sober Christian reader who only knows how to distinguish between spirits to some extent and does not let himself be caught without further ado by the loud cry: 'Here is the Lord's temple, here is the Lord's temple, here is the Lord's temple'." (Submitted.)

On this, only a few things. **Fourth annual report about the Deaf and Dumb Institute in Norris, Michigan.** I will not leave you nor forsake you, Hebr. 13, 5. This word of God's fatherly care was also fulfilled in the past year. In the physical as well as in the spiritual, the Lord has not left Himself unwitnessed, has helped out of many an embarrassment and has averted much harm and danger. God be praised for this! As for the health of the staff, it was generally good; only in the winter months did young and old alike develop coughs that lasted several weeks. But only one boy had to miss a week of school because he seemed to become seriously ill. Another boy, who had entered the institution with a lung complaint, had

It was never hidden from me that the publication of the "Aktenstücke" and also almost my "entire remaining presentation" would be "only dear" to the Leipzig Mission College in one respect - namely, towards that mass on which the Leipzig Mission mainly relies. This is an ecclesiastically latitudinarian mass, partly out of contradiction to the confession of our church, partly out of shyness to confess, partly out of lack of clarity and ignorance. Therefore, nothing can be more hostile, unpleasant, and incomprehensible to it than a way of thinking and acting such as is set forth in my writing, and it will only be all the more eager to take the side of the missionary college against us and what we represent. It is understandable, then, that one should venture to dismiss the whole matter with a brief remark.

But why does one nevertheless consider it advisable to suspect me personally and thus on the one hand to hurt me quite a bit - since people are involved whom I cannot easily forget - and on the other hand to violate one's conscience? Is this because I could not avoid accusing and proving the authors of the Missionary Gazette of falsehood, and are there perhaps still some in Germany who consider the matter more carefully and impartially and whom one would like to pull the wool over their eyes? Namely by returned to the parental home for a time after unsuccessful treatment by the doctor. With few exceptions our children have a fresh, healthy appearance on a simple nutritious diet. According to the last annual report there were 31 pupils here. In April I. I. a deaf-mute girl was added; furthermore, 9 children are still enrolled; two boys have been confirmed and have returned to the parental home to learn a trade later on. Among the newly enrolled is also a boy who, according to his characteristics, is not deaf-mute, but is to be considered stupid. He possesses hearing, but does not speak, although the organs of speech are in good condition. The dull look of the eye, the restless, absent-minded and childish nature, immediately betray the weakness of his mental faculties, although the physical appearance suggests health. We have already seen several such feeble-minded people, and it is only to be regretted that they cannot be taught at the same time as deaf-mutes. They require a special treatment. Certainly, a special asylum for such unfortunates would be a great blessing and much could be done in a medical and pedagogical way for their improvement. - Let us take a closer look at the children present in the course of the past school year.

According to their nationality they are German, according to their religion 30 belong to the Lutheran, 1 to the Reformed and abundant collections were received from many sides, and 1 to the Catholic confession; of course, no consideration can be assurances were given from others. The undersigned will taken in religious instruction and education, all are taught the therefore certainly be heard when, in the name of the poor deaf-Lutheran doctrine. For this is precisely one of the advantages mutes, whose need is once again recommended to the that our institution has over many others, that it focuses on the Christian charity of our dear synodal congregations, and since spiritual care of the pupils in school and home and, with the the institution no longer sends out a collector, he most kindly correct application of law and gospel, educates them in reminds them of the aforementioned institution. An oppressive discipline and exhortation to the Lord; its value is, as a burden for the deaf and dumb institution is still the considerable missionary institution, to be a true guide to eternal life for the building debt and the associated interest expense, through poor deaf-mutes. This alone can maintain and increase the which the incoming collections suffer a significant deduction. If willingness of Christians to make sacrifices and give the one or the other "Lutheran" reader, whom God has blessed with teachers joy in their laborious work. The effects of the divine temporal goods, wanted to come to the aid of the institution with word on the hearts of children cannot be expressed in numbers, his abundance through non-interest-bearing loans for a longer but a daily observer can perceive a change for the better in one period of time, he would do intervening service for the or the other. For example, we have a boy who entered the improvement of its external conditions. - Thus we have briefly institution with a sinister, raw nature, and who ran away at every told our dear friends and patrons of the institution the most slight inducement, or threatened to run away, and once important things about it, and they will certainly join me in wandered about for several days. In the course of time, remembering God's free grace with thanks and praise, however, this gradually disappeared through constant according to which He has spared us from severe afflictions, instruction and admonition from God's Word; later he would blessed us abundantly with temporal and spiritual benefits, and have considered it a punishment if he had been told that we guided us in the tempting world with fatherly faithfulness and could no longer keep him and that he must leave the house. kindness. May the Lord continue to take this young plantation Unfortunately it happened, although after a long time, that he into his gracious care, so that it may be a blessing to many deaf went away from the house again; but he came back again soon and dumb people for a long time and forever, to the praise of and of his own accord. He was also troubled in conscience, and his glorious power and glory.

when asked if he had done right, he replied, "I have done wrong, I beg your pardon." Another boy, who had received a chastisement for insubordination, felt in fine conscience that he had done wrong, and in the evening he could not go to sleep until he had asked pardon. And to the question, "Why he asked pardon first before he went to bed?" he answered, "I per adventure die the night, and in come to hell." Similar examples might be given if space permitted. - With regard to the school lessons, it should be noted that from mid-January onwards they could only be provided by two teachers, since teacher Ritzmann, with the approval of the Association for the Support of the Deaf and Dumb, followed a call to a community school. - The heavenly Father, who knows what we need, provided daily and abundantly for the physical needs of the institution through the willingness of Christian friends to make sacrifices, and in spite of the oppressive times we had no shortage. The means of maintenance consisted, apart from the board money from pupils, mainly of contributions which were collected by a permanent collector. As much as we had reason to thank God for the abundant gifts of love that had been obtained through the collection, we were nevertheless concerned to find a way in which, with the same success, the special expenses for the Collector's salary and travel expenses could also be saved. At last it was thought to ask the dear brethren in the preaching ministry that each one, according to the profession of love, should take on the office of a Collector in his own congregation. In this sense the matter was put to the hearts of the dear brethren in a special letter some time ago, and with good success. For

Norris, Wayne Co, Mich, Aug. 21, '77.

G. Speckhard.

To the ecclesiastical chronicle.

I. America.

I think we're about to get a divorce in the New York State Department. There are three parties in the same. A small number stand by the General Council. The great majority, however, do not want to know anything about the pulpit and altar fellowship with false believers, as it prevails in the Council, and the delegates elected for the next meeting of the Council have been instructed to withdraw from the Council if satisfactory resolutions are not passed by it. But while this great majority is united in its position on the Council, it is divided on important doctrines. One section stands with St. Matthew's Church, New York, at which Rev. Dr. Ruperti formerly stood. This congregation also stands with its present Pastor Sieker for the pure Lutheran doctrine of church and ministry, and still insists on the amendment of the Synodal Constitution which was applied for under its former pastor. Another part is opposed to this change and represents Grabauianism, according to which the pastors alone actually only have something to say, but the congregations only have to obey, and that for the sake of conscience, in all things that are not contrary to God's Word. (See Pastoral Letter and 2nd Synodal Letter.) At the head of this party is Dr. Moldehnke. This summer he has been elected editor of the Synodal Gazette, the "Lutheran Herald". Those who know Mr. Moldehnke knew immediately what he would have to provide for the "Herold". Already in the first number edited by him the grabauische Kohl was attached. No one will have been more pleased about this choice than the former Grabau, whom no decent person had dignified with an answer for a long time and who was forced to shoot his bolts for nothing. Dr. Moldehnke saw in his election a new flowering of Grabauianism. If, therefore, the pure doctrine of church and office had previously found many brave advocates in the "Herold," Dr. Moldehnke now permitted



no more room for their testimony. Those pastors, who could not be satisfied with such unpleasantness, sent in a protest, along with others, for publication in the "Herold". The Doctor, however, full of joy at finally being able to bring his Grabauianism to the people unhindered, refused to publish the protest. Thus the defenders of the rights of the congregations saw themselves compelled to bring their protest to the knowledge of their congregations by other means. Our dear readers will certainly appreciate it if we share with them the "protest" from the circular sent to us. It reads: "Now that the first issue of the 'Lutherischer Herold', edited by Father Dr. Moldehnke, is in your hands, the undersigned find themselves compelled in their conscience to protest against the conduct of the editorial staff. (1) We protest against the fact that the departing editor has been refused his farewell greeting. (2) That it has been publicly declared in the 'Lutheran Herald' that the organ of the Synod is not to be "a playground for different directions and parties, but that in it only one voice will be heard? As is evident from this declaration and from the subsequent conduct of the editorial staff, the latter wishes to close the 'Herold' entirely to a thorough discussion of Matthew's propositions and of highly important ecclesiastical questions, whereas the Synod has expressly urged the Conferences to hold such a discussion. - Such behavior on the part of the editors seems to us to be presumptuous and directly contrary to the intentions of the Synod. - Furthermore, in his first article, the editor insinuates that the Synod opposed the continuation of the discussion of these doctrinal questions by electing him by a two-thirds majority. We consider this to be a quite incorrect and one-sided opinion, since not only in various other votes did the Synod decide in favor of an all-round and thorough discussion of these doctrinal questions, and indeed against the opinion represented by Father Dr. Moldehnke, but also in the vote for an editor in the first ballot, immediately after the detailed discussion of the Herald editorial, the present editor received only 9 votes, and the previous year's editor 27 votes. The following ballot, which took place 3 days later, showed a very different result, although no word had been said about Herald matters. The previous year's editor received 25 votes, and the present one 22. The third ballot only brought the well-known decision between the two gentlemen mentioned. 3. We protest against the fact that the doctrine: 'The congregation gathered around the Word of God is the owner and bearer of all ecclesiastical authority' is secondary, and is called 'little human feelings', 'one-sidedness and exaggeration', 'new doctrine', 'pabstry', 'lamentable servitude'. We find such a course of action, to suspect the other side in this way, without allowing it the opportunity to speak out and defend itself, quite unworthy of an editor of the Synodal body and, moreover, completely unjust, all the more so since the Synod has not yet reached a decision on this question. Without a doubt, the Synod will strongly disapprove of such a procedure. Finally, we protest against one-sidedness and direct falsehood, which can be found in the editorial additions to the report on the synodal proceedings by L. H.. In them, for example, the editor says that the representatives of Matthew's proposals did not consider or represent the office of preaching as included in the congregation. Such has not been done on our part, since, according to this very doctrine, wherever there is a congregation gathered around the Word of God, the office of preaching is also found in it. New York, July 23, 1877, G. W. Drees, F. L. Braun, A. E. Frey, W. Busse, I. F. Flath,

H. Sommer, L. Halfmann, H. Rägner, I. P. Schöner, E. Bohm, I. H. Tietjen, C. F. Bregas, G. Denker. - This protest, as stated, is refused admission into the Synodal Gazette. - Since such a course of action on the part of the editorial staff degrades the synodal organ to a simple party paper, which should only offer the editor and a few like-minded persons the opportunity to write arbitrary articles and, as experience shows, also to engage in personal and spiteful discussions, we consider it, for the sake of our conscience, necessary and imperative to let our congregations speak and judge for themselves in this matter, all the more so since it concerns the preservation and recognition of the sacred and inalienable rights of the congregation. - To this end, the undersigned of the protest find it necessary to call a general meeting of the pastors and congregations, or members of congregations, of our synods in New York and vicinity, who agree with the St. Matthew's propositions, to be held on Monday, September 17, 1877, in the evening at 7\* 2 o'clock, in the lower rooms of St. Matthew's Church, corner of Broome and Elizabeth St., and cordially and urgently invite all to attend the same." - So much for the protest. - From the "Magazine" we learn that Pastors Sieker, Drees, Frey and others intend to publish a new church paper, in which the doctrine of church and ministry is to be represented to the "Herald."

G.

Dr. Moldehnke on the warpath against Missouri. In the "Luth. Herald" Nro. 13 there is an article written by M., entitled: "A thief is a shameful thing, but a slanderer is much more shameful. Sir. 5, 17." Missouri is said to be such an exceedingly harmful and shameful thing, because in the Missourian School Journal, among other things, Grabau said that he wanted to make the effect of the means of grace dependent on ordination, that the preachers were, as it were, a kind of mediator between God and men, and so on. How then does the Doctor know that these are calumnies? Well, his Grabau told him so, and since his Grabau is infallible, and since he, as is generally known, has always told only the truth in his whole life and never lied, M. does not need to ask the Missourians whether they can also prove their statements about Grabau. J bewahre! the Doctor writes to Grabau, Grabau answers out of the honest shrine of his heart, and now the matter is decided. The Doctor sits down on the judge's seat, and with a virtuous surge of his heart declares Missouri to be a slanderer, more vile than thieving riffraff. With a blow of his club, he renders Missouri stone dead. The mighty Doctor! - The school paper also said that the lowans taught that the final decision in conversion was on the part of man. M. does not know this, and does not believe it; he therefore adds the following to the report of the Iowa doctrine: "if they really teach so, which is very doubtful." Has the Doctor then just fallen from the moon, that he knows nothing of the goings-on here on earth, nothing either of what Grabau, or of what the Iowaians teach? Has he read neither Grabau's notorious "Shepherd's Letter" nor Brobst's Monatshefte? In itself, of course, this is very unnecessary, but in his case it is a disgrace.

C.

The latest issue of the Standard brings good news. An English conference in the Ohio Synod is busily engaged in translating good Lutheran writings into English. A tract of 4-5 pages on the "Lutheran Church, as the true visible church 2c." will soon be ready for distribution. The translation of Dr. Sihler's Conversations on Methodism is in press. A small "Prayer Treasure" will soon be ready for the press. The Conference has also begun the translation of the Weimar Bible.

First the New Testament is to be translated; then the Old Testament is to follow in 2 volumes. The New Testament, God willing, shall be completed by next spring. Mr. Pastor Trauger, who has written an English Tract on "Temperen;" intends to leave all the money he collects from now on for the Tract to the Conference. God promote this glorious work, and bless the dear brethren.

The Romans have already established 65 schools for the colored people in 4 Southern States, in which they give the pupils not only free instruction, but also maintenance. - A Roman Women's Association formed in St. Louis some years ago, headed by the wife of General Sherman and that of Admiral Dahlgreen, has contributed nearly \$100,000 to the conversion of the negroes to Catholicism within the last 3 or 4 years.

Roman Unity. A local newspaper carries the following warning from a Roman priest against nuns: "Since I have learned that sisters (Franciscan nuns) are colluding with a letter of recommendation from me for the burned St. Bonifacius Hospital, I see myself compelled to declare publicly that I have not given such a letter of recommendation to any sister of any order. I therefore warn everyone to give any support to such sisters for this purpose. Rev. E. A. Sch."

II. foreign countries.

From Hamburg. In the Breslauer Kirchen-Blatt of August I we read: The Lutheran Committee on Emigrant Missions again publishes a report on its activities in the past year. Missionary Sitzmann in Hamburg continues to assist Lutheran emigrants in every way possible, especially by distributing cards with the address of Pastor Keyl and the emigrants' home at No. 16 State Street in New York, in order to protect the travellers from the otherwise almost inevitable fraud and loss. Many have received physical and spiritual help in this way. - The not inconsiderable costs are raised by voluntary contributions, which admittedly do not yet flow as abundantly as desired. The treasurer is Mr. P. M. C. Böckmann in Hamburg.

(Submitted.)

Explanation.

The undersigned hereby declares that for reasons of conscience he has resigned his office at St. Paul's Parish, Detroit, Mich.

Emil Dankworth.

Ordinations and introductions.

By order of the Honorable Mr. President Biltz, Candidate L. Dorn self was ordained and inducted by me in my former congregation at Galt Creek on the 12th Sunday after Trinity. T r. Häßler. Address: Uev. D. Dornself, Box 53- Orsts, Xsdr.

By order of the Reverend Presidium, Candidate G. Jung was ordained and inducted on the 13th Sunday after Trinity, August 26th, in the midst of his congregation at Osnabrück by

O. Katthaln.

Address: Usv. 6.

LollIns, Olinton 6o., III.

According to orders received, on the 14th of Sunday, after Trin. District. Candidate H. W. Rabe was ordained and introduced in the Parish of Webster City by I

. L. Crämer.

Address: Usv. H. linde,

Ilox 109- ^Vedster Lit^, llamiUorr Oo., Iova.

By order of the Reverend Presidency Western District, Mr. Candidate Paul Th. C. Rösener, who had been called by the congregation at Rose Hill, TrraS, but is filling a vacancy pro tem- pore in the congregation at Little Rock, Ark,

solemnly ordained by the undersigned in the latter congregation on the 14th Sunday after Trinity. P. F. Germann.

Address: Rov. I?. 15. 0. Hosssnor,

Dittlo lood,

On the 11th of Sunday, after Trin. the Rev. A. D. Greif, having taken a call from my former congregation at Lhandlerville, Ills. was installed by me in his new office there by order of the Presidency.

A. Willner.

Address: lisv. L.. D. Hroi5,

Lüanälorvill", Lass 6o., III.

In discharge of the rhrw. presidency of the Illinois Synod, Rev. A. H. Wetze! was introduced at New Memphis, Clinton Co. Ill, on the 12th Sunday after Trinity, by Rev. F. Wolbrecht and the undersigned. I. G. Goehringer.

By order of the reverend Presidency, the Rev. G. A. Lohr was inducted into his new office by the undersigned, on the 12th Sunday after Trinity, at the congregation at Drake, Gasconade Co, Mo. A. W. Mueller.

Address: Uov. d. Dollr,

'Dralco, Oasoonaes 6o., IUo.

By order of Mr. President Wunder, on the 13th Sunday, after Trinity, August 26, Rev. L. Lochner, formerly of Richmond, Virginia, was installed by me in Trinity Church, Chicago, with the assistance of Prof. Selle, who had served the congregation on Sundays during the long vacancy.

A. Wagner.

Address: IUsv. D. Doclinsr,

162 Lossutk 8tr, Lkioaxo, III.

By order of the Reverend Mr. Pres. Middle District, Rev. Herm. Meyer was installed on the 13th Sunday, after Trin. bet the Zion parish in Adams county, Ind. by the undersigned.

W. Sihler.

On the 14th Sunday after Trinity, Pastor Simon Süß was introduced to his new congregation by

E. H. Wischmeyer.

Address: Rev. 8linon 8ussss,

Ili\$5 Llill, Vavstio Lo., Ioxas.

On the 13th Sunday after Trinity, by order of the Honorable President, Rev. I. M. Moll was installed by me at WolcottSville, N. I-, introduced.

A. Krafft.

Address: Usv. ck. 2l. Äl. ZloU,

IVolcottsvilla, HiaZara Lo., X. V.

Church dedications.

After the Lutheran congregation of Zion in Town-Maine, Marathon Co., Wis. had been severely afflicted by the destruction of their church by arson last year, they now had all the more reason to rejoice, since on the 11th of Sunday after Trinity they were able to consecrate a new and even more beautiful house of God to the service of the Triune God. The pastors Schrödel, Hudtloff, and Weber were the celebratory preachers.

W. Rehwinkel.

On the 14th Sunday after Trinity, the small congregation of St. Paul's on Basswood Hill, Allen Centre, in Allegany County, N. I., dedicated their church, 30 feet wide and 40 feet long, which they bought from English Methodists, to the service of the Triune God. Pastors C. Zollmann, I. Bern- reuther and the undersigned were active in this.

I. H e r.

On the 13th Sunday after Trinity, the newly organized Lutheran Trinity congregation in and around Worden, Madison Co, Ill, having obtained their peaceful dismissal from the congregation at Grhlenbeck, consecrated their newly built church 28 feet wide and 40 feet long to the service of the Triune God. The undersigned preached in the forenoon on Ps. 84:2-4, Rev. Hrinemann in the afternoon on Ps. 27:4-6. I. M. Ha h n.

Church consecration and introduction.

On the 14th Sunday after Trinity, September 2, the first Lutheran church in North Texas, namely the church of the Salems congregation in Sherman, Grayson Co, Texas, was dedicated to the service of the Triune God. Sermons were preached in German and English.

At the same time Rev. I. A. Pr o f was also installed in his office at this Gemeindr by order of the Reverend Presidium of the Western District.

Tim. Stiemke.

Mission Festivals.

On the 12th Sunday after Trinity, the Lutheran congregation in Arenzville, Ill, celebrated its mission festival, in which members from the neighboring Lutheran congregations participated. Pastor Lochner preached in the morning on inner mission. In the afternoon Pastor Warnke preached. The collection was \$114.70.

M. Löwe.

On the 13th Sunday after Trinity, the congregations in and around Effingham, Ill, near Effingham, celebrated a mission feast.- In the morning Rev. W. Oetting preached on external, in the afternoon Rev. E. Richter on internal misflon, and Rev. E. Schröder gave a lecture on the history of missions. The collections yielded 481.53. L. Frese.

On the 5th of August this year, the 10th Sunday after Trinity, our congregation in Hancock, Waushara Co., Wis. celebrated its first mission feast, to which about 400 guests were present. The undersigned, on a missionary journey to the Lake Suprior area on behalf of the pastors of our northwestern district, preached in German in the morning and in English in the afternoon, after which the pastor of the congregation, Pastor Ebert, gave a lecture on inner mission. Luc. 10, 2. I. Hoffman".

On the 5th and 6th of August the first mission feast in the far West was celebrated in the congregation of Mr. Pastor Lüker at Aroma, Dickinson Co., Kansas. Preached by: Pastor Senne on inner mission, undersigned on Gentile mission, Praeses Biltz on mission in general. Pastor Hölzel gave a missionary lecture. The Collecte was 438.70. F. Müller.

The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. States Assemble, God willing,

on the 10th of October this year in the congregation of the Rev. Köstering at Altenburg, Perry County, Mo.

In the further discussion of the paper: "That only through the doctrine of the Lutheran Church all glory is given to God alone, etc.", not point 10, but point 12 of the Third Thesis (doctrine of the election of grace) will first come up for discussion.

It is still recalled that during the sessions the parochial reports are collected (Cf. Synodal Manual pp. 15 and 90).

All participants should register in advance with Pastor Köstering. E. Lenk, Secretary.

Conferenz - Ads.

The Southwest Indiana Districts Conference will gather Sept. 25-27 in Vincennes. Early registration is requested. F. W. Brueggemann.

The Southeast Indiana Concordia Conference will be held, s. G. w., from October 2, morning 9 o'clock, to October 4, evening 5 o'clock, at the parish of Mr. Pastor Jäger at Lawrenceburgh. In whose name the undersigned begs those dear brethren who intend to attend their duty to come forward in time for quarters. Detzer.

The Michigan Pastoral and Teachers' Conference will meet Not, as decided, on October 11, but. from the 4th to the 8th of October in the congregation of Pastor Schmidt in Saginaw City. Please call at least a week in advance. W. Burmester.

The Northern Illinois Pastoral Conference will meet, s. G. w., from Ren to Oct. 11, at the congregation of Rev. Schmidt at Schaumburg, Ill. Do not forget to register at times with the Dastor loci. W. Uffenbeck.

The Eastern Iowa and Western Illinois Special Conference will meet, s. G. w., October 2 to 4, at Sterling, Ills. We kindly ask you to register in good time.

Mrs. Lußky.

Entered the coffee of the Northwestern District:  
For the students Philipp, Fritz and E. WambSganß, Maschmüller and Rüdiger: By Past. F. Schumann in Freistadt, Kindtaufcollecte at A. Barthel, 42.10. HochzritScollechte at teacher A. Trvller 9.23. Begräbnißcollecte at Mrs. Brendemühl 3.41; desglitichen at Ferd. Dobbcrphul 6.85. From Joachim Pipkorn 1.00.  
For Past. MultanowSky: By F. Köhn in Sheboygan 1.00.  
For Past. Rehwinkel'S congregation: From Past. Schillings St. Johannis-Gem. 5.50.  
For Rev. Eisenbriß' congregation: From Pastor Sippel's St. Johannis congregation 2.35.  
For Rev. Mallon's congregation: from Rev. I. Horst's congregation in Hay Creek 3.25.  
For the congregation in Topeka, Kansas: From the Cross congregation in Milwaukee 3.58.  
For the congregation in Iowa City, Iowa: From the Krrur congregation in Milwaukee 3.57.  
For PastorFi scher: By Mr. DistrictSkassirer L. Grah! 2.00.  
For the needy brethren tn Minnesota: By Kassirer I. Birkner 6.95.  
For the proseminary at Springfield: from Rev. Barth 64 CtS. whose churches at Pella 2.60, Opening 1.16, Hcrrman 60 CtS.

For the Heathen Mission: From Past. W. Hudtloff's congregation in Berlin 5.00. Cathedral Women's Club of the Jmmonurls congregation in Milwaukee 10.00. Mlssionsfestcollecte in Reedsburgh 6.00. Afternoon Missionsfestcollecte in Milwaukee 73.83.  
For the deaf and dumb institution at Norris: Don Past. O. Clöters Gem. in Aston 8.73. Don Past. AhnerS Gem. 3.10. Past. E. Aulich's Gem. 1.50. Don Past. Markworth's congregations: in Shrorders Corner 1.15, on Fremont Road 1.51, in Fremont 1.03, on Wolf River 2.09, Taufcollecte at DreweS 1.30. Rev. I. HorstS congregation in Hay Creek 14.00, in Goodhue 3.75. By Past. G. P. A. Sckaaf's comm. 10.00.  
For Past. DoescherS parish: Don Rev. Lryhe'S Gem. in Town Grant and Sigel 1.50. Don Mrs. Ottensmeyer in St. Cloud 1.00. Rev. HildS Gem. in Cedarburgh 7.64. Mrs. W. K. in Milwaukee 1.00. Past. H. Meyers Gem. in Crdar Creek 4.20. By Districts cassirer I. Birkner 7.67. Don of St. StephenS parish dr tn Milwaukee 18.50.  
For Brunn's students in Fort Wayne: From Past. A. E. Winters Gem, 4.50. Wedding collecte at W. Graaf 4.08. From Past. Präger and several members of his congregation in Granville 3.00.  
For the Orphanage at Addison: from Rev. Stute's Gem. 2.40. Wedding Collecte at M. Vollenders 1.50.  
For the building fund: from Past. O. Clöters Gem. 13.38. From Past. W. Engelbert's church 5.50. From Rev. I. I. Hoffmann's church in Plymouth, 8.38.  
For the widows' and orphans' fund: From Past. H. Mare's Gem. 3.05. Past. HildS Gem. in Cedarburgh 6.67. Past. I. I. Hoffmann's Gem. in Sheboygan Falls 5.00. From Joh. Naurr 50 Cts. Don the Rev. Allwardt, C. Strafen, I. L. Daib, Markworth, Streckfuß, H. Pröhk, H. Fischer, C. Seuel, C. Damm, H. Stute, C. F. Ebert 4.00 each. From Rev. H. I. Mueller 3.00. From Revs. G. A. Ahner, H. F. Pröhl, Krumsieg, B. F. Zahn, C. L. Janzow 2.00 each. Rev. H. Meyer 1.30. By the teachers F. H. Meyer, I. Treichler, Grothmann, Fürstcnau, A. Damköhler, Schlacht and A. Brandenstem 4.00 each, F. Bodemer 1.00, E. Fröhlich 2.00, Arndt 5.00.  
For the emigrant mission in New York: wedding collection at Th. Schütt 7.40, at I. Schellin 4.00.  
For Past. Brunn's institution in Streben: From Pastor Engelberts Gem. 16.03. From Mrs. Mohr 2.00.  
For the synod treasury: Don Past. G. P. A. Schaaf's congreg. in LrwiSton 11.57. thank offering by F. Köhn, Jr. in Sheboygan 20.00. Don Jmmanuels congregation in Milwaukee 14.40. TrinityS congregation in Sheboygan 65.65. Rev. O. S. Zimmermann's congregation 1.50. Rev. Allwardts Gem. 25.00. Rev. O. Clöters Gem. in Aston 9.41. Rev. W. Engelberts Gem. 60.00. Rev. Abners Gem. in Agency 1.40. Rev. Schütz' Gem. 21.35. Rev. Markworth's Gem. in Caledonia and Rat River 2.04. Rev. Landeck's Gem. 10.00. Past. A. Rohrlack's Gem. 8.00. Past. Winters Gem. 3.86. Past. C. Seuel's upper parish, Psingstcoüecte 10.62, Jubilee collecte 10.99; of whose lower parish, Pentecost collecte 4.00, Jubilee collecte 4.69. Rev. EbertS parish in Hancock 10.W. Don Past. C. Damms Gem. tn Vloomfield 1.50. Past. H. Ltutr's Gem. 5.75. Rev. Sippel's St. John's Gem. 2.52. Past. HildS Gem. at Cedarburgh 5.48. Past. I. Horst's congreg. at Hay Creek 7.00. , Past. Maurer's branch 1.70. Past. I. I. Walker's Gem. at New London 2.46, at Maple Creek 1.36, at Bear Creek 1.29. Don Rev. I. I. Hoffmann's Gem. at Plymouth 8.20, at Sbeboygan Falls 3 80. Of Rev. W. Friedrich's Gem. at Waconia, 2 parishes, 10.25, at Watertown, Minn. 1.25. Don the Rev. E. A. Ahner, H. I. Müller, F. Bösch, C. Strafen, H. F. Pröhl, Allwardt, Streckfuß, A. Landeck, Keller, C. Damm, C. Seuel, B. F. Zahn, C. L. Janzow, Sippek, C. F. Ebert, H. Meyer, E. G. C. Markworth 2.00 each, Krumsieg 1.00, H. Fischer 1.00. Don den Lebrein Luther, Neils, F. H. Meyer, I. Treichler, Augustin, H. Ehlen, C. F. Arndt, Grothmann, G. Fehrmann, Fürstenau, A. Damköhler, G. Bärlin, I. C. F. W. Bock, E. Hartmann, F. Kneyse, Chr. Weigle, Joh. Weqner, L. WiSbeck, G. Steudrr, A. Brandenstein each 2.00, Schlacht 4.00.  
For poor students in Addison: By F. Bd'sche 1.00.  
For Pastors Ruff, Jske & Teacher Hopf: From F. Köhn 3.00. From I. St. Paul 2.00. Past. Krumsieg 2.00. Past. Sippels St. Petri Gem. 1.37. From I. Pritzlaff 10.00. Friedcricke Dobberphul 1.00. Don Pastor W. Friedrichs Gem. 13.50.  
For inner mission: by Past. O. Clöter's congregation 7.57. Don the Jmmanuels congregation tn Milwaukee 2.90. From Past. H. Stute's Gem. 6.80. F. <s. in Grafton 2.00. Synodal- collccte in dcr Jmmanuels congreg. in Milwaukee 7.55. From Past. Röi'chs Gem. 2.50. Collecte at the Children's Festival of the Zions Gem. in Caledonia 4.00. From the Women's Club of the Jmmanuels Gem. in Milwaukee 20.00. Missionefcstcollecte in Reedsburgh 30.00. From the Treasurer of the Middle District, Mr. C. Grah! 48.13. By Past. Sprenglrr tn missionary hours collected 1.00. Pre-luncheon missionary festival at Milwaukee 92.40.  
For Past. Döscher in Dacota: By F. Köhn 1.00. By Dreieinigkritis-Gem. in Sbeoygan 43.25. By Past. Engelbert of N. N. 1.00. P. Stoffel 1.00. H. Köhler 1.00. K. Braach 25 Cts. K. Kelgenhans 50 Cts. K. Sträube 55 Cts. L. Schlegel 75 Cts. Joh. Glübe 30 Cts. Missionscollecte at Willow Creek 7.35. Past. Bösche 1.l>0. N. N. from Past. Scheips Gem. 1.00. Past. C. Penalties 1.00. Abr. Comforter at Williams- Port, Nebr. (10 rubles) 7.67. Past. Hertrich's Gcm. 2.50. by I. in St. Paul 2.55. past. F. Leyhe 1.00. Of members of the Olem. in Dryden 2.75. Past. A. Rohrlack's comm. 4.50. Johann Schmidt 50 cts. Past. v. Brandt's parish 3.00. Past... Krumsieg 1.00. Past. Johls Gem. 2.50. Mr. Schuhr 1.00. Past. Sippels St. Petri-Gem. 1.38. By Past. D. Vetter 14.00. from St. Stephen's congreg. in Milwaukee 1.60. TrinityS congreg. in Milwaukee 29.02. Past. A. E. Winters Gem. 4.50. Past. F. Schneider's congregation in Waterford 6.00. Past. H. I. Mueller's congregation at Fairmont 3.86. By the District Treasurer I. Birkner 3.75.  
For poor students in Fort Wayne: From Rev. E. F. EbertS Gern, in Hancock 3.00. F. Gross 1.00. G. Stauden- meyer 50 CtS. C. Schubert in Milwaukee 1.00.  
For Past. Vetter's congregation in Minnesota



(Schoolhouse construction): Don Pastor F. Schumann's parish in Freistadt  
15.00. C. Eissfeldt, Kassirer.  
Milwaukee, August 18, 1877.

Fourth Annual Report of the Evangelical Lutheran Deaf and Dumb Society

Intake.	
Contributions in Baar .....	\$4298.65
Board and tuition fees for deaf and dumb people .....	721.50
Temporary borrowings .....	444.00
Interest bearing bonds .....	3000.00
Semi-annual rent from the farm at Royal Oak ...	60.00
Of fruit and livestock sold .....	71.35
	\$8595.50
Kaffcn stock on 10 March 1876 .....	19.98
	\$8615.48

Issuance.	
Interest-bearing annuity repaid .....	2070.00
Mortgage of the Royal Oak property... 1500.00	
For salaries, wages rc .....	929.67
For clothing orphans .....	11.72
For life aSSetS .....	1403.49
Labour wages and for cattle fodder on d. Farm to NorriS	262.05
For purchased livestock and farm implements .....	51.50
For kitchen appliances .....	55.85
Debt residue on new building paid .....	270.90
Interests .....	793.07
Travel expenses and salary of a tollectorS *) .....	903.18
For fire insurance of buildings in Royal Oak .....	15.00
	----- \$8613.43
Cash balance at date .....	2.05

As above\$8615 .....	.48
Crops obtained from the farm in NorriS and consumed in the Value of .....	\$400.00
Crops received as contribution during the yearS to the value of .....	53.95
Clothing and bedding received, werth 33.31	
	----- \$487.26
-E .....	H. Beyer, Secretary.
*) A Collectvr is no longer employed.	

From January 1 to August 31 of this year I have received the following gifts for our pupils, mostly for specially designated ones: from Teacher Just \$1.00; from the Cleveland Teachers' Conference \$5.93; \$5.05; \$2.50; \$6.48; \$11.00; \$5.50; Cassirer Bartling \$25.42; \$11.85; \$17.00; \$2.25; \$5.00; \$10.00; \$13.95; \$12.00; \$36.08; \$3.00; by Rev. Huge \$6.20; by the Congreg. in ProvtsO \$35.78; by the Women's Club in Brooklyn, O-, \$6.00; \$7.02; Mr. Heidorn \$5.00; by the Singing Choir in Neu- Birlefeld, Mo, \$5.75; Cassirer Roschke \$5.00; by Rev. Trautmann, Sr.: collected atHebestreitS wedding \$4.00; by Women's Club \$1.00; by Women's Club in Past. P. SeuelS Gem. \$5.00; by Past. KuchleS Gem. \$9.10 u. \$9.65; by Pastor Schumann \$5.00; collected from Fr. Paape'S wedding \$5.28; Butter- Collecte \$3.32; from Past. Mende in Minnesota \$2.50, from his Gem. \$2.50; by Past. Niemann by Mrs. Claus \$5.00, by YoungS-Derrin \$20.00; by Past. BeyerS parish \$15.00; by Past. H. Schmidt, Sr. half of a collecte collected at Joh. Lichthardt's wedding, \$14.67; by Mr. Pf. in Sch. \$5.00; by Mr. F. in Sch. \$5.00; by Mr. B. Barthel by the Women's Association of BethlehemS Parish in St. Louis \$10.00; teacher Bä'rlin \$3.00; by the Women's Association of the Parish Mr. Rev. Kochs in Grand RapidS, Mich.: 3 quilts, 1 lomfött, 3 pairs of stockings. - Many thanks for these gifts! The HErr ver- gcltS.  
Addison, Sept. 1, 1877. I. C. W. Lindemann.

For poor students received through Past. Hahn in Staunten from the worthy women's association there: 2 bust shirts, 3 undergarments, 1 undershirt, 2 pairs of stockings, 5 covers, 3 towels, and 3 handkerchiefs. Through Pastor König in New York from the worthy Women's Association of his congregation 3 bust shirts. C. F. W. Walther.

Received  
\$8.40 from the congregation of Hrn. Past. I. G. Nützel, \$7.50 from the Women's Association in the same, for the students Junge! and Von Strohe. G.

## Book - Ad.

Twenty-first Synodal Report of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St., ^mm Domini 1877.

In the previous issue, dear readers were informed of what was discussed at the Synodal Assembly of the Middle District. The main subject of the proceedings were some questions concerning the doctrine of sin. The proceedings are now available in print and you dear readers will hurry to get hold of them in order to study this important doctrine quite thoroughly.

To habrn dri M, C. Barthel. Prisir 25 Cts.

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### Changed addresses:

Hsv. III. Irumsiog, Lun^aräs ?. o., Ourvor Oo., Hlion. Rov. dob.  
LruoAvr, Lli2abot.II Oit.^, Ottor lall Oo., lllMn. II. Obr. XedrlinZ,  
No. 669 ost 14t.b 8lr., ObicaZo, III. O. L. Lrauät, Olariiicla,  
kuA" Oo., Iowa.



**Year 33.**

(Sent in by Pastor Dicke.)

### **A conversation between Peter and Heinrich about the marriage with the late wives sister.**

Peter. Good day, my dear Heinrich!

Heinrich. Good day, dear Peter! You are very welcome. It  
pleases me every time you visit me.

P. And I also like to come to you from time to time to talk to  
you in a familiar way about all kinds of things that are on my  
mind at the moment. There are often things that one cannot  
discuss with just anyone. Then it is good to have a friend to  
whom one may reveal oneself in confidence.

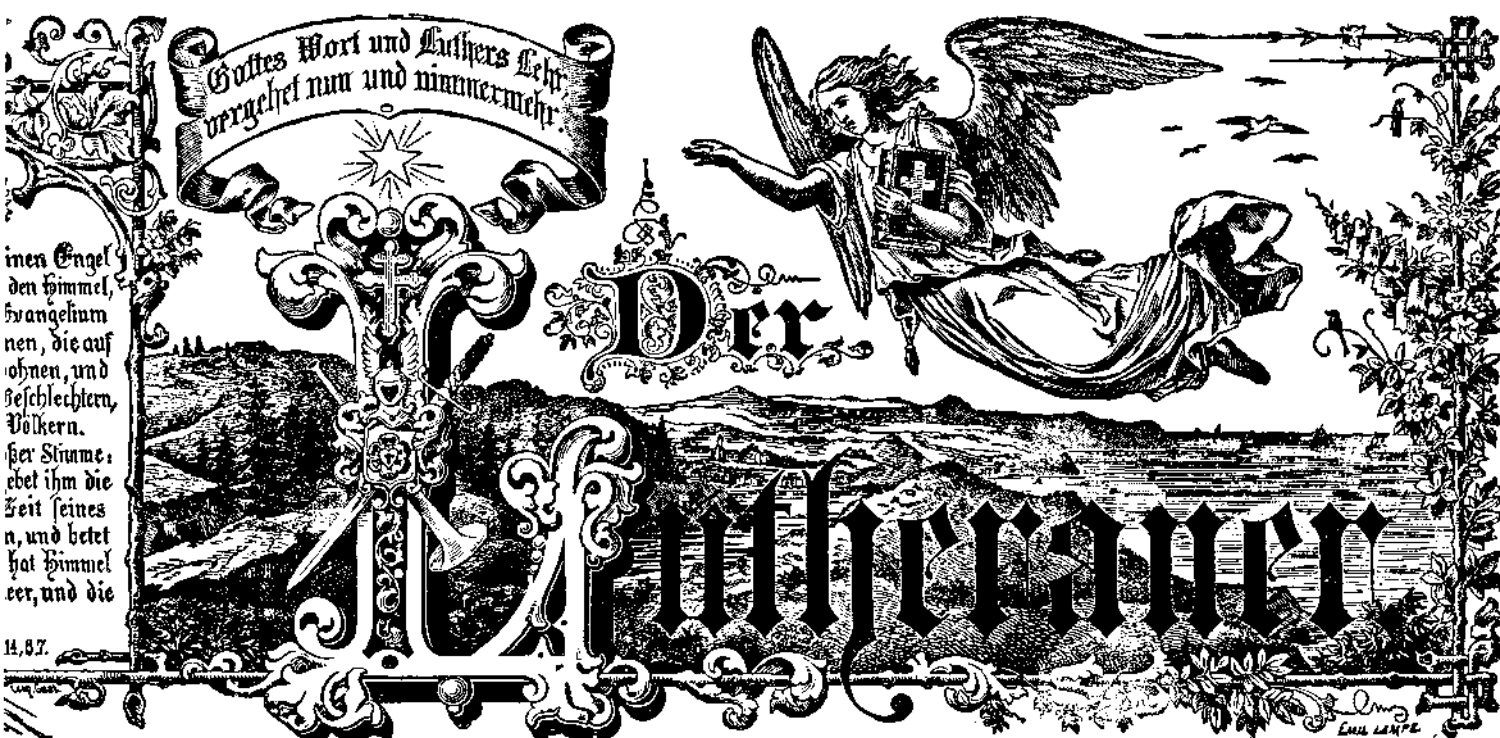
H. You are right there. Luther does not wrongly count good  
friends and faithful neighbors among the necessities of life, and  
indeed it is no small blessing from God to have good, faithful,  
and well-proven friends who mean us in love and faithfulness  
in all situations of life. There may not have ever been many  
such friends on earth; but in our last sorrowful time, when  
ungodliness and hypocrisy are more and more prevalent, they  
are especially rare.

P. Yes, the times are bleak and one sees the end coming  
closer and closer; for this is indicated both by the conditions in  
the world and in the Christian Church.

H. As true as this is, we must not forget, above the sad and  
afflicted, the good deed which God has done us in this country  
by leading us to the knowledge of His pure and holy Word,  
which is the greatest and highest treasure that man can obtain  
on earth; for what good is it to him if the body lives in  
abundance, but the soul has to live in want?

P. You are quite right, and I may say that I am glad of it too.  
You know, too, that in general I agree with the doctrine of the  
Missouri Synod, but in some less important points this is not  
the case; for there it seems to me to be too strict and to go too  
far.

H. I am curious to know what you have there again; in which  
pieces should that be the case?



geben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.  
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., October 1, 1877.

No. 19.

P. I reckon, for instance, that marriages in brotherhood arelf a man does not "join his nearest blood friend," all marriages considered forbidden in the Missouri Synod. Of the one, namelyin the first and second degrees of kinship are forbidden, as the the marriage with the widow of the deceased brother, I did notwords in Hebrew, "Let no man join the flesh of his flesh," want to say so much yet; but that they also consider theindicate; for if he does not even join the flesh of his flesh, he marriage with the sister of the deceased wife to be forbidden,must not, of course, join his flesh. The children are one flesh that I cannot understand. Not only am I moved by the fact thatwith the parents, therefore in no case may the parents draw there are otherwise so many faithful Lutherans, both here andnear to their offspring in the so-called descending line, for there in Germany, who consider it permissible, but it seems to me thatthey draw near to their flesh. The same is the case with brothers there is no reason at all for it in God's Word.

H. As to the first point, we must not allow ourselves to behowever, not only the first degree of kinship is forbidden, but influenced or even misled by it; for, in part, prejudices are oftenalso the second, for all who fall into this degree of kinship, if so great that even otherwise honest people allow themselves tothey marry, join themselves to the flesh of their flesh. be kept from recognizing the truth; in part, we often rely more The words quoted above obviously contain a prohibition of on human authority than on the authority of the divine word, andmarriage among relatives who are too close. But that this has thereby allow ourselves to be kept from agreeing with the wordand must have its limits is equally certain, for where else should of God. For instance, this or that so-called great man hasone begin and where should one end? This limit is indicated by declared such a marriage to be lawful, and thus, it is thought,the words themselves. But it is also evident from the special the matter is sufficiently proved. As to the other point, however,cases that are forbidden, for these are the explanation that God I am of quite a different opinion; for I am firmly convinced thathimself has given to these words.

Luther taught rightly on this point also, and after him, as far as I P. I cannot yet admit your reasoning; for these words occur know, all the teachers of the older orthodox, i.e. Lutheran,more often in the Scriptures, and in such a way that it is seen church, and with them also the Missouri Synod. that they have a different sense from that which you have given;

P. I would indeed be glad if you could bring this proof, for ifor it is probably such a general one, that it evidently goes would not like to remain uncertain there either; for there too it is beyond the first and second degrees of relationship. Then said, "It is a precious thing that the heart should be established, among the specially forbidden cases there is one in which the reason given is not included in that rule. I mean the case where which is by grace. a nephew is forbidden to marry his cousin or his father's brother's wife. This, then, is an exception to the rule. From all

H. The seat of the doctrine of forbidden degrees of marriage is found in Genesis 18, and here again especially in the 6th this it is evident that the matter is very obscure, and in my verse, when God says: "Let no man put himself in marriage with opinion no definite conclusion can be drawn from the words his nearest blood friend." For these words contain the general cited with respect to the degrees of marriage forbidden, and no rule for all forbidden degrees of marriage, inasmuch as kinship general rule can be proved.

P. The question is just what is meant by these words; for the, H. If this general rule be disputed by the assertion that in these words, therefore, all marriages in the first and second degrees of kinship may not be forbidden, in that the words, Next words, "nearest blood friend," are so vague, indefinite, and degrees of kinship may not be forbidden, in that the words, Next generally spoken, that one cannot yet arrive at a clear understanding of the matter.

H. In the words, "Let no man make himself his

If the word "blood friend" occurs in the Scriptures in a differentThe same is true of those who are in the same degree of and quite general sense, the answer is that it is not a questionrelationship with those who are specially forbidden, and who at here of the sense in which these words otherwise occur in thethe same time fall under the prohibition of the general rule, that Scriptures, but of the sense in which they must be taken here.is, if they are related in the first or second degree, unless God Thus, for example, the word world often occurs in Scripture, andHimself has made an exception. This, however, I think I may in a quite different sense. But it would be inconsistent to denyassume in various cases; for in my opinion there is a great the truth that God sent and gave his Son for all men, by usingdifference to be made. Some, however, are of such a kind that the word world in the sense in which heaven and earth, and thethey certainly belong to the law of nature, and are therefore still ungodly and unbelieving, are described in contrast to thebinding in the time of the New Testament. Others, on the faithful; for it is evident that this truth is not touched, much less contrary, belonged to the so-called ceremonial law, and fell with overthrown. And such examples could be multiplied adthe new testament.

infinitum. But it is equally inadmissible to deny the rule and its H. That the degrees of marriage forbidden in Genesis 18 binding force on this ground. And those who do this do notbelong neither in whole nor in part to the ceremonial law, is consider that by their assertion they are either saying that Godproved by the divine punishments which were also inflicted on has forbidden in these words something quite superfluous,the Gentiles for the sake of this sin; for no passage of Scripture meaningless, and thoughtless, or else that thereby allcan be cited in which the Gentiles were either threatened with marriages, even among the most distant relatives, and indeedpunishment by God for not observing the Mosaic law, nor is it among all men, are forbidden. reported to us that they were punished for transgressing it. On

It is true that a special reason is given for the prohibitionthe other hand, they were punished because of the concerning the nephew and the cousin; it concerns the respecttransgression of the degrees of marriage forbidden here, as the that the nephew owes the cousin according to the fourthbeginning as well as the end of the 18th chapter in the 3rd book commandment. Through such a marriage, this relationship ofof Moses indicates. Nor is there a single case among all the respect would not only be abolished, but would be transformedforbidden marriages of which God has declared in the New into the exact opposite. Among uncles and aunts, however, aTestament that it is abolished with the dawning of the same. distinction is to be made in regard to kinship; for some, who areThe opposite is shown in 1 Corinthians 5:1, where a man who this according to natural kinship, fall into the second degree;had taken his father's wife or stepmother in marriage was called others, however, Leviticus 18:14, who have become it only bya fornicator, and such a fornicator as even the heathen would marriage, belong to the third degree of kinship. If in some casesnot say anything about; for from the light of reason respectable God, for certain reasons, goes beyond the second degree ofheathen recognized the unnaturalness of such a marriage, and kinship, such cases are to be regarded as real prohibitions offrom their natural feelings they had an abhorrence of it. This God, which are still binding in the New Testament; but thewas a case, however, where the relationship had arisen through degrees similar or equal to these cannot then bind the marriage and was of the second degree, and yet this sin is also consciences, because they are not forbidden either in thecalled fornication in the New Testament.

general rule or by a special prohibition. All degrees of kinship, P. It is true, indeed, that some of the cases forbidden by 3 on the other hand, which fall under the rubric of next of kin orMos. 18. belong, as I have said, to the law of nature; but this is flesh, are therefore forbidden in this rule, even if they are notlying question: whether the divine punishments threatened and subsequently listed among the specially forbidden cases. Forreally inflicted are to be applied to all those cases. I have yet to example, it is expressly forbidden for the father-in-law to marrydeny this most decidedly. Some, however, are of such an the daughter-in-law, which God has specially forbidden; fromatrocious nature that even natural feeling resists them. this it follows that the son-in-law may not marry the mother-in-Moreover, such abominations are enumerated as do not belong law either, though this is not yet specially forbidden; for this isat all to the forbidden degrees of marriage, abominations such already done in the general rule, in that the son-in-law would doas once occurred in Sodom and Gomorrah. But how can all to the flesh of his flesh as well as the father-in-law, and thereforethose forbidden degrees of marriage be thrown into one and the the one is certainly forbidden as well as the other. And as in thissame class with such abominations? This is not what God case the aforementioned general rule and analogy must decide,willed, nor what he himself did; for he exempted, for example, so in all others, where in reality the comparison of flesh resultsmarriages of sisters in law, not only by permitting such a in flesh. marriage in the time of the Old Testament, namely, the so-

P. If I am to be sincere, I must confess that your reasons called levirate marriage (where the brother was to marry the have convinced me in regard to the general rule; for surely thewidow of the deceased brother), but by commanding it himself. words must say, or ought to forbid, something. They evidentlyNow it is absolutely impossible that God should command what contain a prohibition of marriage among too near relatives. It is sin in one case and forbid it in another, for that would be flatly right, therefore, that not only those marriages which are contrary to the nature of God. Since the relationship is the same in both cases of affinity, marriage in both cases cannot be contrary to the law of nature, since God cannot depart from that which belongs to the law of nature, which is evidently the case.



if those marriages were contrary to the law of nature, and yet God had commanded such a marriage.

H. No one, as far as I know, claims that the sins against the above-mentioned degrees of marriage are all of the same magnitude and gravity. But is there not also a difference among the sins against the ten commandments? For are not the sins of the first table greater than those of the other table? Does it follow, then, that a man has right and authority to declare that acts against the commandments of the first tablet are sins, even great and grievous sins, while on the other hand he considers that transgressions of this or that commandment of the other tablet are not sins? The same is the case with the forbidden degrees of marriage. Therefore, although there is a difference among them, they are all to be observed without exception. I therefore confidently maintain that all the cases enumerated in Genesis 18 as forbidden degrees of marriage must still be observed in the time of the New Testament, and that if this is not done, one sins against God's commandment. Now God has enumerated here the list of marriages that are not to be contracted according to his will, and no man, be he pope, king, or emperor, has the right to depart from it or to dispense with it. It is a sign of antichrist and of all false prophets that they make certain things sinful that God has not made them so; or, on the other hand, that they annul God's commandment; on the one hand, that they add to the word of God, and on the other hand, that they do away with it. These are wicked men. Therefore it is good for him who does not take part in any of these things, for he will have no part in the woe that threatens them. Nor may it be inferred from the so-called levirate marriage that the degrees of marriage forbidden in Leviticus 18 belonged in part to the so-called ceremonial law, and that therefore marriages in sisterhood were permitted; for the supreme legislator has the power to deviate from his order, and for certain reasons he often does so, without men having the right and power to deviate from the divine order. In addition, that marriage was not based on a permission, but, as you rightly said, in a certain case on a special divine commandment given only to the Jews. He who would refer to this divine commandment, which was evidently a ceremonial law, could not logically apply it to all such marriages, but only to one such case, where there were no children at the death of the brother, and then he could by no means regard it as a permission, but would have to take it as a divine commandment, which would still be binding in the time of the New Testament. If it be said that this commandment, in regard to levirate marriage, proves that a marriage of sisters and brothers is not contrary to the law of nature, because God cannot depart from what belongs to the law of nature, it would also have to be denied that marriages between brothers and sisters are contrary to the law of nature; for for certain reasons God did not observe the order in the very beginning, according to which brothers and sisters are not to marry one another. But who among us today would want to defend marriages between brothers and sisters as being made according to the divine order, by referring to that process in the beginning? Hence a distinction is made among the laws of nature, in that the holiness of God requires one of them to be absolute, while in the case of the others this is not the case.

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The law of nature is not the same as the law of death. Moreover, the examples given in the fifth and seventh commandments prove that God, for certain reasons, can deviate from the letter of the law of nature, for according to the law of nature he forbids killing, and yet for certain reasons he not only permits it, but even commands it. And if God once commanded the children of Israel, when they came out of Egypt, that they should borrow certain things from the Egyptians and steal them from them, this is a proof of what has been said concerning the seventh commandment. Such examples could still be multiplied.

P. The first two points, however, I must admit; for that I see, I cannot really put forward anything against them; but I do not see that this should affect the marriage with the deceased woman's sister, or even decide it.

H. I am of a different opinion. We shall see presently that what I have said is closely connected with the case in question; for I maintain that among the degrees of marriage forbidden in Deuteronomy 18 is also marriage with the deceased wife's sister. This I prove:

1. Because it belongs to the general rule, and comes under the general prohibition, when God says, "Let no man put himself in marriage with his nearest blood friend." For God's word testifies that man and wife are One flesh. Now since a man has become one flesh in marriage with one sister, he has not become one flesh with the other sister or with his sister-in-law, but he has become flesh or his nearest blood friend, since his wife is again one flesh with her sister. And indeed, who could be more closely related to him, besides father and mother, brother and sister, than his wife's sister? Because, then, the brother-in-law is related to the sister-in-law in the flesh, or in the second degree, this marriage obviously falls under the prohibition of the above-mentioned general rule, and therefore it is and remains forbidden; for either this relationship must cease with the death of the wife, or it gives an obstacle to marriage with the sister of the deceased wife for all time. Since the former does not happen, the latter follows.

(2) Because the brother is forbidden to marry his brother's widow in the sixteenth verse in clear and plain words, therefore the wife's sister must also be forbidden, because it is the same degree of relationship. That this is the case is certain, and whatever may be said against it has no foundation in the Word of God. Here, in the sixteenth verse, as in all these forbidden degrees of marriage, it is not fornication but matrimony that is spoken of, nor a woman taking two brothers in marriage at the same time, but marriage after the death of the brother. In both cases the kinship of the affinity came into being only through marriage. But that in the sight of God the relationship continues after death, is evident from the words, "For it is thy brother's shame." Toward every one who is not related, the shame of the sister-in-law is no longer the shame of the deceased brother, i.e., she is no longer the near kinswoman; but toward the brother of her deceased husband she is still the sister-in-law, and as such is fleshly flesh with him. Now, since this degree of kinship is here forbidden in plain words, so also must marriage with the deceased woman's sister be forbidden, inasmuch as in every respect the same degree of kinship is shown

results. And what would be the result if the analogy, or the He deprived him of his honors, privileges, rights, goods and similarity and equality of the cases, were not to be accepted, treasures. However, we also know from Scripture that the when a degree of both is forbidden by the general rule and by Antichrist will remain until Christ comes, and that the wound of a special prohibition? For this would be to say that a brother is this beast will always be healed, and that it will be killed, but forbidden to marry a sister, but a sister is permitted to marry a always come back to life (Revelation 13). It is not impossible, brother, and to marry him without sin; that a father-in-law may nay, even very probable, that the pope will also put the German not marry a daughter-in-law, but a mother-in-law may marry a church under his pommel. The German Church, which has so son-in-law; that a stepfather may not marry a stepdaughter, but wickedly despised the pure Gospel, the doctrine of Luther, and a stepson may marry a stepmother, and so on.

3. Since the carnal intermarriage of a man during his wife's into night, deserves nothing better than to sink back into lifetime with his wife's sister-in-law is in everyone's eyes not Babylonian darkness and captivity. The power of Rome grows only a sin in general, but also at the same time a sin of marriage in our lands, grows all the more terrible the more unevangelical in too close a relationship, it follows that it must be so even after it is fought against. And heads of the "evangelical" church are already advocating rapprochement and ultimately union with

The relationship between the spouses is completely severed Rome. The long-time spokesman of the Prussian Union, the by the death of one or the other, but in the judgment of God it court preacher Hofmann in Berlin, has placed on his program continues among the living. Thus, for example, the mother's the unification of all German regional churches and finally also brother is still the uncle, even though the mother has died, and fraternization with Rome, and on such a basis a German or he is as related to the sister's children afterward as he was even universal imperial church. Yes, even strictly "confessional before. And so God judges in all cases. Nor can a single case Lutheran" pastors and Christians are flirting with the papacy be cited in which God departs from this order and rule. If it is and the papal machinations and cabals. It is truly in keeping sinful to marry a person because of his relatives who are still with the times that we witness, fight, and pray with the courage living, it is sinful also after the death of the same; for where is and earnestness of our Luther against the Pope of Rome as the there a passage of Scripture in which God has indicated that true end and antichrist.

through the death of a person the relationship among the Furthermore, the pope, as the true, actual antichrist, is for us survivors has been annulled? In vain wilt thou try thy memory the pattern and standard for judging all antichristic traits of the to remember such a one, and in vain wilt thou seek to find one. Protestant church. All false doctrine, even all the finer false I have no idea," he said, "but I have no idea," he said, "but I doctrine of the "Protestants," ultimately comes down to a have no idea," he said, "but I have no idea," he said, "but I have Roman lie. The abuses within the Protestant national churches no idea," he said, "but I have no idea.

(Conclusion follows.)

## The importance of the doctrine of the Antichrist.

The article on the Antichrist in Rome is Lutheran doctrine, not secret doctrine, but common property of Lutheran Christianity. And this teaching is indispensable to us in the present. It is true that we, with our old teachers, call the article of the Antichrist a non-fundamental article, and admit that a simple Christian can live and die blessedly who knows and has heard nothing of it. But with our fathers we also object to the fact that such non-fundamental articles are deliberately denied, combated, blasphemed in the church, and cannot, however, work together in a church and synodal fellowship with open and obstinate opponents of the symbolic doctrine of the Antichrist. For three reasons, however, this article is so important and significant to us for the work and struggle of the present day.

First, the Antichrist of Rome is and remains the most dangerous enemy of our Lutheran faith. It is true that Luther has judged and overcome him spiritually, through the Word. And in these days it is evident that what is prophesied in Revelation John 17 and 18 is being fulfilled, namely, that the kings and princes of the earth will plunder the great whore and devour her flesh. Rome is now being subjugated by almost all civilized powers.

are all copies and imitations of the abominations of the Papal Church. Rome is the archetype and model of all Babylonian confusion, wildness, and corruption in the ecclesiastical sphere. One rightly speaks of a Caesaropapism of the princes. The state ecclesiastical system is based on the same ungodly mingling of the spiritual and the secular sword to which Rome owes its greatness and influence. The present-day state consistories, which pervert, abridge, mutilate, and suppress the truth of the Gospel, and help to do so, which elevate human doctrines and human laws, their own ordinances, to divine, binding commandments, which thus hinder the Christians of their inspection from rightly believing and becoming blessed, are papal authorities. The Saxon consistory, for example, which allows Sulze, Graue, Binkau, and others to preach, and which disapproves of and hinders the weak confessions and efforts of the orthodox of the regional church, and thus actually binds and restricts the truth and confirms and promotes falsehood, also professes Roman colors. The whole service of the country church, like that of the papists, is mostly a dead ceremonial service; he who participates in it is well church and Christian; repentance and faith are not inquired into. The common confession and communion are on the same level with the Roman indulgence and sacrifice of the Mass; the groschen of confession, the walk around the altar, the nodding of the head and bowing of the head absolve and make one agreeable before God and man. And now we say: these conditions of the national church, which are so strikingly similar to those of Rome, are not merely human weaknesses and infirmities, but, because the Antichrist sits in Rome, antichristic, diabolical abominations, which cannot possibly be compatible with true Christianity, and which make all righteous Christianity unacceptable.

stifle it. And therefore, with all seriousness, we exhort the Christians over there who are being listened to: break away from your state church, your consistory, your church obedience to God's Word and Luther's teaching, and thus depart from your state church, your consistory, your church obedience to God's Word and Luther's teaching, and thus service, so that you do not stain and burden yourselves with secure and protect our souls, which are completely caught up antichristian sins and lies, and thereby finally lose the one, true in the confession. We are certain: in and with the article on the Christ and Savior. Whose conscience does not abhor and Antichrist, the foolishness of divine truth and wisdom is denied condemn, hate and flee antichrist and everything that smells and mocked; all the more joyfully do we submit ourselves, our and tastes like antichrist, Christ is not firmly seated in his reason, will, and conscience to divine foolishness. conscience. Thus the right knowledge of Antichrist also helps to the right judgment of the great dangers, temptations, and grave, holy duties of the present time, and teaches the right conduct of true Christians in the midst of ecclesiastical abominations: separation from all that is called and is Babel, and bears the marks of the beast, and has drunk of the wine of the great whore.

But for a third reason we hold to the article of the Antichrist all the more vigorously, the more annoyingly the public ridicule and talk, even of separated Christians who think they have done away with the antichristian essence, seeks to shake this position of ours. As every middle thing can, under certain circumstances, become a matter of confession, so this doctrine of the Antichrist, which is in accordance with Scripture and confession, is to us even more, if not a fundamental article, nevertheless, precisely for the sake of the general contradiction, a "symbolum" and "landmark" of our Lutheranism. Those who attack this article and us for its sake are generally up in arms against the position we take on the Lutheran confession. "Not all that is written in the symbols is doctrine, is confession, is binding. The 'explanations,' -proofs,\* 'private views,' of the Reformers contained in the Symbolic books are not the norm of conscience for the teachers of the Church and therefore also for the hearers. And among these unessential constituent parts of the symbols, about which every one may think what he pleases, counts the statement of the Antichrist." So speak and conclude these opponents. We testify with our fathers that all that is written in our symbolic books agrees with the Holy Scriptures, and because we ourselves have recognized and experienced this, we make everything and anything that our fathers publicly confessed and taught our confession. And therefore we also watch carefully that in no place a breach be made in this our firmness. If we let go of the article of the Antichrist, we cannot prevent further demolition and destruction, and we will no longer stand firm on our foundation. It has often been the case in the history of the Church that in doctrinal disputes concerning great, sacred truths, the fiercest struggle has been waged over apparently trivial, meaningless propositions. Thus the orthodox teachers of the fourth and fifth centuries, in the face of the false brethren who denied the mystery of the person of Christ, of the true, real Incarnation of the Son of God, insisted stiffly on the expression, "Mary, the Mother of God," which they attacked, and quite rightly thought that with this expression they were at the same time giving away the whole article of Christ, the Word made flesh. Our Reformers stubbornly insisted on the phrase, reviled by the Reformers, "that even the ungodly eat the true body of Christ in the Sacrament"; the pure Lutheran doctrine of the Lord's Supper would have been in danger if they had yielded to their opponents on this one point. And in holding fast the article of the Antichrist in defiance of all contradictions from the right and the left, ver

(Free Church.)

(Submitted.)

Fervent plea for long life.

In the indescribably glorious high priestly prayer of our dear Saviour, John 17, which He uttered shortly before His redemptive suffering and death, He also utters the words in divine fervor verse 15: "I pray not that thou shouldest take them out of the world." On this subject the old Lutheran preacher Freylinghausen, in his "Reflections" on the high priestly prayer of Christ, says, among other things, as follows: "But He (Christ) speaks thus more for the sake of His disciples, who heard Him speak thus," than for the sake of the Father, who, without this, well discerned the meaning of His request, that they (the disciples) also might in like manner call upon the Father, and hereafter learn to regulate their prayer." After Freylinghausen has then shown what opinion this request does not have, he says: "The Lord Jesus wants to say only this much, that the heavenly Father may not at this time let them die or take them out of the world; just as it was because of this that He Himself, our Saviour, by His imminent death and ascension, now leaves this world and goes to His Father, but wanted to let them, the disciples, still live and remain in it for a time," for which "the Lord Jesus must have had important reasons why He did not (want to) ask the Father to take these His disciples with Him out of the world." After Freylinghausen has further explained what causes they are not, or thus continues, "The right and proper cause of praying thus was probably because the disciples were chosen and appointed by the Lord Jesus to be his apostles, messengers, and witnesses, and to gather to him a congregation out of Jews and Gentiles, consequently by their ministry to convert men and make them blessed. As he then says of them in verse 18, As thou hast sent me into the world, even so send I them into the world; and in verse 20, I pray not for them only, but also for them which shall believe on me through their word. In order that this great work may not be delayed, or even cease, by the imminent death of the apostles, he says to his Father, "I pray not that thou shouldest take them out of the world. "\* Finally, Freylinghausen not only proves that "the Lord Jesus was also heard by his Father in this request of his," but also adds: "Just as our dear Saviour stands for us in other things as an example and model, whom we are to follow, so we are also to regard him in such a way in this petition of his:

I will say this much, that if we know and know such people as are endowed with strange gifts from God, and so can do much and great good with them for the advancement of divine glory and of men's salvation and blessedness before others, that, I say, we then, after the example of our saint, may be able to do them good."

country, should beseech the dear God more fervently and heartily for them, that he would not hasten with them so soon out of the world, but would let them live longer in it, even grow old and full of life.

"To such intercession let love for the sanctification of God's name and desire for men's salvation and best move us. And I am sure that the greater and more fiery such love and desire is in us, the more diligently will we be found to make such intercession before God."

Hereupon it is proved from Phil. 1, 21-25. how also "Paul desired and hoped not to be taken out of the world so soon," and continues: "It is known from the history of the Reformation, how the blessed Luther wrote a letter to one of his most faithful and skillful assistants in the work of the Reformation, Myconium, when he had heard of his fatal illness, in which he reported to him how he had fought with God for his sake, and confessed that he did not yet want him to die, but wanted him to survive himself; which also happened, and Lutherus assured him of it in faith in such a letter, since otherwise all hope for Myconii's resurrection would have been gone before men's eyes at that time. \*)

"Well, so shall we do, and thus prove that God's honor, the advancement of His kingdom, and the salvation of men are rightly at our heart. There is no doubt that God often exercises his righteous judgment on the ingratitude of the world when he takes away those who could have been useful to him with their service, example and prayer, and thus shows that the world was not worthy of them. Hebr. 11, 38. Therefore the children of God should try to avert such judgments with their intercession as much as possible.

"Carnal and unconverted men cannot do this. Even if they were to pray for the long life of God's faithful servants, they would ask against their hearts and minds. For ungodly and wicked men would gladly see all those who shame them with their good walk in Christ, and who testify of them that their works are evil, depart from the world, that they alone might have the rule, and that no one might disturb them in their carnal nature, and make them uneasy about it. Wherefore we find Revelation 11:7-10, where the two witnesses that preached repentance unto the world were found rejoicing over them, and living well, and sending gifts one to another: for these two prophets tormented (so men look upon it, when they are told to be converted) them that dwelt on the earth. Therefore Christ's spirit and mind belong to this, if, as after other things, so also in faithful intercession for the longer life of God's faithful servants and friends, we desire to prove ourselves his followers. And that is, I pray not that thou shouldest take them out of the world."

Dr. Luther also says in his interpretation of these words: "It is not a matter of their going out of the world with me; for I have more to accomplish through them, namely, that they may extend my kingdom and increase my multitude. Now they have the word from me, but because I have not

\*)The letter of Luther and the letters of Myconius about this are wonderful to read.

If they can remain longer in the world, but they are to bring many more here who will believe in me through their word (as he says soon after), I pray for their sake that you will not take them away, though you would gladly be rid of the world, and they again are weary and full of the world.

"This is the reason why Christians, and especially preachers, should desire to live, and why we should pray with Christ for their long life. For, dear God, it is of great need, the devil and the world are upon us, and lay all plagues upon us, that we should see and hear without ceasing what grieves us and pierces our hearts. So much is the great shameful ingratitude and contempt, and the abominable blasphemy and persecution of God's word, that a pious preacher must at last be displeased to preach a word; that God could do us nothing better than to take us away quickly, that we should not see nor hear such calamities. But how shall we do it? There is still some little group that must daily stand in all kinds of danger, that it may be snatched away; for this we must care and work, and not let up as long as we live. For it is a labor and a toil, though we put all our heads and hands together, to preserve and defend the word in some, lest it perish and all go to the devil." (Leipz. X., 229.)

The sender concludes with the heartfelt sigh: God grant us many such prayers too!

r.

## The New Paganism.

It is a well-known sad fact that many thousands have renounced the faith. What will become of them and what kind of paganism will emerge from them? In order to answer this question, it is interesting to hear how, for example, in Berlin, "the metropolis (mother city) of intelligence," not only the doctrine of monkey descent is raved about, but this rapture is even transferred to a single monkey-animal.

When the orangutang in the aquarium, which is now crepated, was ill, the Berlin newspapers brought daily reports on his condition, which are otherwise only customary with members of the royal family or very distinguished men. Yes, the "Volkszeitung" even spoke of the orang-utang who had "gone home" and his "blessed friend", the chimpanzee. The ape disgrace was almost even worse when the gorilla was ill, about which the director of the aquarium reported in the most disgusting manner at the meeting of naturalists in Hamburg.

We have also looked at this creature, and must say that all that has been said of its resemblance to man is gross exaggeration. The Gorilla is an Ape, like others, all covered with a shining black fur, has a shrieking voice, and when he opens his mouth and bares his teeth, shows a horrible set of teeth. He makes his jokes, like other monkeys. It is said that attempts are now being made to teach the monkey to speak. Well, if you can make a damsel-cat imitate human words, why not a monkey? As a gimmick one gladly puts up with such things - but if all this is done in honor of the delusion that man is descended from apes, even such an attempt is repugnant. In the case of the Social Democrats we are also not surprised when they

in their endeavors for humanism have gone so astray that they As was later discovered, it was no longer the ragamuffins who arrive at baboonism, as Bracke (a Brunswick bookseller) performed the heroic deed, but students from the seminary (i.e. presents it in his calendar as quite self-evident and proven that future priests), and with them was a priest disguised in civilian man is only a trained (or conceited?) ape; but whoever still has clothes. It is not to be wondered at that the priestly rage is so even a bit of respect for the "divine" image of man in himself great; it becomes greater and greater the more our little group would have to turn away with disgust from such goings-on. But grows. They applied to the mayor and the governor for our we have already come so far that so-called "educated people" expulsion from the city. But they received the answer: these (even if, praise God, only in isolated cases!) have declared that people are within their rights.

they would rather have the Bracke calendar than our However, the new law, which, as is well known, grants (Christian) calendar. certain freedom to the Protestants, has a paragraph that should

In an age which takes humanity (Menschenthum) as its be made a snare for our people, namely, that no public or banner in comparison with Christianity, many a one no longer outwardly perceptible demonstrations are permitted. When the seeks the archetype of man above in the light with God, but Protestants sang in their hall, rough people gathered together. down below with the black, stinking, ugly ape! "Since they Then they shouted: "We will burn them in the castle! Come, it is thought themselves wise, they have become fools (translated a shame that they are always singing and thus arousing the into modern German: zu Affen)."

(Braunsch. Volksblatt.)

## News from Spain.

From Spain we are told that even in the capital of Navarre, two of the Maire's emissaries came and led *Mate*, like a Pampeluna, the Gospel is gaining adherents. One Sunday this malefactor, into the fortress. The jailer had a certain kinship with spring the priests preached in three churches against the mob, the one at Philippi; great tears streamed down his face when he saying, among other things, "These people who live here and saw *Mate* led away in this way; even the gendarmes wept. The there are heretics; they must be driven out of the city!" On jailer and his own treated the prisoner as a member of their Monday, in front of the house of the evangelist *Don Eulogio* household, they also asked for books, and all of them were *Mate*, where the meetings are held, a bunch of boys gathered given the beatific gospel to hear. Barely 24 hours after the and shouted like mad: "Down with the Protestants!" At this the arrest, *Mate* was quickly set at liberty by the governor's order. stones flew through the windowpanes! *Mate's* wife was sick with At Leon one evening a mob of 200 ragamuffin boys and fright. Usually they snatch the books out of the hands of those adults gathered, throwing heavy stones and shouting, "Down who come to the meeting at the door and quickly put others in with the Protestants." There were nothing but women gathered them, with pictures of the Virgin Mary and the saints. They in the house and they were very fond of Romans trying to pacify snatched the New Testament from the hands of a girl on her way the crowd, but the ruckus continued until midnight. The out, dragged it in triumph to the priest, who burned it. On *Mate's* investigation revealed that the priest had incited the ragamuffin complaint, four of the main attackers were arrested by the boys and the "Catholic Young Men's Association" to attack. The governor, who otherwise promised the Protestants the next evening two police officers guarded the house. protection of the law.

But, as everywhere, the attack of that Monday evening had so-called evangelical churches with over 40 ministers and become a means of drawing greater attention to the gospel evangelists. Also in Spain, just like in Italy, you find all kinds of Every morning and evening, people stand in front of the house churches and sects at work! to listen to the singing of the songs.

(Evangelical Lutheran Messenger of Peace.)

No more mischief happened, for a police sergeant kept the entrance of the house clear. The priests are very afraid for their flock! They talk everywhere - and how! - about the Protestants. They go to the people who have already come to the school and the meeting, and try to intimidate them; many children stayed away, but the adults held their ground and increased their numbers. But the meeting place was given notice, for the landlord is a great friend of the priests, with whom a Carlist club met during the last civil war. Another place was soon found, however. It is larger than the abandoned one, lies more in the center of the city, and the landlord is liberal.

Despite the police protection, the so-called evangelicals were again greeted with stones shortly afterwards during an evening service. The miscreants had taken advantage of the moment when the police officers were picking up their orders and were being relieved. They were,

## The rocks on Golgotha.

In Flemming's "Christology" it is told that an unbelieving naturalist visited the holy places of Palestine, and was also shown the rocky cliffs on Mount Golgotha. He examined the same closely and critically, and thereupon spoke to his traveling companions as follows: I have been busy for many years studying nature, and have always found, as is quite natural, that the stones and rocks split, as their veins go, when a strong earthquake takes place. But here with these rocks it is quite different. They are all cracked across the veins and crosswise, back and forth, and I thank God that I have come here to contemplate the standing monument of the marvelous power of God, which proves itself here as a testimony to the divinity of Christ, for these stones cracked when he breathed his last.

## To the ecclesiastical chronicle.

### I. America.

The German Methodists, too, realize that they, and they especially, have no prospect of maintaining their fellowship without parochial schools. We read the following in the monthly journal of the Methodists, entitled "Haus und Herd": "Most of our present members are immigrants from the old fatherland, with whose dying off the work will one day dissolve, unless new growth comes from Germany, which, since in recent years there has even been evidence of a return migration, is not a very bright prospect. Supposing, however, that immigration really did bring us noticeably new material, would we not then be to rely on uncertain immigration, while the most delicious material, growing into our hands in our own work, is neglected in order to dissipate and escape our care? The evil of the youth being alienated from our German communities and shutting themselves in to others can only be remedied by a healthy cultivation of the German language. The knowledge of the German language cannot, however, be brought into being merely by parents speaking German with their children in the family circle.... It is therefore parochial schools that do our German work need, that must work hand in hand with the parishes and are as indispensable to them as the preacher in the pulpit, that are the safe harbor that must receive our children, protect them from all hostile influences, and preserve them for the German Church."

New-York Ministry. On September 17, in the lower rooms of St. Matthew's Church in N. Y. a large number of pastors and members of the congregation from the aforementioned Synod, in order to take further steps in the matter of the proposals of the St. Matthew's congregation, which have in mind the assertion of the rights of the congregations founded in God's Word and a corresponding change in the Synodal Constitution, 19.): the discussion of which in the Synodal organ ("Herold") is not permitted by the present editorial staff (Pastor Moldehnke). Among other things, the meeting decided to found a new newspaper. It is to be published under the name "Witness of Truth" from October 1 and edited by a committee. Already K350 cash has been promised as an offering for the paper. G.

Recent Yowan Progress. - Up to now Iowa always liked to pretend that it had to protect the sanctity and dignity of the ministry against Missouri. Therefore, they always protested especially strongly against the so-called "doctrine of transference" as a "Missourian" little sin. With this, they claimed, too much was attributed to the spiritual priesthood of the congregation. How strange it seems when these same Iowans claim it to be Lutheran doctrine: if the majority of a congregation removes a preacher who was lawfully called and faithfully administered his office, then this faithful preacher was removed by God Himself, he was no longer pastor of the congregation, and if the minority does not recognize this ungodly removal, but retains the faithful preacher, then a new calling and a new congregation had arisen, while the majority remained the old congregation. One can hardly believe one's ears when one hears people who want to be genuinely Lutheran not only claim that such shameful, horrible, godless principles of the purest mob rule in the church are correct, but even claim that Luther also taught that the removal of a faithful preacher on the part of a majority is a removal that is valid before God, as his conduct in the case of the expulsion of Mörlin (!) proves. As terrible as it may be to teach such ungodly principles and even to impute them to Luther, the Fritschel brothers have done so.

by passing off the aforementioned ungodly teachings as teachings of Luther and the Lutheran Church in the lawsuit which their Iowa mob has brought against Pastor Stroebel and his congregation. Thus pious Iowa fixes new dogmas under oath and swears by God's name that Luther and our Lutheran Church taught such ungodly, wicked principles!!! This is how progressive Iowa is leading Lutheran doctrine and church to its perfection!!! May God have mercy! S.

Papist Bible Hate. Recently a Roman priest, Father Grogan, who, while riding on the Illinois Central railroad, had thrown two Bibles in the railroad car out of the window, was arrested on the arrival of the train at Chicago. On interrogation he gave as his reason that he had found obscene drawings in the Bibles. He was thereupon set at liberty. - In any case, these are rotten fish; the trouble would not be avoided by throwing them out, since others would then find the Bibles. And since when are Roman priests so tender of obscene things? G.

The gifts which were presented to the Pope on the occasion of his episcopal jubilee can be estimated at 10 million francs, although this is hardly an approximation. The same amount will have been given to him in cash as St. Peter's penny.

### II. foreign countries.

Sweden. Recently, through the kindness of the editor, Fr. Göransson-Palmeqvist, we received the first issue of a magazine published in Stockholm, Sweden, with the name "Lutheraner" (Lutherans), about whose appearance every sincere Lutheran can certainly rejoice. Its motto is: "God's word and Luther's teaching now and never perish," as well as the two biblical passages Revelation 14:6, 7 and 1 Corinthians 1:30. In the preface it is stated that the purpose is to strengthen the Lutheran people in their faith according to the Scriptures. Hereupon follow three songs, the first of which sings the motto just given, the second the word of the prophet Zechariah (8, Word and a corresponding change in the Synodal Constitution, 19.): "Love truth and peace"; the third is the translation of the glorious baptismal song: "O God, since I have no counsel at all." Further, in this first booklet, after a brief consideration of the certain blessing that truth always has, there is 1. the synodal sermon of the undersigned of 1865 on the subject: "That it is absolutely necessary, if we want to promote true Christian life, to hold with all earnestness to pure doctrine"; 2. the beginning of an article which Prof. Dr. Thomas, who is a member of the Synod, has written on the subject of truth. The beginning of an article published by Prof. Günther in the last volume of the "Lutheraner": "By what is Christ and His Word denied? 3. an account of the proceedings of a conference of apostate Lutherans held in Stockholm last year. The conclusion is made by the hymn: "Keep us, O Lord, by thy word," passages from Chrysostom and Luther (the motto of "Lehre und Wehre"), a small beautiful essay on "incompatible compatibility and compatible incompatibility," an ecclesiastical chronicle of Sweden and foreign countries, miscellaneous items, and a book advertisement. This book advertisement concerns an essay by the undersigned on the question, "Shall a Lutheran stick to his church and let nothing induce him to fall away from it?" which appeared in the 30th volume of the "Lutheran," and was published in Stockholm in Swedish as a tract. The reader will be glad to learn from this that there are men in Sweden, too, who "contend with us for the faith which was once given to the saints. Jud. 3 This is also evident from the writings which are otherwise chiefly praised in the "Lutheran," e. g., Luther's Church and Home Postil,



Veit Dietrich's house postilion and catechism sermons, Bishop Jesper Swedberg's epistle posttllle, and so on. We also find Dr. Sihler's discussion on Methodism. All this, of course, in the Swedish language, or rather in translation. We hope not to commit a breach of trust when we inform our readers of what the dear editor of the "Lutheran" writes to us from Upsala on June 23. It is, among other things, the following: "Through the wonderful guidance of God I have received knowledge of you and of the Missouri Synod in America. My dear friend Pastor Lagermann in the Swedish Augustana Synod first introduced me to your Synod. Further, I became aware of you through an older volume of the periodical 'Lehre und Wehre', which I received at an auction of the books of the late Pastor C. C. D. Andren. At the same time I received a volume of '*Kirkelig Maanedstidende*,' published by the Norwegian Synod in America. Further, I became aware of your synod through an essay in the (Swedish) newspaper '*Waeklaren*,' which was entitled '*Missourianisms*'. For a year I found your" (published by Heinrich Naumann) "little book: 'Should a Lutheran stay with his church' 2c., in a German catalogue; I had it sent to me immediately. And because this writing pleased me very much, I had it translated into my language. I hope that you will not be averse to my publishing more of your writings in Swedish. Here in Sweden the need for such writings is great. God bless your work in America and may the fruits of it also come to us in Sweden! I am heartily devoted to the pure doctrine of Luther, and by the power of God, which is mighty in the weak, I want to work in Sweden for what you have recognized." - The heathen Celsus, when he heard that the Christian religion was intended for all the nations of the earth, and that by the same the people of all languages should be united, wrote: "He who can believe it that Greeks and non-Greeks in Astens, Europe, and Lybia could agree in One Religious Law, must be quite without understanding." \*) But with this Celsus only proved that he was quite without understanding, a poor blind heathen, who admittedly could not comprehend that divine truth unites all when it is accepted, whoever and wherever they may be.

W.

[Walther]

\*) '0 T-ovT-oolökr- Ori\$. 6. Osls. VIII, 72-

## Ordinations and introductions.

By order of the honorable Presidency, the "Candida" H. Krause was ordained and introduced by me in my branch parish in Rush County, Kansas, on the 15th Sunday after Trinity. Ph. Hölzel.

Adreffe r Ncv. 8. Lrauss,

Lollolä, Lusk d, Lnnsss.

By order of the honorable Presidium, the preaching ministry candidate Andr. Däschlekn was ordained and introduced on August 21 in his congregation at Town Delphi by the undersigned with the assistance of Pastors Ahner and Müller. On the following day the introduction took place at Town Rost; on August 23 at Town Heron Lake and Town Hersey and on August 24 i" Town Elk. K. 8th Schulze.

Address: Rsv. vaosoklsin,

8ors6^, Xodlos d." Blinir.

On the loth Sunday after Tr. "Rev. W. Mails" was installed in his new office at Onawa, Marion's Co., Iowa, and on the following Monday at Magnolia, Harrison Co., Iowa, by the undersigned, at the recital of the venerable Presidency.

G. Hair.

Address: Uov. BV. LlaUov,

BlkAnolia, box 8, 8arrison d., Iowa.

On the first Sunday after Trinity, the Rev. Th. Krumsieg was installed in his new office at the congregation in Benton Town, Minnesota, by the Rev.

Mrs. Stretchfoot.

Address: Rov. TU.

>

Lon^arZ, drver d." Blilu.



On the 16th Sunday after Trinity, Rev. F. A. Reinhardt, formerly of Bethalto, Ill, was installed in his congregation in Eldorado Township, Brntvn Co, Iowa, by the undersigned, according to usual B:also of our church. Ph. Studt.

Address r Rsv. L. RsinkarckL,

Viritoii, Usnton Oo., Iowa.

By order of the reverend Presidency, Rev. I. Nething, formerly of Kansas, was installed in the midst of his congregation at Lincoln, Benton County, Missouri, on the 16th Sunday after Trinity. G. TönjeS.

### Church consecration.

On September 2, the first German Evangelical Lutheran Church in Vandalia, Missouri, and the surrounding area, a nice frame building with a tower, was solemnly consecrated. In the morning the undersigned preached in German, in the afternoon Pastor Hölter from Quincy in English. Both times the church was filled with listeners and especially in the afternoon many Americans, also Negroes, were present.

I. F. Bünger.

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### Mission feasts!

The congregations in the vicinity of Germania, WiS., celebrated their second mission festival on August 12. Pastors Strikter and H. Pröhl preached. Signed reported something of the Indians, Negroes and Chinese. The Collecte was \$44.00.

E. Theel.

On September 2, the 14th Sunday after Trinity, a mission feast was celebrated in the congregation of the undersigned near Gordonville, Cape Girardeau Co, Mo, with the participation of the neighboring congregations. In the morning Rev. Müller of Ehester preached on inner mission, in the afternoon Rev. Dotgt about heathen mission. The collection amounted to \$50.50.

W. L. Fischer.

On the 14th Sunday after Trinity, the two congregations of the undersigned celebrated their fourth mission festival in fellowship with the congregations of Pastors Holst "nd Rathjen. Pastor Osterhus preached on inner mission, Pastor Rathjen on heathen mission, Pastor Holst gave a lecture on mission history. The collection was \$66.20. C. Seuel.

On August 19trn and 20strn the congregations from Benton, Lafayette and Saline counties, Missouri, celebrated their mission feast of this year in the congregation of Mr. Pastor Wille. On the first day of the feast, Revs. Th. Brauer and H. Wcsche preached, and on the second, G. TönjeS and undersigned. The Collecte was \$114.10.

C. Vetter.

On the 16th Sunday after Tr., the Lutheran congregation of St. Paul in Dubuque, Iowa, celebrated a mission feast, in which some members of the Lutheran congregation in SherrllIS Mount also participated. In the morning Rev. I. Fackler on external missions, in the afternoon Pastor L. Stirgemryer on internal missions. Afterwards Pastor I. Oetjen held a" mlsion-historical Dorttag. The collecte received \$26.50.

I. Fackler.

On the 16th Sunday after Trinity the congregations of Pastors Strikter, Gotsch, Uffrnbeck and the undersigned celebrated a mission feast in the midst of the latter's branch congregation at Dow- ners Grove, Ill. Pastors Strikter and Gotsch preached on heathen and inner missions. The collecte was \$50.97.

C. A. Trautmann.

On the 15th Sunday after Trinity the congregations of Pastor Th. Wichmann, F. Wendt, the congregation in Bear Branch and that of the undersigned celebrated their annual mission festival. In the morning Past. I. G. Nütze! from Columbus, Ind. in the morning, and in the afternoon Rev. F. Wendt. The Collecte was \$67.23, of which two-thirds was for the Negro Mission, kin-third for the Emigrant Mission.

W. Brakhage.

On September 16, the congregations in and around Napoleon, O., celebrated their mission feast with much participation from the neighboring congregations of Defiance and Fulton County. In the forenoon Rev. Sauer, of Fort Wayne, preached, and in the afternoon Rev. Diemer, of Fulton County, delivered a mis- sionSgrschichtilchnr lecture. The collections resulted in \$46.56.

L. Dulitz.

### Ordination, induction and mission feast.

By order of the Reverend Presidency of the Minnesota Synod, on the 12th Sunday after Trinity, the preaching candidate C. Oerting, assisted by the Rev. I. I. Hunziker, was ordained by the undersigned and inducted into his office at the Lutheran congregation at Sleepy Eye, Minnesota.

In the afternoon there was a mission feast, with Rev. I. I. Hunztkrr preached on external, undersigned on internal mission.

G. Reim.

Address of the ordinand: Lev. O. Oerting,

## The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. States Assemble, God willing,

on the 10th of October this year in the congregation of the Rev. Köstering at Altenburg, Perry County, Mo.

In the further discussion of the paper: "That only through the doctrine of the Lutheran Church all glory is given to God alone, etc.", not point 10, but point 12 of the Third Thesis (doctrine of the election of grace) will first come up for discussion.

It is still recalled that during the sessions the parochial reports are collected (Cf. Synodal Manual pp. 15 and 90).

All participants should register in advance with Pastor Köstering.

Addendum. The pastoral conference following the synodal assembly will be presented with theses on the right to criticize the sermon. The pastors want to arrange themselves so that they can attend this conference. (Synodal Handbook p. 6.)

E. Lenk, Secretary.

## For your consideration.

Visitors to the Synod meeting this month at Altenburg, Mo., may obtain from the undersigned a half-price ticket in the amount of \$2.75 for the round trip on the steamboat from here to the landing in question.

It is also agreed that those who have paid the full fare to St. Louis will be transported back again for one fifth of the fare.

St. Louis, Mo. 25th Sept. 1877.

Estel L. Lange.  
302 North Commerctal, between Olive & Locust,  
near Landing.

## Conferenz - Ads.

The Northern Illinois Pastoral Conference will meet, s. G. w., from the 9th to the 11th of October, at the congregation of Mr. Pastor Schmidt, at Schaumburg, Ill. Do not forget to register at times at the Drswr loci. W. Usfenbrck.

Buffalo Conference at North East on the 2nd, 3rd and 4th of October.  
H. Kanold.

## The textbooks - Commission

The 2nd German Lutheran Synod of Missouri 2c. will, for weighty reasons, not, as previously decided, meet in the course of this summer, but, God willing, on the third day of Christmas next, namely at Concordia Seminary in St. Louis, and will then meet there until about the New Year's Day (January 6). This is hereby brought to the attention of the general public in good time, so that all major teachers' conferences may have the opportunity to appoint their delegates to the meetings in question as advisory members of the assembly. The main subject of the negotiations will again be the third (highest) German reading book. All those dear brothers who have been asked to edit individual articles for the book should, if this has not already been done, kindly send their respective drafts to Director Lindemann as soon as possible.

Addison, Ills, June 20, 1877, C. A. T. Selle,  
Chairman p- t.

Incoming to the Middle District Caste: ^For the Synodical Fund: Bon Pastor Sallmann tn Newburgh \$2.00, whose congregation 12.00. H. Tönstng das. 2.00. Past. Seuel in Indianapolis 2.00, whose congreg. 73.00. Rev. Maak in Sugar Grove 2.M. Rev. Saupert in EvanSville 2.00. by Teacher Conzelmann in Indianapolis 2.00. Rev. Horst in Hilliard 2.00, whose branch 2.36 and 3.50. Don best Parish 7.50. Rev. Mohr in Jnglefield 2.00. teacher Loßner tn Euclid 2.00. teacher Rrchlin in Cleveland 2.00. teacher Lutz there 2.00. teacher Krome in Indianapolis 4.00. Rev. Kretzmann 2.00. Past. Polack at North Dernon 2.00. Past. Schumm in Willshire 5.00, whose congregation 8.00. Rev. Schwan Sr. in VincenneS 2.00, whose parish 5.85. Rev. Brackhage 2.00. Rev. Wichmann at Farmers Retreat 2.00, whose comm. is 12.18. Past. Niethammer at La Porte 2.00, whose Grm. 13.29. Past. Schwan Jr. at Cleveland 4.00. Rev. Bühl at Massillon 1.00. teacher Seitz at Willshire 2.00. teacher Gotsch at JoneSville 2.00. Rev. Junget there 2.00, whose parish is 13 65. pastor Kun; in Julictta 2.00. past. Dulitz in Napoleon 2.00. Rev. Weyel in Darmstadt 2.00. Rev. Hiller in Pomeroy 2.00. By Rev. KniefS Gem. in Neu- Dettelsau 16.88. Teacher Riemer in Aurora 2.00. Rev. Zschoche's Gem. in Marion Township 22.00. teacher Baumgart in Dudley- town 2.00. Rev. Lothmann in Akron 2.00. Past. JäbkerS Gem. in Adams County 6 p.m. Teacher Kirsch there 2 p.m. Teacher Hesse in Cleveland 2 p.m. Rev. Dammann in North Amherst 2.00. Past. Tramms Gem. in VincenneS 5.00. from the Gem. in LaneSville 8.65. from Past. Pohlmann there 2.00. pastor Wunderlich in Tolleston 2.00. past. EverS in Bingen 2.00, whose congregation 16.90. Of the 4 congregations, Rev. DiemerS, Jubelfest-

collecte 12.00. Bon teacher Bewie tn Cleveland 2.00. Bon Past. Rupprecht in North Dover 2.00, whose gem. 24.60. Past. Querl's parish tn Toledo 6.15. Rev. Schlesselmann's parish in Reynolds 10.00, whose Grm. in Goodland 3.00. Past. Steinbach in Fairfield 2.00. Some members of his congregation 19.00. Rev. Knirf in Neu-DettelSau 2.00. Past. Meyers Gem. in Adams County 18.23.

For the building fund: From Mr. Schnaible tn Lafavrtte 3.00. From Past. EverS' congregation in Bingen 3.00. From Past. DiemerS congregations: at Florida 1.38, at Ridge 6.14, at Florida 1.91, at Archbold 4.33.

For daS Proseminar tn Steeden: From an Unnamed, by Past. Zschoche 2.00. Past. Maat's congregation in Sugar Grove 6.50.

For theCongregation tn Cedarburgh: From Past. EverS' Gem. in Bingen 7.00.

For the Hudson City congregation, Don Pastor EverS' Gem. tn Bingen 6.00.

For Past. Döscher's congregation in Dacota: Don Past. RunkelS Gem. tn Aurora 19.50.

For the Emigrant Mission in NewYorkr Don Past. Lothmann's congreg. in Akron 4.00. Past. Strinbach's congreg. tn Fairfield 4.90.

For poor students in Fort Wayne: Don Pastor WichmannS Gem. at Farmers Retreat 8.60. Past. Bühl's congreg. at Massillon 7.53. Rev. Jüngel's Grm. at Jvnesvtlle 10.00. Rev. Fischer's parish in Seymour 1.45. Rev. LothmannS Gem. at Akron 4.25. Don an unnamed by Rev. Zschoche 2.00. Don Past. EverS' congregation in Bingen for Brunn's scholars 6.00. By Rev. EverS, HochzeitScollechte at W. Wiegmann, for Andreas Fritze 8.00. Don Past. Schlesselmann's congregation at Reynolds, for Brunn's scholars 5.00, whose congregation tn Goodland, for Brunn's scholars 2.00. By the congregation at Lake Creek, Mon. 5.45.

For the college household in Fort Wayne, Don Past. Dulitz's Zion Church in Hanovrr 1.75.

For the seminary household in St. LouiS: Don Past. Querl's parish in Toledo 4.70.

For the heathen mission: Don H. Rebber in Seymour 2.50. N. Deppert there I.M. Wittwe -Bohling, through Pastor Dulitz 1.00. Past. Niethammers Gem. in La Porle 19.13.

For the Hermannsburg Mission: From an unnamed person by Past. Zschoche 3.00.

For inner mission: From the congregation at Sinks 2.75. Past. Niemann's congregation in Cleveland 25.70. Kindraufcollechte at Mr. Bischoff's in Neu-Dctlelsau (for the mission in the Northwest District) 2.45.

For Stud. Borth in St. LouiS: From the Women's Club in Past. Stocks Gem. 8.00.

For the Deaf and Dumb - Institution: By H. Rebber tu Seymour 2.00. Chr. Gallmeyer bet Fort Wayne 2.00.

For the orphanage near St. Louis: By Teacher Meyn's school children at Fort Wayne 35 Cts. From school children in Lanesvtlle 2.50. By Past. Stock, thank offering, 1.00 and 1.00. Likewise by the same from Z. 1.00.'

For the orphanage in Addison: From teacher Riemer's school children in Aurora 1.40. Pastor Schlesselmann's congregation in Goodland 1.00.

For the widows and orphans fund: by Rev. Bode'S Grm. bet Fort Wayne 6.40. by Rev. Zage! sen. regular contribution 4.00. Maid Boehling, by Rev. Dulitz 50 Ets. Rev. Bühl in Massillon, regular contribution, 2.00. Wittwe Brockmann, by Rev. Jüngel 1.50. Mr. Schnaible in Lasayette 1.00. Past. Wunderlich in Tolleston, reglrm. Contribution, 3.00. Past. EverS in Bingen, regular contribution, 4.00. By best community 6.62.

Fort Wayne, August 31, '77.

C. Grahl, Kassirer.

Entered the caste of the Northern District:  
For the synod treasury: From Rev. Hügl'ts congregation \$20.50. Don the congregation at Hillsdale 4.50. Don the congregation at Coldwater 2.50. Don Rev. Schieferdecker 2.00. Don the teachers Zacharias, Selle, Beyer, Himmler 2.00 each. Don the parish in St. Joseph 8.20. Parish in Bainbridge 6.60. Subsequent from the parish in Saginaw 50 CtS. Parish at Port Oneida 1.40. parish at Leland 4.77. don Rev. Bundenthal 2.00. teacher v. Renner 2.00. teacher Uhlig 2 00. parish Rev. H. O. Schmidts 6.29. Gem. Past. Weisels in Jda 3.86. Don Past. Weisel 2.00. Parish Past. Hahns 8.00. WeddingScollechte at H. Tietze 75 Cts. Grm. in Wyandotte 3.20. parish in Frankenhtlf 6 78. Don Past. Bernthal 2.00. From the comm. past. K. L. MollS in Detroit 20.00. By himself 2.00. Past. List 2.00. L. Schmidt 2.00. Gem. Past. Torney's in Montague 3.75. by himself 2.00. teacher Winterstein 2.00. Gem. tn Bay City Pentecost Collecte 13.00. by Past. Partenfelder 2.00. Rev. H. Bauer 8.20. Mrs. Retchenhach 1.00. teacher Walt 1.00. Rev. Franke 2.00. Community in Avrian 10.50. From the women's treasury of this community 12.00. Pastor Trautmann 3.00. M. Bcyerlein in Frankenmuth 5.00. From the teachers Nirdel sen., Pfeiffer, Kurz, Stünkel each 2.00. Community in Walbenburg 16.80. Rice money surplus from the deputies from Frankenmuth 7.15. Past. Speckhard 2.00. Grm. Pastor Lohrmanns 6.00. Don himself 2.00. Teacher Denninger 2.00. Past. Lauritzen 2.00. Don the teachers Krause and Nüchterlcin each 2.00. Gem. in Burr Oak 5.55. Don Past. Henkel 2.00. Common Past. Schwankovsky's 1.25. Don the teachers I. Müller and Wa- gester each 2.00. Past. Ahner 2.00. Don Schumacher in Prters- burgh I.W. Past. Schöch 2.00. By Past. Ernst 7.52. Past. Brandt 2.00. teacher Simon 2.00. by the comm. in St. Clair 2.31. past. Traub 1.00. By the congregation at Dearborn 12.00. By F. Zill 50 Cts.

To the seminary household in Springfield: from Past. Karrers Gem. in 1.49.

To the seminary household in Addison: By Past. Ernst 4.25.

For the emigrant mission in NrWYork: From the Gcm. in Frankenhtlf 3.75. Gem. tn Montague 2.00. From the women's fund of the Gem. in Pohlmann there 2.00. From F. Iahn 1.00. Collected at M. Zehenver's wedding 8.30. Kirch- wrihcollechte of the Gem. in Frankenmuth 20.35.

For the deaf and dumb asylum in Norris: From the congregation Rev. H. O. Schmidts 8.40. Grm. Pastor Karrers 4.05. By Past. Hahn v nConcordia, Mo., 5.00.

Engelhard 50 Ets. From the Gem. Rev. H. Bauers 2.50. Collected by For poor students in Springfield: From F. Fricke through Past. Kleist in Cantor Niedecl at Schiefer's wedding 7.00. By Mrs. G. Winkle inWashington, Mon., 1.85.

Frankendilf 1.00. Hochzitscollccte at Krull 2.50. By Past. Ernst 22.30. For the congregation in Iowa City, Iowa: from Past. Biltz'S Gem. in Collected at teacher Partenfelder's wedding 5.43. By the Gem. in BigConcordia, Mo., 5.00.

RapidS 2.10. By the Gem. in Richmond 4.00. For the Deaf and Dumb Institution: From the Sunday School students For Brunn's pupils in Fort Wayne: From the congregation in Bay CityPast. Boths in Mobile, Ala., 10.00.

10.00. From the communion coffee d. Congregation in Adrian 12.00. By For poor students: Collecte, gcs. on C. Dube's baptism of children by Rev. Ernst 5.25. From the congregation at Frankenmuth 16.25. By Rev.Past. Birkmann in Lee Co, TeraS, 3.00.

Ernst 8.40. C. Bieth 2.00. For the Emigrant Mission in Baltimore: From Past. Both's congreg. in Mobile, Ala. 5.00. From Ph. Frank by Past. Both's same. 1.00.

For poor students at Springfield: from the poor box of the comm.Mobile, Ala. 5.00. From Ph. Frank by Past. Both's same. 1.00.

Past. Torney's 2.00. By Past. Ernst 4.28. For Rev. Doescherr From Rev. Dorn's congregation at Pleasant For poor students in Addison: from the Bay City community for C.Ridge, III, 5.00.

Vogt 7.13. For Rev. Hirschmann: From Rev. Dorn's congregation at Pleasant To the widow's fund: from teacher Zacharias 3.00. teacher Selle 1.00. Ridge, III, 5.00.

teacher Beyer 1.00. cantor Himmler 3.00. teacher v. Renner 1.00. Rev. St. Louis. September 22. '77. E. Roschke.

H. O. Schmidt 4.00. pastor K. L. Moll 3.00. of pastors Bernthal, Witte and For the Lutheran orphanage "zum Kindlein JES" near St. LouiS received since 9 June: from Past. Hofius in TeraS 35 CtS. From some members of Past. Kannings parish in Marfield, Ja. 42.50. From Past. Ttrmensteius Gem. in New Orleans 460.00. Mrs. B. by Vorsteher Rohlsing in St. LouiS 42.50. From the Women's Association in Lowell by the same 45.00. From Teacher Härtel's school children in St. Charles, Mo., 43.75. Collecte at the annual feast at the orphan farm 4349.25. From Mrs. Böh- mer by Mr. Past. Lenk at St. LouiS 41.00. For cigars at annual festival 433.30. Profit of lemonade, soda water, Ire Cream 2c. 428.95. from Karl Wehking in St. Louis 410.00. father Joh. Kalbfleisch 42.70. H. Vogt in Des Peres 25 Cts. N. N. in Past. Heinemanns Gem. in Neu- Bielefelb, Mo., 42.00. father E. H. Brinkmeyer in St. Louis 43.00. from the Drcieinigk.- Distr. in St. Louis: by Collector Schubarth 41.00, by Col- lector Ahner 45.00, by Collector Brockmeyer 43.25, by Collector Heinig 43.30. from the JmmanuelS-Distr. in St. LouiS by Collector Wilhardt 42.00. from Past. Goehringer in MaS- coutah, Ill, 44.00. G. Goehringer, Sr. 41.00. Collecte in the comm. to Boeuf Creek, Franklin Co, Mo, 43 70. From an unnamed woman in St. Louis by Past. Hein 45.00. From Mr. H. Lindert in St. LouiS 42.50. Wedding coll. at Mr. O. H. Branden "m Jmm.- Distr. there 47.00. From Mrs. T. in St. Louis 42.00. From the Knitting & Crocheting School in Beth- lehemS-Gem. there 41 l.00. From the Woman s Club there 45.25. From the Maidens Club of Jmm.-Distr. in St. Louis 415.00. From Mart. Eckert in Darmstadt, Ill, 42.00. From the 'ionSgem. in St. Louis by Collector Goehmann 410.80. From Pastor Maisch in TeraS 41.25, whose school children 75 CIs. D. Harms in Benton county, Mo., 42.00. I. G. Schumann in Jmm. district at St. LouiS 46.00. Hrn. Dieff Z Bu. Potatoes. N. Fey 1 pc. bacon. Past. Bä'plers Gem. at Cole Camp, Mo. a barrel of molaffes. Past. Cousin 2 sacks of potatoes. From the Sew- vrrrin of the Zions DistrictS in St. Louis, 12Kuaben shirts and 16 aprons. From Mrs. Amalie Rohlfing, 8 girls' hats. Mrs. Steinmetz, 7 pairs of shoes. Mr. Oppermann 3 Pfv. Butter and 4 dozen eggs. Surplus of beer at the orphan festival 461.35. Wedding - Collecte at W. Wagner in Serbin, Texas, 44.50. From Lena Lehmann there 25 Cts. Teacher Wukasch in Frohna, Mo., 43.00. From the Virgins' Association of the Trinity District in St. LouiS for Ernst Holm 425.00. From Bremen - St. Louis through Teacher Karau 42.05. From the Kreuz-Distr. in St. Louis through Collector Mießler 43.00. From the Trinity District there through Collector Ahner 42.00, through Collector Heinig 42.50. From d. Jmm. - Distr. there by Collector Günther 46.15, from Mrs. N. N. 45.00. From Mrs. Wittwe "Sievers 41.00. Bequest of the blessed Mrs. Wittwe M. Strethmann in Lincoln, Mo., 425.00. From Past. Th. Grüber in Nebraska 50 CtS. From Mr. Merz in Des PereS 1Z sack of apples. From Greb there apples, plums, peaches and 1 gall. Vinegar. From Mrs. Past. Lehmann 3 jugs of boiled Blackberrirs and 2 jugs of Mush. From the school children of teacher Wukasch at Frohna, Mo., 45.25. From Mr. I. Wörner at Mokena, Ill., 65 Cts. By Past. F. I. Biltz in Concordia, Mo., from his branch parish, St. Louis, September 10, 1877.

I. M. Estel, Kassirer.

Incomes in vie "affe veS western Districts:

To the synodical treasury: from Springer Bros. by Rev. Meyer inIll., 65 Cts. By Past. F. I. Biltz in Concordia, Mo., 45.90, from N. N., 41.00.

Appleton City, Mo., 42.00. from Rev. Biltz'S Gem. in Concordia, Mo.45.90, from N. N., 41.00.

15.00. Collecte of Rev. Willc's Gem. in Brownsville, Mo., 3.70. Collecte of Rev. Michels' Gem. in Franklin County, Mo., 4.50. Collecte at the dedication of W. Haase's house by Rev. Michels' same, 4.00. Don Rev. Michels' same, 1.50. By Rev. Lenks Grm. in St. Louis 30.00. Rev. Bartrls' Gem. in MincrStown, Mo. 9.15. From Teacher Meier in St. Louis 2.00. From Teacher Kilz ibid. 2.00. Collecte of the Gem. Past. Bremer's in Benton County, Mo., 7.00. Dom Dricininity District in St. LouiS 12.20. Don Rev. Baumann's Gem. in New Orleans, La., 40.00. From Rev. Mattfeld in Calhoun County, Iowa, 2.00. From Teacher Köhnke in New Orleans 2.00. From Zion's District in St. Louis 13.00. From Rev. A. Wismar 2.00. Blankens congregation 4>r-85. from Past. Döhler 50 CtS. Past. Kosterings Jungfrauenverein 410.00. Past. E. A. Frese'S parish 46.50, whose school children 42.50. From Past. Gräber's Young Men's Society 45.00. Past. Kühn's parish 44.70. Past. Hörnicke'S parish 4.50.0. Past. Scholz 49.00. Past. Drcyer's congregation 414.26. Past. L. Geyers parish 415.75. Past. SallmannS Gem. 4'10.10. Past. Daib's women's society 49.00. Past. Dulitz's congregations 417.00. From Rev. Querl's missionary box 45.00. Through Rev. Settz Kindtauf- Collecie at Fr. Dreyer 43.00. Brockmann 43.03. From Past. I. v. Brandts Gem. 43.00. Past. Oeijen u. Gem. 08.00. pastor SapperS Frauenverein 410.00. past. H. Crämers Gem. 41.30. Past. E. Lenks Virgins' Association 4'5.00. Past. Böschc's 4 congregations 410.00. Past. KniefS Gem. 413.35. Past. Hitler's Gcm. 48.76. Past. Husmann's <">em. 45.00. Past. Brueggemann's Gem. 47.25. Past. Käseltz's grm. 44.00. Past. Engel- brechtS Gem. 47.25. Past. Küchle's Jungfrauenverein 45.00. Patt. Kotbe's Gem. 44.00. Past. F. Schalters Gem. 416.20.

All gifts are for our Brunn'schen pupils. - The Lord richly reward the kind givers.

C. I. Otto Hanser.

( For poor students received by Mr. H. H. Niemann from the worthy congregation Pastor Beyer'S in Pittsburg (for Stud. Tisza) 45.00 and from the worthy Virgins' Association within the same 410.00. By Pastor Kleist in Washington, Mo., from the worthy Women's Association of his congregation 410.00. By Mr. M. in Baltimore, Md., 45.00.

IC F. W. Walther.



The following gifts of love were requested by the Lutheran JmmanuelSgrmeindr in ! Olive Township, Clinton Co, Iowa, to be received for its support by September 4 of this year: By the Revs: G. H. Jäbker, F. W. Pohlmann, I. L. Daib each G3.00, G.. Präger and E. Aulich each H1.00, I. Schulenburg P5.25, I. G. Sauer H11.57, L. E. Knies P8.00, I. L. Crämer SS5.M, G. Baumann K13.00, F. Pieper H7.50, Th. Brohm Pl.50. By Messrs. Kassirer: I. S. Simon K1.85, E. Roschke K35.60, H. Bartling P22.25, I. Birkner H12.00. Summa Pl34.52.

On behalf of my former congregation, wishing God's rich blessings to all kind givers.

Magnolia, Sept. 18, 1877, W. Mallon, Rev.

For the Preachers' "nd Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the period August 1 to Sept. 15, I. I.

1. contributions:

From the teachers Emrjch, Heider, Kilz and EggerS each H2.M. From Mr. Pastor Stiemkr and the teachers Erck and Köhnke each H4.00. Don Hrn. Pros. Walther H5.00.

Two. Gifts:

Collecte of the congregation of Mr. Past. Holtermanns in Perryvillr, Mo., 7.60.

St. LouiS, Sept. 16, '77.

Oscar E. Gotsch.

With hearty thanksgiving to God and to you dear giver, I certify the receipt of the following love offerings for our church building, and these from the congregations of the Revs: Praeses Biltz in Concordia, Mo., K10.00, Baumann in New Orleans 1.00, Senne in Alma, Kans, 17.00, E. Denninger at Mount Hope, O., 4.50, I. Daib at Oshkosh, Wis., 3.75, I. Matthias at Paola, Kans., 9.00, L. Stiegemeyer at Dubuque, Iowa, 4.00, B. Sievers at California City, Mo., 4.00, I. Ansorge at Paducah, Ky., 2.75. Further, by Messrs. Roschke at St. LouiS 29.20, Meier same. 23.75, Birkner at New York 10.25, H. Stünkel at Concordia, Mo., 5.00, H. Krenning at Lake Creek, Mo., 8.70.

Topeka, Kans., September 1, '77.

George Klein.

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### Colorized baptism and confirmation certificates.

Some time ago it was announced in the "Lutheran" that the Northern Illinois Orphanage Society had issued baptismal and confirmation certificates for the benefit of their orphanage. This society has now complied with a long expressed wish and has also arranged for an issue to be printed in color. All who desire such things will certainly find their wishes satisfied. The baptismal certificate gives, among other smaller emblems, two pictures. One shows Christ being baptized by John, the other how he blesses the children. The Confirmation Certificate gives in their place a representation of the crucifixion of Christ and the institution of Holy Communion. It should be noted that these certificates are also sold for the benefit of poor orphans. They are available at Nessrs. LrauvS Kinekart, 39 Narket str., OkieLZo. Price per dozen dl.OO, per 100 pieces K7.50.G.

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### Indication.

May a Christian join a secular labor support society? For the benefit of the Institute for the Deaf and Dumb at Norris, Michigan, published by friends of the same.

Some years ago the following questions were submitted to the theological faculty here:

Are Lutheran members of the congregation doing the right thing when they join an association of people of all faiths, the purpose of which is to serve each other within the association in sickness with money and night watches, to take part in the funerals of members of the association and to support the surviving widows of these members with a certain sum of money, and this while the association is in contact with the general workers' association in the state of M.?

How should the congregation behave towards this? Some Lutherans have now printed the report on this matter for the benefit of the institution for the deaf and dumb. Since the report deals with questions that probably affect all congregations, it is to be hoped that it will be widely distributed, all the more so since the proceeds are to be used for the benefit of the poor deaf-mutes. The publishers have set the price at 10 cents. It is available from Pastor Hügli, 377 dratlot /two., Detroit, Mickixa".

G.

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### Changed addresses:

Lsv. d. /r. Lolrivtsrcksclsr, Hainol, Madison 6o., III.

Hsv. lim. 8tiervk6,

^Vrrrcku, Da-ottv 6o., Isx.

Lov. O. Horn, cnro ok Mr. 3rd Xoller, 623 Dala^otts 8t., 8t. Doms, Mo.

^u\$. D. M "n\$ol<1, 8th L, Oor. o( drunck "L 8ulllv "n L.vos., . Lt. Doms, Mo.



Herausgegeben von der Deutschen Evangelischen  
Zeitung redigiert von dem Schriftföhrer

33.

(Submitted.)

### Reformation.

Very good, said God, is all that is created, Very good is the man to  
whom I gave body and soul, On earth he wields the rod of rule, And  
never shall his power flag.

In paradise he dwells, Spring is ever around him. Let him be my child,  
my image, Filled with lust and love for me.

Fallen, said Satan, are the children of men, Corrupted by my cunning in  
body and soul!, Now my command is for them on earth, Now they die,  
for they are sinners.

Czar Hell descends the soul. The decaying body sinks into the grave. I  
will torment them eternally.

I am rejected, but I take revenge.

By my atonement, said Christ, the salvation of all the world from sin and  
death is accomplished; Satan is conquered by my blood so red.

Rejoice, cherubim and seraphim.

Proclaim it, messengers of peace, hastening forth, God send no more  
out;

He who believes in me shall be blessed, In paradise of heaven he  
enters.

I have deceived all, said Satan, in spite of the number of their churches,  
the lord of the priests. Now no one teaches to believe in Christ. The  
Antichrist was my trap.

How fortunate that I invented the pope!

Instead of Christ, he teaches humanity,

Pursue and strangle that which teacheth right, Truly my first son, dear  
and precious to me.

Delivered, said the Lord, even from the bonds of error and from  
antichristianity Is my people to the glory of my name. Praise and rejoice  
in all lands!

Only one monk I awakened, To him I gave wisdom, courage and  
victory.

Now it resounds in the world again:

He that believeth shall be saved, because he holdeth Christ.

J. P. B.



under which was written, *Surge et ambula!* (He took the shoes on. After a sermon held on January 18, 1544, he negotiated with and wrote under those words, "This is the way of these people, the senate, which attached the request for the assumption of ingratitude at the end of the work." The council commanded him the office of superintendent to his earlier application. On the the following day to resign his office and leave the city. He urged advice of Luther and Bugenhagen he accepted the job. The an investigation, but was not listened to. So he decided to leave more extensive his new office was, the greater the amount of the ungrateful city. Before he did so, he turned to his fatherly effort and care he devoted to it. He found strong support in the friend Luther. Luther's comforting reply, in which he drew his noble Duchess Elisabeth, the widowed wife of Duke Erich I of attention to the word of the Lord: "If they will not receive you, go Brunswick-Lüneburg. Her efforts to win her son Erich II for the out of that city and shake off the dust from your feet," Lutheran faith were in vain. The latter kept it with the Emperor strengthened his resolve and he intended to go to Göttingen. A and therefore in 1548 imposed the Augsburg Interim (see Core large part of the citizens gave him, the beloved teacher, the and Star of the Concordia Formula, page 14.) on his country escort and took leave of him with tears.

Mörlin had not long been gone when the greater part of the also Mörlin. He and Corvinus, together with other theologians of citizenry authorized their representatives to apply to the Count the country, wrote a refutation of the Interim at the instigation of for Mörlin's recall. In their letter it says among other things: the Duchess. When the council summoned him with several "After the Doctor, as a faithful pastor and pastoral caretaker, ...like-minded colleagues and exhorted him "to do cleanly for the for a good time taught us God's Word loudly and clearly, with sake of the Interim," he answered that "they could not wait an the greatest diligence, faithfulness, effort and work, so that our hour to fight this satanic book. At this Erich was highly incensed. children's children will have to thank him after us, preached and Mörlin comforted the grieving heart of the pious mother. When presented it, and in times of death and life, putting all danger in 1549 her daughter Anna Maria became engaged to Margrave behind him, let himself be found faithful to us, and moreover led Albrecht I of Prussia, who was devoted to the cause of the a fine outwardly, conscientious, chaste, respectable life.... it Reformation, and the mother's heart was moved by sorrow and would indeed be an unkind, even an unchristian, super-pagan joy at the same time, Mörlin wrote her a very sympathetic letter. thing, if we, who have been born anew, as St. Paul says, did not As Mörlin and the other Lutheran preachers of the country give the highest thanks to God Almighty, after His Grace and clung with love to their high patroness, so she in turn offered ultimately to Him, to our chagrin" 2c. This hearty petition, as well everything to avert the wrath of the son from the afflicted church as a similar effort of the citizens to the council, was in vain. and its servants. But all her efforts failed because of Erich's Luther, who was delighted with this proof of fidelity and servile zeal for emperor and pope. Erich had Corvinus seized attachment on the part of the congregation, took up the petition and arrested. In regard to Mörlin he issued a mandate to the in a letter to a good friend, and in it rebuked the unchristian council of Göttingen, in which he commanded that "from this procedure of the council, "which, if it stood with him, should time on the useless priest and blasphemer be deprived of his eternally get no pastor." The council turned to the theological office and expelled from the country. In a second sharpened faculty of Leipzig for a verdict in the dispute, but received the mandate he resolutely rejected any interference of his mother following answer, among others: "Because you have refrained in favor of Mörlin.

from being both part and judge in your own matter, and have dismissed him before the matter has been properly heard and discussed, we do not see how one could advise and help the unity of the churches and the consciences, if you do not restitute him and completely reinstate him and have the matter heard by proper judges. Mörlin now sent out two writings, in one of which he protested against the unchristian procedure of the council, and in the other against the acceptance of the profession on the part of his successor.

So Mörlin had to take the walking stick for the second time.

Mörlin was already on his way to Göttingen, but took his On January 17, 1550, he left the city with blessings and way via Wittenberg and there, with anxious concern for the admonitions to the community. But since the Duke was not future of the church, took a heartfelt farewell from Luther. The satisfied with his mere removal, but wanted to get hold of him, latter comforted him: "Dear Doctor Mörlin, do not worry. They he had horsemen posted everywhere to cut off the fugitive's will try, the Emperor and the Pope, how they dampen the path, and would probably have seized him if his patroness Gospel, but in vain. God will do it well. Here I resist the Elisabeth had not taken care of his safety. She gave him secret antinomians, and outside, meanwhile, they grow over my head." advice for his escape and gave him a cover of 14 horsemen,

However, special invitations had been sent to Mörlin from who brought him on January 20 "under the guidance of God and Göttingen. The secretary of the senate had personally the holy angels" on unknown ways to Oldendorf. Mörlin's wife, presented him with the honorable request to inspect the church who had just recovered from a child, had to stay behind as a in Göttingen, and Mörlin set out there, for the time being without woman in childbed. When she had hardly recovered enough to wife and child.

dare the journey with the infant, 40 citizens volunteered to accompany her to Heiligenstadt. For this they were to be punished severely, but Duchess Elisabeth prevented this by her intercession. On his journey, Mörlin also came to Arnstadt, where he had the courage to preach a guest sermon on the Gospel Luc. 2, 33-40 on the Sunday after Christmas. From here he soon turned to Schleusingen, where he sought the protection of the church.



of the Henneberg court enjoyed, even lived in the castle and preached with much acclaim.

In the meantime, his high patroness, the Duchess Elisabeth, had recommended him to her son-in-law, Margrave Albrecht I. of Prussia, and to her daughter Anna Maria, the Margrave's second wife since the beginning of 1550. He was unable to comply with her request to travel to Prussia, as he and his family were afflicted with serious illness at the time. After the illness had passed, he undertook the journey to Königsberg, the Margrave's residence, on August 25, 1550. Initially he was appointed superintendent for Prussian Holland, but his sermon in Königsberg made such a good impression on the Margrave that he had an honorable position granted to him in Königsberg itself. Mörlin became pastor of the cathedral church, where two chaplains stood beside him.

Soon after taking up his office, Mörlin was drawn into a fierce battle. Osiander, preacher and professor in Königsberg, taught falsely about the high article of our faith, about justification (p. Kern and Stern 2c. p. 27 f.). Mörlin was his most excellent opponent. With all firmness he stood up for the pure doctrine of the divine Word and of our Lutheran Church. Even after Osiander's death (1552), Mörlin had to defend the pure doctrine against his son-in-law, the court preacher Funk. The otherwise pious Margrave, however, moved by the palliative representations of the Osiandrists, gave a strict order in January 1553 not to attack the Osiandrian doctrine. Mörlin, who knew well how to separate the spiritual from the secular, exhorted his people in the pulpit to render the owing obedience to the authorities, also to keep quiet in the religious business in question, and to guard in every way against sedition and indignation. "But as for the recognition of the mandate under the laudable princely name, in case of God's eternal disgrace and forfeiture of temporal and eternal welfare, they should not parry nor obey the same, but give to the dear God what is God's, and to the temporal authorities what is theirs." As a result of this sermon, Mörlin was called an agitator by his enemies.<sup>1</sup> He was dismissed from his office and expelled from the country. He went to Danzig to wait and see what success the intercession of his friends would have with the Margrave. In the meantime the princely mandate met with resistance everywhere. Nobility and cities lodged open complaints against it. Princess Anna Sophie, the Margrave's natural daughter, also interceded on Mörlin's behalf. The rector and senate of the university issued him an honorable certificate, which praised his rare talent, the purity of his teaching and his life, his conscientiousness in pastoral care, his unshakable courage in difficult battles, his gentleness and patience, which he also demonstrated to his enemies, as well as his obedience to God and the authorities. In a letter, his congregation also asked the council most earnestly that he would use the Margrave for their deserving pastor, as a highly learned man imbued with the Holy Spirit, who could hardly be found a second time and could not be outweighed by any amount of money. This petition the council handed over to the prince with an urgent recommendation. The women and maidens also sent a petition to their mother of the land.

set. Finally, on the Monday after Palmarum, about 400 women and maidens (including many noblewomen) and children appeared at the Margrave's castle and lined up in a long alley. When the Margrave, who had just come from church with his family, arrived in the castle courtyard, the whole crowd fell on their knees and raised their hands imploringly, while a deputation emerged from them and presented the Margrave with a petition. The latter gave them a hard look, rejected the writing also, and ascended the castle stairs, whereupon the crowd burst into a heart-rending wailing and weeping. When the margravine had accepted the petition, but was otherwise unable to give any consoling information, "first the boys in their order, then the maidens, then the adult maidens, and finally the women went in proper procession around the fountain in the square of the castle, and first sang the song: 'Ach Gott vom Himmel, sieh darein', then: Then they sang 'God be merciful to us', and finally they sang the valet: "Have mercy on me, O Lord," and then went home again."

But even this moving procession was without success, as was Mörlin's letter to the Margrave, in which he asked for an investigation and offered his life in case he was found guilty. Even a legation of Duke Johann Friedrich of Saxony, which appeared at the court of Königsberg in favor of Mörlin, was of no avail. Mörlin was not even allowed to visit his wife, who was still terminally ill in Königsberg. He now asked the council for his dismissal and received it together with excellent references.

What a high degree of esteem Mörlin already enjoyed abroad, however, is shown again by the fact that soon after his retirement he received honorable appointments from three different sides; among them one from the city of Brunswick to the superintendency of that city. Mörlin decided for Brunswick, since that had thought of him first, and departed there on July 25, 1553.

(Conclusion follows.)

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(Sent in by Pastor Dicke.)

### **A conversation between Peter and Heinrich about the marriage with the deceased Women's Sister.**

(Conclusion.)

P. I can already see, dear friend, that you have given yourself up to the hope of being able to refute me; but I am not yet overcome. Yes, only now do I bring my main rebuttal, and if you cannot refute it to me thoroughly, I will not give in. The other thing, however, was not so completely clear to me, but here it is different.

H. Just confidently come out with what you have. One already calls an earthly fighter a coward if he immediately throws the films into the corn. In the spiritual sphere it must rather be so that every one may speak out his convictions and his misgivings freely and honestly in Christian order. Only by weighing reasons and counter-reasons in a matter in the fear of God does one become clear in it.

P. My chief counterproof is contained in the 18th verse, namely, in the words, "Beside her, contrary to her, because she yet liveth"; for in these words God Himself has made an exception to the above rule.

It says in clear words, "because she is still alive. God does not want a man to take another wife, least of all the sister of his first wife; but if the first wife has died, there is nothing to prevent the sister is permitted after the death of the first wife: To marry marriage with the sister of the first wife, as is evident from the two sisters during their lifetime is not lawful only if it is repugnant words, "because she is still alive," for it seems to me clear and to the first wife; for it is expressly written, "Repugnant to her." plain that it is lawful after the death of the first wife. What other? If, therefore, she was content, such a marriage was to be meaning can these words have, if they do not say that? Yes, I permitted, for it should not take place only in the event that she maintain that such a marriage is not only permitted, but that it did not consent. By her consent, however, the ground of the many cases it seems quite advisable and is to be regarded as a prohibition would fall away, and thus the prohibition itself would good work; for who will best take care of the half-orphaned be removed. If the one says, "Yes, but that is not possible, for children, a stranger or their own aunt? That the latter will be the other otherwise there are many reasons against it," the other may case, you will certainly have to admit; for it is quite generally reply: Then you see that if God forbids a thing by stating certain conceded in our days. circumstances, it does not follow that the thing forbidden is in

H. To take your last objection first, I answer: If one has not only under those circumstances. Those words only proved God's word and his revealed will for a work that is to please God, what the first would prove from them, if it were said: only when then it is little human feet that one spends for the same, and she is still alive. Teachings of the divine word concerning faith, there it is said: In vain do they serve me, because they teach commandments which bind or release the consciences, may such doctrines, which are nothing but human commandments, be founded on conclusions only when they arise undoubtedly Experience also proves that in many cases what is expected of and irrefutably, and do not otherwise conflict with the clear word such human wisdom does not come to pass; indeed, that the of God. But where in this case does such an undoubted and opposite of what is usually claimed is found; for the children irrefutable conclusion arise, and where else is the confirmation would often be better off if they had had another stepmother of Scripture for it? But he that doeth anything without the word instead of their own aunt. of God, must do it in uncertainty, yea, in doubt; but he that

But as to your first reason, I answer, From the eighteenth doubts, and yet does it, is condemned. Romans 14:23. verse, or from the words, "Beside her, contrary to her, because Another reason why God specially forbade the marriage of she is yet alive," neither a clear prohibition, nor the permission two sisters was because of the double marriage of Jacob the of such a marriage, can be proved. They contain a clear arch-father with two sisters, and the example which the children prohibition against the marriage of two sisters during their of Israel could easily have taken and referred to in this matter. lifetime, and one of the explicit prohibitions against polygamy in P. If this is the case, then marriages that have been the Old Testament, in that God thereby forbade a special kind concluded in this way should be separated again, because they of polygamy, namely, one which at the same time involved too are not really marriages at all, because they are concluded close a blood relationship. A similar case is found in Leviticus completely against God's word and will.

20:14, where it is declared a vice for a man to take his daughter H. Of course, they are not made in a way pleasing to God. in marriage and his mother in marriage. There, too, only the But do the ungodly, for example, make their marriages in a way lifetime of the daughter is spoken of, which can be seen from that can please God? Are they therefore not marriages? Or if, the fact that they were all to be burned, which was not to happen for example, children marry without the will of their parents, do after death, but during their lives. they do so in a way that pleases God? Certainly not. But are

The prohibition of marriage to the deceased wife's sister is they therefore to be separated again? It is therefore possible clear from the general rule cited and from the analogy (similarity) for a man to enter into a state of marriage in such a way that he with respect to the deceased brother's widow, as indicated is really in it, without having entered into it in the way that God's above. The permission, however, is not given in any syllable, word and will would have him do. And so it is with marriage in but must first result from a conclusion; for what is undoubtedly affinity; for that these are really marriages, and as such are not given in clear words refers only to the lifetime of the one sister. to be separated, God himself has made known in his word; for What may or may not happen after her death is not stated in he himself makes a distinction among marriages which are not these words, and any permission to marry the other sister after to be contracted for reasons of too near relationship, in that he the death of the first wife is inferred from misunderstanding. commanded some to be killed, stoned, and burned, but

It is just as if one were to conclude from the words, "Call threatened others with a punishment which could only be upon me in time of need," that therefore one need not call upon carried out by the continuance of such a marriage. They were God outside of need. Indeed, the examples which show that one to remain without children. Since we are not speaking here of must not draw one-sided conclusions and follow them must not fornication and adultery, but of marriages, it is clear that God even be taken so far, for the words of the 18th verse themselves wants them to continue; but such married couples were to have contain such an example. their special punishment at the time of the Old Testament, childlessness. Now whoever has entered into such a marriage, perhaps in ignorance, should not be anxious about this threatened punishment, but should repent from the heart, and this sin will be forgiven him, and he will not be allowed to commit the sin of fornication.

He said that he was under the wrath of God in his marriage. See King with the wish "that God may send to the devil all those who cause dissension" (i.e. also the apostles).

P. Now I am glad from the bottom of my heart that we have And this disgrace of "a prince without understanding" (Prov. talked this matter over; I can also say, by God's grace, that I 28, 16.) of the right unity and doctrine, who therefore "likes to now look at the matter quite differently. I am especially glad that lie" (Prov. 17, 7.), to his shame, the unscrupulous and mean I know myself to be at one in truth with you, my old friend, in this editor of the "Lutheran Church Friend" presents it to his poor matter. readers as a spiritual delicacy, and that without any custody,

H. The Lord allows the sincere to succeed. Who every, as the beginning and conclusion show, with pleasure. It hits diligently searches the Word of God, invoking God, and submits the Lutherans, especially Missouri and the Synodal Conference, his reason to the Word in all things, will be led by the faithful certainly thought the un-Lutheran and church-hostile God from one knowledge to another. But because our Severinghaus. But there he let the "Berlin Bear" put a silly bear knowledge here will always remain piecemeal, may the on him. - What a cannon! thought the blind Editorenberz. Yes, gracious God one day lead us to where all error has an end and full of dirt and stink. And what a sword! Well, if so, it is directed where we will then see him face to face. P. H D. against people like Severinghaus. For who "caused the dissension"? Who remained "in all things, both the election of grace, and holy communion," etc., alone with the word of God, the Lutheran or the Reformed Church? Did Luther fall away from Zwingli, did the Lutherans fall away from the Reformed, and did they "cause" the "disunity" with them, or is not rather the opposite the truth? Has the Lutheran church fallen away from

(Submitted.)

Pastor Severinghaus.

In his busyness, of which he himself so often and gladly the un-reformed church, or have not rather the un-reformed tells, the same editor also publishes a paper which rises every separated and made a new sect, but thereby also begun the fortnight in Chicago like a whirlwind and a fluttering spirit (Ps. war by making themselves the enemies of the Lutheran church? 119, 113.), and then spouts its "loose doctrine" (Ps. 31, 7.), Was it not so at all times and everywhere, in Germany and here, untruth, also spiteful invective, etc., in so many places - all in also in Chicago, where Severinghaus works as an enemy of the general synovial wetherzigkeit. If the editor were not on tense Lutheran Church in league with the false believers? - As little as terms with the truth, as is evidenced by almost every emptying this truth can be overthrown, yet let us not say, "that God may of his editorial drawer, the paper would be called instead of "Der send to the devil all those who cause dissension." We will, on Lutherische Kirchenfreund" (The Lutheran Church Friend) - the the contrary, say: God convert the blind and the enemy, that un-Lutheran enemy of the church, and many simple-minded they may be saved. Their eyes are kept in darkness, so that people would no longer be deceived by it. This is also proven they do not perceive the true unity of the Spirit and of the faith, by the number of September 1, in which a letter of King its cause, founder, essence, fruit, and effect. They know not, nor Frederick William I. from 1726 is published, which not only will they know, what the high priest Christ prayed: "That they all confirms the known crudeness of this king, but also the hostile may be one, even as thou Father art in me, and I in thee; that attitude of Pastor Severinghaus against the Lutheran Church. they also may be one in us, that the world may know that thou At that time, the reformed king wanted to introduce the equal hast sent me." (Joh. 17, 21.) They are blind, and do not perceive rights of the Lutheran and reformed churches, in short, the what the holy apostle Rom. 15, 5. so implores of God, "that ye union, with violence and harshness, to which he also added be of none mind one of another according to JESUS CHRIST," scorn; he wanted to be the sole ruler in state and church. Under and to which he so earnestly exhorts Rom. 16, 17. so earnestly this kind of regiment, of course, the Lutherans had to suffer and exhorting, "that ye take heed to them (Reformed, Unrighteous, fight hard. In his "insurmountable" troubles, Provost Roloff 2c.) which judge separatism and vexation, beside the doctrine turned to the king "in all submission and certain confidence" that which ye have learned (from God's word), and depart from the he "would deign to accept this in mercy. Provost Roloff "alsame." Therefore we pray, "But whosoever teacheth and liveth supported this petition with a number of theological otherwise than the word of God teacheth, profanes the name of reservations". But what answer did the conscientious provost God among us: so keep us, dear heavenly Father!" In this we receive from his king? He wrote: "...I consider your objections shall eternally fare well. But Severinghaus, if he relies on to be mere buffoonery. \*) I consider both religions to be one and Frederick William I. (Jer. 17, 5. and Ps. 146, 3.), will then also the same and find no difference, so I want it to remain with me learn how he rides. r.

order." Further, the king, who had only a mind for appearances, answered: "The difference between our two religions is truly" (he swears, and with him Severinghaus!) "a priestly quarrel. The same faith is in all things, both the election of grace, and holy communion (!).... The parsons whine school rats on.... It will not be said, are you Lutheran, are you reformed, it will be said: have you kept my commandments (!), or have you been a good disputator, it will be said: away with the last to the devil in the fire." Then concludes this

\*) Bon "Kirchenfreund" blocked printed...

(Submitted.)

No more debt in the synod treasury!

With what joy, with what rejoicing, would such a message as our heading brings be welcomed in all the congregations of our Synod! And

Indeed! we could soon be delighted with this message, if only the appeal of our dear supervisory authority in St. Louis, which appeared in the "Lutheran" of September 1, would find a happy echo in all our hearts. Without a doubt, that proposal "to raise a church collection on the Reformation Day of this year for the redemption of our Synodal Schools" was generally applauded, and in larger and smaller circles people will have encouraged each other to follow it. This has been done, among others, in our Fort Wayne Pastoral Conference; and finally the same has instructed the undersigned to refer again, with a few words of encouragement, to the proposition contained in the last but one "Lutheran," that there may not be one in our Synod who overlooks it.

Well, dear members of our synodal congregations, read once again the "Proposal and Request" of the supervisory authority of our seminary in St. Louis, and then ask yourselves whether it would not be possible for us to raise a collecte for the redemption of the synodal debt in the fullest sense of the word at our Reformation feast this year, namely, that we redeem the entire synodal debt! It is possible, if only everyone has his heart in the right place.

It is certainly not necessary to point out to you everything that should move you to gladly accept this proposal. You yourselves know what we have in our synodal community, what an abundant blessing God has showered upon us within our synod through its institutions, through preachers and teachers who have been sent out, through our synodal assemblies for decades. Thousands, by God's grace, owe it to the ministry of our Synod that they do not languish in the mazes of the sects, that they do not meet eternal death in the wastes of unbelief and apostasy, but can rejoice with David in truth: "He feedeth me in green pastures, and leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." (Ps. 23:2, 3.) How, should not gratitude to God for such blessings so inflame our hearts as to make us ready to make the greatest sacrifices for the preservation of our synod and its institutions? But have we already made all these greatest sacrifices? Say, is not our ingratitude to blame for our synodal debt? Have we not often lacked the right cognizance and gratitude for the rich spiritual blessings in our Synod? Have we not often grown weary of doing good in regard to our synodal treasury? Or have we, in the same measure in which God has blessed us more and more abundantly, also given more and more abundantly to him? Is not rather the opposite the case with some of us? Has not the zeal to contribute to our main treasury, our synodal treasury, diminished here and there?

Well then, if we have neglected something in this matter, let us make up for it now! Let us, like one man, rise up to common work, let no one retreat! Dear brothers in the ministry, encourage your congregations, inspire them, inflame them, so that they go with holy zeal to this work pleasing to God, which is to be undertaken for the glory of His name. But do not merely let your congregations give, but set them a good example by giving abundantly, even though you are often among the poor whom the church always has with her. But ye princes among the people, ye rich men, whom God hath blessed above others with earthly goods, what would it be,

if, for once, instead of the 5 or 10 dollars you have contributed up to now, you offered 500 or 1000 dollars? Remember, the princes of the people of Israel contributed such great gifts to the building of the temple at Jerusalem that, when that magnificent edifice was completed, there was no debt on it. Will you not help our synod, which is building a much more glorious temple, that its debt may at least now be relieved? Do not hide behind the so-called "bad times", do not excuse yourselves with the fact that you must "add to it". God grant you rather a mind like that godly merchant of whom the following is told. He gave a great sum of money every year for the spreading of the kingdom of God. But once he suffered a heavy loss in "his" business. Everyone therefore expected that he would now contribute either nothing or very little to the mission. But lo! what did he do? He doubled his contribution. Instead of 500 he gave 1000 pounds sterling. When they asked him why he was doing this, he replied: "My Lord has taken from me much of the goods that were once entrusted to me. I do not know what God intends to do; perhaps he will soon depose me entirely as his steward. Then I will use as well as I can the goods I have left to manage: I will give them for His kingdom, there they cannot be lost to me." Who among our wealthy brethren will go and do likewise? - You dear brethren in the country might perhaps do even more. For the most part, you do not have to gnaw over bad times this year, over a poor harvest; rather, you have to thank God for a rich harvest blessing. One often hears that there has not been such a harvest for 20 years. O, then, let this kindness of your heavenly Father move your heart and help with your abundance here, where there is such great lack. And how glorious it would be, and how much would your gratitude (if it came from a believing heart) correspond to the greatness of your earthly blessing this year, if your gifts this time to our synodal treasury exceeded all your previous gifts to it! - But even you poor, who really feel the pressure of the times, do not think: Oh, our small gift is of no use, we will leave it this time. No, come, only put your mite into the treasury in faith, and you will have done more than many a rich man who gives hundreds from his abundance.

And shall I now address myself to individuals? You parents, you fathers and mothers of households, how much do you often spend on a wedding feast or any other banquet, even in these so-called "licking times"? Can you not turn the same sum even to your dear synod, and with it prepare her more than a joyful feast? How often do you save a little at your mouth to give joy to your dear ones! How if you once showed this love to your synod? I suppose you have a penny saved for the time of need. Now, behold, the affliction of our Synod is laid before you, Is it not your affliction too? Well, then, in right trust in God, say with Luther: "Joachimsthaler" (greenback, gold thaler), "out! The Lord Christ is here!" And when the time of need really comes for you, He to whom you have given will repay you abundantly; He will make true His promise to you: "You shall not lack any good." - And you young men and virgins, who, in spite of "hard times," may well have as much on

on the adornment of the body than in former times, say, will you not also once contribute a considerable sum to your spiritual mother, our Synod, which so faithfully and abundantly presents to you in Word and Sacrament the most glorious imperishable adornment, the garment of righteousness, free of charge? - In short, all of us, young and old, rich and poor, let us each contribute our share so that the debt of our synod may not only be reduced, but completely paid off. Let there not be a single congregation in our Synod that withdraws from this laudable work! May there not be a single congregation that apologizes to itself: We have our annual collections for the synodal treasury; with that we do enough. Let others now also do their duty. Consider, dear brethren, we do not want to hold an ordinary collection on the aforementioned feast day, but an extra collection to pay off our debts. And all our congregations from California to the Atlantic Ocean, from Canada to the Gulf of Merico, should participate in this.

But, some might say, you're making too much fuss! Surely the matter is not that important? - But how, is it not a matter of great importance, is it not to the glory of God, if we, who in our Synod have so earnestly testified against all careless incurring of debts, who have condemned it as a grave sin, if someone incurs debts and indifferently lets one year after another pass without caring whether or when they are paid: - will it not, I say, be to the glory of God if we as Synod act according to this our testimony and pay our Synodal debts?

But, it is true, it does not need many words. Only gather, dear brethren, on the feast of the Reformation in your houses of worship, in order to hear once again of the abundant blessing which God once poured out on His Church on this day through His servant Luther, and which God has been distributing so richly among us for almost thirty years now through the ministry of our Synod! Will then what you hear on this day awaken in your hearts the rejoicing: "The Lord has done great things for us; we are glad of it!" - then not only your hearts but also your hands will be opened; then your gifts will not be small but great, so that a great mountain of our synodal debt can be paid off. Yes, God may give grace that our "Lutheran" will really bring us the joyful news in the course of this year:

No more debt in the synod treasury!

H. G. S.

prophet of Utah. He was to many the wonder of the age. Some esteem him a fool and a fanatic; but he was neither." Should it be thought, dear reader, that we live in a time when a "Lutheran" preacher and editor of a "Lutheran" church paper has yet to be reproached for the fact that that lying prophet, however, according to God's Word, was apparently both a fool and a fanatic? Dr. Seiß continues: "Whether he (Brigham Young) was a *sincere* believer in the *Mormon creed* or a deceiver who played upon the credulity of mankind is a question which men will never be able to answer with certainty. In the realm of the spirit the greatest improbabilities seem probable, and things which seem to us too unreasonable and silly to be believed for a moment, find in others the most sincere believers and the warmest defenders. Admit a principle, and without much difficulty accept the conclusions drawn from it. The infallibility of the pope covers all the errors of Rome. The divine mission of Muhamed is the guarantee of the truth of the Koran. Thus, accepting the assumed fact that God makes revelations to his people, and strengthened in his *faith* by the almost miraculous preservation, growth, and prosperity of that people, Brigham Young could very easily have been *sincere* in the conduct of the work to which he believed himself called, even in his belief in those creeds which so grossly offend the sense of an advanced and Christian civilization." Luther and other tried servants of the Lutheran Church Dr. Seiß, while himself bearing the Lutheran name, treads in the dust before his readers, but for Brigham Young, that man of shame, whose very name has a ghoulish sound in Christian ears, he claims honor from his readers. A fine honor, to be sure! This is terrible. The principles he enunciates above can only spring from unionism and from great blindness in spiritual things. For what man could fall lower than he who in all earnestness takes such Mormon devilish lies for currency; this does not suffice to excuse him, but shows that he is under a terrible judgment of delusion for the sake of his wanton reluctance. C. S. K.

An abominable doctrine of repentance is pronounced in the "Family Friend," a Methodist paper. It says: "In a certain sense repentance is the exclusive work of the sinner: to suffer for sins committed and to turn away from one's sins is, of course, self-work. If it were not to some extent the work of self, God could not condemn the impenitent, for if repentance is the work of another, the other is responsible for the impenitence. It is said, however, that God has given repentance, e. g., to the heathen - is supposed to mean that he has convinced them by the Holy Spirit of their punishability and of the necessity of a Savior - but it is a fact that repentance proceeds from the repentant." - Who does not shudder at such teaching! Self-induced repentance is nothing but hypocritical repentance! God save every poor sinner from such self-made works! Incidentally, here again the Methodists show their kinship with the Roman papacy, and that in a twofold way, first by making repentance out to be the work of men, and then also by opposing the divine word with their "yet."

G.

That the poor Negroes in the South should become spiritually utterly depraved and sink back into paganism is explicable, when one considers what ignorant and immoral

## To the ecclesiastical chronicle.

### I. America.

Dr. Seiß and Brigham Young. When Brigham Young, the well-known devil apostle, died, his false fame resounded to all lands. Most of the secular newspapers saw to that. What a panegyric that was! And it was very repugnant to a righteous Christian man. But Dr. Seiß, as an allied Union man, could not be absent from it. With the world he had to blow the same horn. Brigham was just another "great man," like Muhamed and Luther, whom, as is well known, he not long ago placed side by side as admirable heroes of the faith. "No name," writes Dr. Seiß, among others, in the "*Lutheran and Missionary*" (No. 829.), "was probably more widely and generally known than that of the Mormon

Preachers they have. In a report of a certain Revels of is talking. Hopefully, the preachers of his readership who are Mississippi, which the Methodist "Apologist" communicates, it is entangled and caught up in this will take this warning to heart. said: "Many of the so-called preachers are as ignorant as many A preacher who is able to preach and leaves the ministry and of their hearers, and still more ignorant than some of them: they enters into such doubtful, nay, ungodly business, should then are therefore unable to interest and instruct them. This class of be honest enough to return his preaching license to the church, preachers, and they are numerous, seek to succeed in their since he has evaded its ministry."

assumed profession by talking loudly, knocking the Bible and hymn-book, and stamping heavily on the ground. Usually such a preacher shouts until he has put his ignorant hearers into such an excitement that they whoop and skip until they drown out his voice; and then, when it is all over, they do not know a word that the preacher has said to them. In this way the ignorant colored church members come to the conclusion that a meeting had not been beneficial, unless the wildest excitement had prevailed for two or three hours. Many of these so-called preachers are immoral in their conduct; and it is true in regard to the hearers, that those who give little, and often no evidence of piety, often make the most noise. Is it any wonder that the colored churches have no influence, that instead of elevating the colored population of the South, they keep the same absolutely in their ignorance and degradation? I do not wish to be understood as if there were no pious, intelligent, and useful colored preachers and churches at all in the South-I thank God there are many such-but in comparison with the others which I have described, they only count very few."

How the papists raise all that money. This can be seen, among other things, in the letter which the Roman Archbishop of Milwaukee has issued to the priests of his archdiocese. It reads: "Reverend Sir! By letter of October 20, 1876, we had decreed that, for the formation of priests for our archdiocese, a collection be held which, even in small parishes, should reach at least the sum of thirty dollars. The Legislature of Our Holy Church and especially the Church Council The legislation of Our Holy Church and especially the Church Council of Trent grant Us such and even more far-reaching powers for the preservation and promotion of the most important diocesan institution, the seminary. In your parish this Our decree has not yet been fully complied with; there remains there the sum of at least . . . Dollars remains to be paid. This is a real debt which will remain on the parish until it is paid off. We expect that this will be done by means of a collection or from the chair pension before the next seminary collection this fall. Milwaukee, Sept. 6, 1877. † Johann Martin, Archbishop of Milwaukee."

Preachers as agents of life insurance companies. Under this heading, the "Merry Messenger" writes: "The Observer, as thou say'st, he will repel my hand, if it hurt him, and if he whose editor is the director of a life insurance company, but also feel'st it." - What happens? After a few years, in 1567, he is a preacher of a congregation, warns preachers not to become captured as a rebel, condemned, put to the torture, to be agents of life insurance companies. He seriously advises active quartered alive; whereupon he publicly confessed that nothing preachers who are already such agents or who would like to gnawed and bit at his heart so much as that five years ago he become such agents not to do so. And this he does for the had said to the expelled faithful preachers, "That the Lord reason that such companies like to make use of preachers for Jesus would thrust back his hand if He felt that he was the sake of influence, but the preacher's influence with the attacking the apple of His eye." These words, as he himself congregation suffers thereby. Moreover, he says, "that confessed, now burned upon his soul, heart, and conscience, conscientious life-insurance companies and officials will not as if he were already in hellish fire. He could not rest until persuade a preacher to resign his office and take one of their Magister Joh. Weidemann, one of the preachers to whom he agencies, and he even pronounces a "curse" upon such a one had done all the burning heartache because of his as persuades a preacher to resign his office and take an admonitions, who had formerly been court preacher at Gotha agency, and he wishes chastenings of God upon such a and whom Elector August had now sent for him from Erfurt, preacher as does so. The editor of the Observer will well know absolved him of his sins and gave him Holy Communion. He from experience what he is talking about, indeed, so sharply also asked him that the report of his misdeeds and of his repentance be read out publicly from all the pulpits in Thuringia, to the horror of others. Thereupon, after enduring

### God's judgment on a preacher's enemy.

Christ saith unto the apostles, and unto all his faithful servants, He that heareth you heareth me; and he that despiseth you despiseth me." Luc. 10:16; and Paul wrote, "Let the elders, which do well in the ministry, be counted worthy of double honour; especially they that labour in the word, and in doctrine." 1 Tim. 5:17. From this we see that while a preacher who does not preside well over his ministry, that is, who either teaches falsely or lives in mortal sin, is not worthy of any honor for the sake of his ministry, which he defiles, a preacher who administers his ministry faithfully is not only worthy of double honor, but also that God will one day treat all those who despise, offend, and persecute faithful preachers as if they had done all this heartache to him, God himself. Godly, faithful preachers may have their weaknesses, but this will not excuse those who are against them and persecute them.

A strange example of a sacrilegious enemy of a preacher, whom God's terrible judgment finally overtook, is told us from that terrible time after Luther's death.

When Duke John Frederick of Saxony once in 1562 decided to drive a large number of faithful preachers out of office and country into misery, \*) he used his unfaithful chancellor Christian Brück, the son of the famous Saxon chancellor Georg Brück. When Christian Brück, in the name of the duke, ordered those preachers with great impetuosity to clear the country, one of these preachers addressed him with the following words: "Mr. Chancellor, do you not think that now that you have driven 30 faithful preachers into misery, you are touching the apple of the eye of the Lord Jesus Christ, whose servants we are? (Zech. 2, 8.) Repent, and cease to persecute faithful servants of JESUS CHRIST, or the LORD GOD will punish you severely and terribly. To him we will give our prayers." Brück replied scornfully: "You loose priest, I will grab the apple of the Lord Christ's eye,

as thou say'st, he will repel my hand, if it hurt him, and if he whose editor is the director of a life insurance company, but also feel'st it." - What happens? After a few years, in 1567, he is a preacher of a congregation, warns preachers not to become captured as a rebel, condemned, put to the torture, to be agents of life insurance companies. He seriously advises active quartered alive; whereupon he publicly confessed that nothing preachers who are already such agents or who would like to gnawed and bit at his heart so much as that five years ago he become such agents not to do so. And this he does for the had said to the expelled faithful preachers, "That the Lord reason that such companies like to make use of preachers for Jesus would thrust back his hand if He felt that he was the sake of influence, but the preacher's influence with the attacking the apple of His eye." These words, as he himself congregation suffers thereby. Moreover, he says, "that confessed, now burned upon his soul, heart, and conscience, conscientious life-insurance companies and officials will not as if he were already in hellish fire. He could not rest until persuade a preacher to resign his office and take one of their Magister Joh. Weidemann, one of the preachers to whom he agencies, and he even pronounces a "curse" upon such a one had done all the burning heartache because of his as persuades a preacher to resign his office and take an admonitions, who had formerly been court preacher at Gotha agency, and he wishes chastenings of God upon such a and whom Elector August had now sent for him from Erfurt, preacher as does so. The editor of the Observer will well know absolved him of his sins and gave him Holy Communion. He from experience what he is talking about, indeed, so sharply also asked him that the report of his misdeeds and of his repentance be read out publicly from all the pulpits in Thuringia, to the horror of others. Thereupon, after enduring

\*) See: The Concordia Formula Core and Star, I, 33.



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In a terrible ordeal on April 16, 1567, he was really quartered alive and the pieces of his body were hung up in Gotha. This story is found in the book: "Des lutherischen Concordienbuchs gründliche Historia von Georg Müller. Freiberg 1680." P. 86. ff. W. [Walther]

### Divine Justice.

In the "Berliner klinische Wochenschrift" of Nov. 20, 1876, a physician relates the following distressing case:

In the New Year's night of 1873 to 1874, the journeyman carpenter L. in K. (Rheinbaiern), a man feared for his impudence, while passing the churchyard, made a bet with several comrades for a few pints of beer that he would penetrate over the wall into the churchyard, walk three times around the Franzosenstein - a monument erected for Napoleon's soldiers - and thereby call three times quite loudly on God and the devil, if such existed, to take him. The wicked man did this to the horror of his comrades, who were convinced of it through the lattice gate. On the third approach they noticed that his voice was suddenly choked and that he ran away in haste to the other side of the churchyard. They found him pale with horror, trembling, without headgear, his hair sticking up, scarcely able to stammer a few words. They brought him home, where after some time he regained speech and consciousness, and told his mother, his comrades, and later the doctor, the police, and the Protestant pastor, that at the third appeal to God or the devil to fetch him, he had suddenly felt himself seized and held by the left arm, that an indescribable terror had seized him, that for a moment he had stood motionless still, and then, feeling that he was no longer being seized, had run away in nameless dismay; and then, feeling that he was no longer being seized, he ran away in nameless dismay; and, as he was about to climb over the wall, he felt himself stopped again at the back of his skirt, and was robbed of his head-covering. Since then he had lost rest and sleep, health, appetite, and all desire to go among men. In his left arm he felt a chill constantly trickling up and down. The arm became greatly swollen and was painfully reddened around the elbow joint. In the mouth the manifestations of scurvy with aaShaften stench became more and more apparent. Gradually all the limbs were seized with scurvy, all the remedies applied by the doctor helped only temporarily, and on the 40th day the man breathed out his martyred, tortured soul. To these words the doctor adds that the clergyman, whom the sick man asked and to whom he remorsefully confessed his sins, was astonished at the nameless horror expressed in his face as well as in his words, and that this priest, who as a field chaplain had already seen many dying men, had said to the doctor that he had never met a dying man with greater fear of death and anguish of soul than this one. This illness caused the greatest stir among the entire population; the crowd of curious people, who, as they said, wanted to see the "devil's prisoner," became so great that the police had to be called in for his protection and also to establish the facts of the case. His funeral attracted a countless, never-before-seen crowd, to whom the clergyman addressed these words: "He who feels himself free from guilt and sin, let him cast the first stone at this repentant sinner!"

This report of a very intelligent doctor, whose description of the individual dreadful symptoms of the disease has been passed over here, and the inclusion of this report in one of the most widely read medical journals, is surely something to take note of even for the unbelievers, who see here confirmed in a shattering way the word: "Do not be deceived, God is not mocked" (Ev. Volksbl. f. Posen.).

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### Comfort from baptism.

Every believing Christian may reproach himself: I became a child of God in baptism, an heir of his kingdom, why should I despair? Enough children of God have comforted themselves with this. When the pious and faithful handmaid of Christ, Mechtildis, was severely challenged by Satan that she must perish because of her sins, she only gave this answer: "I am a baptized Christian - and thereby came to peace. - Vandregisillus had built two monasteries, but since he was in great distress, this would not give him comfort. But he finally found it in the words: I have been baptized in the name of Christ. - Albertus, famous duke of Saxony, said: "This is my greatest consolation and defiance against the evil enemy's attempts to make me remember my baptism. As he hurried after the fugitive enemy in small arms, and came to a river, the horse stumbled as he pushed through, threw off the Emperor, and dragged him, who was hanging in the stirrup, through Las Wasser. Although he was rescued by his retinue, he died soon after. Before this, however, after he had recovered a little, his last words are said to have been: "O God, blessed for ever, who, when I came into this world, gave me a new birth, a poor sinner, through water and the Holy Spirit, I beseech Thee that Thou wouldst receive me now, as though cleansed again by water, into eternal life. Lord Jesus, receive my spirit!" - Dr. Luther one day asked Hieronymus Welker, afterwards superintendent at Freiberg, who had been eight years in his house, how he was. "Pitiful and afflicted," replied Welker; "I know not how it comes." - "Are you not baptized?" retorted Luther, consoling more with this brief question than he could have done in a formal sermon of consolation. (Hirt & Heerde.)

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### Roman priests.

Martin Cromer, d. 1589, bishop of Wermeland, wrote of the Roman priests: "No one does his office, and most of them do not even understand it. We all neglect the worship and the blessedness of the people entrusted to us, and shamefully abuse the goods of the poor and the inheritance of Christ; we throw our official duties on the vicars, and would to God that we saw only to the fear of God and learning in the appointment of them, and did not hire them again to other vicars. But, what is worse, the matter has come to such a pass that we are afraid to be regarded and held for priests. We yield to all manner of vices and knavery without shame, and boast of our sins." - "Day and night we have to do with our interest and tithes, and have driven the holy Scriptures far from us. The people learn more evil than good from the priests."

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### Angel Protection.

"In 1716, April 18, Johann Christoph Franck, the son of Franck the schoolmaster, a child of seven years, climbed up the church canopy, and as he wanted to run away on it, the board broke and the child fell down into the church. But the divine omnipotence and the protection of the angels had so preserved this boy that he did not strike his foot on any stone, but got up without the slightest injury and walked away. In memory of him, the following was written on the board that was put back into the hole:

\*) This was the name given in many places to the floor space above the ceiling of the church.

Anno 1716 the 18th of April the then school servant, Mr. Johann Georg Franck's son, Johann Christoph Franck, fell through it to the stones, but by God's protection without damage and breaking a limb, and this board was struck again in 1716 the 14th of May."  
(Gothaische Kirchen- und Schulen-Staat, II, 5, 61.)

### Roman clerical fraud.

In his account of his travels, George Fabrius says that he and his traveling companions once came to three wells in the vicinity of Rome, which were not far from each other and are said to have sprung from the fact that the head of the apostle Paul, when he was beheaded by order of the emperor Nero, burst open from the earth three times. Fabricius and his companions saw that all the household ran to this well and drank from it. When they asked why this happened, they were told that it was written on the hanging tablet: "Whoever drank from one well would be safe from fever for a whole year, but whoever drank from all three would have nothing to fear from fever for three whole years. When Fabricius and his companions laughed at this, a monk sitting with them said, "This is written down solely for the sake of the simple, unintelligent rabble, so that they may be put in a holy fear and kept in check; intelligent people do not turn to such things, for it is all vain and futile.

G.

### True Conversion.

The conversion of souls is not a fictitious false thing, nor is it done in appearance or with the tongue (as many are thus converted), but means to turn heartily and with all right earnestness, and to become another man, although the flesh and the outward man do not cease to dispute and lust against it. And by no other means or remedy is the soul so changed and converted to the Spirit (that it becomes itself and all its thoughts, desiring and thirsting after God and the things that are God's), but by the sweet words of the gospel, which are words of grace and sharp darts of the strong, wounding with love, that they may become joyful and free, whom before the law and lust had made unwilling and servants, and therefore hypocrites and false converts. That therefore the work of the gospel, and the fruit of the word, is the righteous change and conversion of souls. (Luther, IV, 2224.)

### A sermon by Luther, addressed to the atheists.

Who wants to live in good säuisch,  
Like Epicurus, the goal is,  
He thinketh not of God and man, believeth there is no  
God that seeth and judgeth;  
Believe that no leden is after this, though his heart cry  
against it.  
Think, you're born alone,  
What you see is what you get;  
Drink, eat, spit, and be full and mad Like a sow, take  
good care of thine own.  
Do you then die as a pig and a cow,  
So say, Thus one goes to heaven, As the angels run  
with clubs And burn such a sow in the fire.  
For if such an Epicurean..  
Awe, who would never be born!  
It were better for him that he were dead, Than that he  
should mock God in heaven.

(IV, 2205.)

My soul is afraid to dwell with them that keep the peace. Ps. 120, 6.

Let us lay up all hope of peace while we live, and let us be sure that if we overcome one kind of temptation today, another will come in its place tomorrow. If to-day thou dissolve and answer an argument and a counter-accusation to an Anabaptist, a Sacramentarian, or a Coinist, to-morrow he will invent and bring forth ten others; for the devil's heart is very rich and fruitful in lies. But let all the world's speed be known: the Holy Ghost calleth the heretics haters of peace. This is the very name which they bring upon us: "Thou art," they say, "he that maketh Israel uneasy: for before thou, Luther, camest forth, religion was fine and well, it was peace; what have we now but dreadful unrest? " In this way those who make disturbances in the church are wont to accuse the true church; but they call themselves lovers of peace and unity. This is to be endured. Therefore we must comfort ourselves with the testimony of our conscience, which excuses us before God for seeking peace from the church, which they even oppose and annul. (Luther, IV, 2422.)

### "I saw thee lying in thy blood," Ezek. 16:6.

Pastor Schlier tells us in his "Missionary Lessons for Protestant Congregations": A missionary once asked a converted Indian what happened during his conversion. At first the Indian could not give a proper answer. But when they had gone a long way together into the forest, the Indian stopped, gathered some fallen wood, placed it in a circle, put a worm in the middle of it and set the wood on fire. As soon as the worm felt the heat, he crawled soon to this side, soon to that; there was fire everywhere. After turning in vain on all sides, it returned to the centre of the circle and stretched itself out in despair to die. At this moment the Indian took the worm in his hand, and the worm was saved. "This," he now said, "was the way God led me; I felt the fire of divine wrath, and tried to escape; but everywhere I saw this fire before me, nowhere did I see help or salvation. At last I hopelessly gave it up, and thought also to despair-then JEsus came and delivered me from the fires of hell."

L. at C.

### Flower reading from Luther's writings.

It is impossible to make a heretic and an apostate keep his mouth shut. But this is possible if we overcome them and convince them of their error; item, that we warn ours to beware of their error as of the most harmful poison. For a bishop ought to be able not only to teach the simple, but also to punish the contumacious. Titus 1:9: Hereby we will be content, that ours, having been warned, may persevere in right doctrine. But that we may convert the heretics and the ringleaders of heresy, that is not to be hoped at all. . . Therefore, after we have admonished them once and once, let us leave them who sin not by error, but by will, and are not converted, and let us fight against them with prayer, according to the example of David; as we must pray for ours also, that they may not be deceived by false appearances; otherwise we have nothing more to do. (IV, 2393. f.)

Is it not much better a thousand times to keep the word of God, than to leave the word and keep peace, though, to say thus, peace is heavenly?

...would be lousy? What shall I say much? I do not wish to live in paradise without the word of God, but with the word it is easy to live in hell. How then we live in this world as in hell, and comfort ourselves with all this hope which God's Word indicates to us, and through this hope we overcome all kinds of misery and misfortune. (IV, 2426.)

Of all gifts, the gift of the divine word is the most glorious, which anyone who takes away takes away the sun from the world. For what is the world without the Word, but hell itself? (IV, 2467.)

The word of God, which promises us, should move us more than the present or approaching danger. For if God, under the pope, has preserved the church, and has tolerated for a time the one form in the sacrament and other abuses which the ungodly teachers introduced into the church; if he has also caused the bright light of his word to rise in the thick darkness, when it had come to the end, why should we despair? The mercy of God is greater than heaven and earth, and can swallow up the errors into which the elect are sometimes brought. (IV, 2925.)

On September 19, the Lutheran congregation at Norfolk, Madison County, Nebraska, celebrated a mission feast in fellowship with the neighboring congregations. In the morning Rev. Baumhöfener on external missions, in the afternoon Rev. E. I. Frese on internal missions, and Rev. Estel gave a lecture on the conversion of the New Zealanders. The collections (434.80) were half for inner, half for outer mission. A. W. Frese.

(Delayed.) Our congregations in Milwaukee also once again celebrated a mission festival, namely on the 10th Sunday after Trinity, to which guests from the congregations of the Wisconsin Synod, as well as from other neighboring congregations, had also come. In the morning Pastor Osterhus preached on inner mission, after which Pastor Küchle gave a report on our mission field in the states of Wisconsin and Minnesota and in the territory of Dakota. In the afternoon, Pastor Sprengeler preached on heathen missions, in which \$73.83 was collected for the negro mission, while the morning collection was 492.40 for inner missions. Ch. H. Löber.

Conferenz - Ads.

The West Iowa Specialconference will meet, s. G. w., Tuesday, Nov. 6, at Fort Dodge, Iowa.-What a joy if All came! C. F. Herrmann.

The Dodge-Washington Conference will hold, s. G. w., its next sessions from the 22stcn to the 24th of October at Hustisford, Dodge County, Wis. W. Schimpf.

Ordinations and introductions.

According to the commission received, Candidate E. Stubnatzy was ordained and introduced into the midst of his congregation at Middle Creek on the 15th Sunday after Trin. and a fortnight afterward was introduced into his congregation at Stevens and Nemaha Creek by K. Th. Grüber.

Address: Rov. L. Ltudnntx, Dineolv, Daneastr 6o., Nebr.

On the 12th Sunday after Trinity, Candidate G. E. Friedrich was ordained and introduced as a traveling preacher for Dakota in the midst of the Lutheran congregation at Wall Lake by the undersigned. F. Döschner.

In the newly formed congregation at WaShburn, Ill, my former branch, on the 17th Sunday after Tr. Mr. Pastor F. Ledebur was installed by me. Mr. Pastor L. Weber assisted. W. Krebs.

Address: Rov. 8. Deäodur, JVatchluim, JVooZforcl 6o., III.

Church consecration and introduction.

On the 14th Sunday after Trinity, the Lutheran congregation of St. Peter's in Albany, Pepin County, Wis. consecrated their newly built church to the service of the Triune God. Mr. W. I. Friedrich, pastor, preached the sermon.

On the 18th Sunday after Tr., in accordance with the commission received there from the undersigned, Mr. Candidate I. C. Heyner was ordained and inducted into his office. H. F. Pröhl.

Address: livv. 4. 6. Uonäow, Luüulu On, IVie

Mission Festivals.

On the 18th Sunday after Tr. the congregations at Secor, Darna, Benson, Washburn, Lacon and La Rose, Ill. celebrated a community mission feast within the latter. Pastors Gieseke, Ledebur, Weber and undersigned preached. The Collecte (\$49.66) was designated one-third for the Seminary at Springfield, one-third for the church at Washburn, in ter Nest for Negro Mission. W. Krebs.

On the 17th Sunday after Trin. the congregation of the undersigned at Ellisville, St. Louis Co, Mo. celebrated a mission feast, in which Rev. Th. MicßlrrS congregation thcil attended. Rev. E. W. Kähler preached in the forenoon, and in the afternoon Rev. H. BartelS gave a lecture on the history of missions. The Collecte was 466.25, half of which was for inner, the rest for the negro mission. E. T. Richter.

On September 9, the Lutheran congregations of the vicinity celebrated their joint mission festival at the congregation of the undersigned at Prairietown, Ill. Rev. Fiachsbart preached on inner mission in the morning, Rev. Schieferdecker on outer mission in the afternoon. The Collecte amounted to it 102.00. I. Bergen.

On the 16th Sunday after Trin. the five Lutheran congregations in Jackson County, Indiana, celebrated their first mission feast. T ic Pastors E. A. Brauer and G. Polack, Sr. preached in German, Rev. H. G. Fischer in English. The collecte (intended for inner mission) was 474.25, C. Kretzmann.

Income to the Middle District coffers:  
For the building fund: Past. Germann's congregation in Peru 410.00. For Past. Eisenbeiß' Gemeinde in Martinsburg: Kindtaufcollecte bei Hrn. E. Höltke 43.75.  
For the community in LockHaven: From I. Schnaible in vafayette 3.00. M. Schnaible same 1.50. A. Bnrk- hardt sen. same. 75 Cts.  
For Rev. Doescher: From Rev. Hcintz' Gem. in Crown Point 2.00.  
For the Emigrant Mission in Baltimore: From Past. Heintz's Gem. in Crown Point 1.00.  
For the emigrant mission in New York: part of a mission festival collection Pastor Brackhage'S 20.00. From Past. Heintz's congregation in Hobart 2.73.  
For poor students in Fort Wayne: Wedding coll. at H. Wellenkamp by Rev. Brackhagc 3.50. Rev. Diemers Gem. at Archbold 3.53. Part of Missionsfestcollecte in Jackson County, Ind. 425.00.  
For the C o l l e g e h a u s h a l t in Fort Wayne: From Past. Mertzt' Gem. near Brownstown 5.00.  
For the heathen (Negro) mission: part of a mission festival collection by Rev. Brakhage 42.00. By Rev. Schoneberg'S congregation in Lafayette 3.75. Rev. Niethammer's congregation in La Porte 18.00. By Marie Barlag there 1.00. Part of a mission festival collection in Jackson County, Ind. 24.16. Part of a mission festival collection in Napaleon 26.35. Rev. Zschoche'S Gem. in Marion Township 7.00. Past. Bode'S congregation at Fort Wayne 14.81.  
For inner mission: from Past. Heintz's congregation in Crown Point 4.17. Part of the mission festival coll. in Jackson County, Ind., 25.00. For the Northwestern District: Wedding coll. at W. Düsing's in Waymansville 5.15; also at Mr. Blumenschein's in Neu Dettelsau 4.03; Past. Steinbach's parish in Fairfield 9.28.  
For sick pastors and teachers: from an unnamed person through Past. Grüber in Van Wert 2.00. N. by Rev. Brakhage 2.50. Rev. Eveis' Gem. in Bingcn 7.00.  
For the synod treasury: From Past. Kunz's congreg. at Julietta 7.30. teacher Roescher at Fort Wayne 2.00. past. Mertz at Brownstown 2.00. widow Katharine Zelt by Past. Brakhage 25.00. Past. Runkel in Aurora 2.00. By members and the women's club of the Gem. Past. Mees' in Columbus, O., 35.00. Past. NützelS Gem. in Columbus, Ind. 4.76. Past. Fleischmann in Knballville 2.00. Past. Schoeneberg at Lafayette 3.00. Past. Diemer in Archbold 2.06. Rev. Jor' Ge n. at Loqansport 8.60. Past. Böse's Gem. at Sou. ARidge 7.86. Past. Seitz's Gem. at Columbia City 5.50. Past. schumm's Gem. at Willshire 5.00. Past. Nicmann's Gem. at Cleveland 2l 4.50. Past. Böse a. d. Soutd Ridge 2.00. teacher Mcsserli in Lafayette 2.00. Past. Bobe at Fort Wayne 2.00. Rev. Aaron at Lafayette 2.00. Rev. Schlesselmann at Reynolds 2.00. From his congregation there 2.00. Rev. Huge at Bremen 2.00.  
For the Toledo congregation: from Past. Zagel's congregation at Fort Wayne 413.00. Past. Diemers Gem. a. d. Rrdge 3.94. I. Schnaible in Lafayette 2.00. M. Schnaible das. 1.50. Past. SchonebergS Gem. das. 11.50. Past. Heintz's Gem. in Crown Point 1.50. from the Gem. in Reynolds 3.00. Past. HaffoldS Gem. in Columbia City 5.00.  
Widows and Orphans Fund: Don Director Hanser in Fort Wayne 4.00. WeddingCollecte at Mr. AsmuS in Logans- port 6.25. From Wittwe Conrad 1.00. Thank offering from Mrs. Lci- ninger, through Past. Diemer, 2.00. Rev. Roichmann in Wapako- netta 1.00. Mrs. L. Sammetding the. 1.50. Teacher Mcsserli in Lafayette 2.00. WeddingScollecte at Th. Weimar, by Rev. Neichhardt, 5.00.  
Fort Wayne, Sept. 30, 1877, E. Grahl, cashier.

I gratefully certify that I have received from the congregation of Pastor Böling in Waldenburg, Mich. a collection of 420.61 for poor deaf-mutes for the procurement of clothing.

G. Speckhard.



Entered the coffee of the Eastern District:

For the synodical treasury: from the congregation at Ashford 42.60. Trinity congregation at Buffalo 28.65. congregation at North East 4 00. congregation at Olean 6.55. congregation at Allegany 5.30. congregation at Williamsburg 10.50.

For the widows' fund: From I. H. N. in Pittsburg 5.00. Receipt from Immanuel's Gem. in Baltimore 29.88.

For the inner mission: Bon der Gem. in Eden 10.50.

For the Addison household: from the North East community 5.00.

For the Orphanage at Mount Vernon: By Cassirer Grahl 6.00.

For the deaf and dumb near Detroit: From St. Paul's congregation in Baltimore 24.46. From confirmands in Port Richmond 2.35.

For the church building in Iowa City: From the St. Paul's Grm. in Baltimore 12.00.

For the building of the church in Buena Vista: From the Sanct Paul's Grm. in Baltimore 12.00.

For Pastor Oestmeier: From Past. Fick 1.00. Pastor Zollmann 2.00. From the congreg. in Olean 5.22. From members of the congreg. in Port Richmond 5.25. From members of the Genies in Bayonne City 5 50.

For the pastors Oestmeier, Döschner, Rufs. Jske and teacher Hops: Collected in the Martini congreg. in Baltimore 41.00. Virginians' Association of the same congregation 10.60.

For poor students in Fort Wayne: From the parish in Ashford, for A. Rehwald 3.40. Parish in New York 12 75.

For poor students in St. Louis: From the Maidens' Association in Port Richmond 20.00, for Pechtold.

For poor students in Springfield: from St. Paul's Grm. in Baltimore for Schwankovsky 7.35.

New York, September 1, '77. I. Birkner, Cassirer.

For poor students: By Hrn. Past. Lochner, Theile der Arenzville Missionsfest Collecte 430.00, for poor students in general and 424.70 for Kaiser. From the Neu Bremer Nöbverein 16 shirts, 9 pairs of underpants, 3 pairs of stockings. Through Hrn. Past. Schuricht from the women's association of his congregation 43.50, for Fedder's sen. By Mr. Past. Tbeel from Newton 45.00, for Dubberstein. By Mr. Krumpdol; collected on Mr. I. Andersen's wedding 45.00, sur Andr. Müller. By Mr. Past. Rohr from his branch 45.00, and by Mr. Past. A. Wangerin, Collecte of his parish, 45.25, both in dir Kaffe for procuring the washing. By Mr. Hartmann, of the Effingham Women's Association, 1 bedspread, 1 summer skirt, 7 bosom krmdrn, 12 handkerchiefs, 4 pillowcases, 2 towels, 4 pairs of socks. By Mr. Pastor Dunfing of Pirr 42.00, sfor F. Ehler's. By Mr. Pastor Sickr 427.00, dcsgl. by Mr. H. Flohr 41.00, and Miss B. Otterstedt 41.00, for Menke. By Mr. Past. I. M. Hahn of the sewing club of his Grm. 45.00. By Hin. Nirmann from the Pittsburgher Frauenverrin 410.00, from the Jungfrauenverein 410.00, and from the Grm. 45.00, for A. Schwankovsky. By Mr. Past. Daib from the support fund 414.00, for Dubberstein. By Mr. Past. Schulenburg out of the support fund of Pastor Kretschmar 43.70, for "rabarkewitz. By Mr. Pastor H. F. Grupe collected on Mr. A. Weidmann's wedding 42.60, for Nirmeyer.

For the seminary budget: By Mr. Past. Lochner, part of the Arrnville Misfionfestcollrcte 430.00. By Mr. Past. Schaaf, surplus of travel money of the 2nd Minnesotarr Confrenz- districtS, 42.60. By Mr. M. Friedrich in Calhoun County, Ill, 45.00. A. Crämer.

With heartfelt thanks to the benevolent benefactors, I confirm that I have received the following gifts for the support of my illness: By Mr. Kassirer I. Birkner 430.00. By the same, 2nd consignment, 45.00. By the same, 3rd consignment 429.92. From the community in Bergholz 413.25. From the same, 2nd consignment, 415.31. From the same, 3rd consignment, 5.00. From Prof. Wyneken 42.00. From Mr. Dreyer in Anesville 1.00. From St. Paul's parish in Pomeroy 39.25. From the parish in St. Johnsburg 20.00. F. W. Oestermeyer.

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## Our calendar for 1878

has just left the press. It needs no recommendation. The content of it is also excellent this time. The main article, which is given next to the calendar, is a biography of Paul Gerhardt, the poet of lovely songs and brave fighter for Lutheran truth. And surely it can only be a blessing if we diligently hold up to ourselves the examples of the ancients, and also that of this great witness. The biography, which comprises 20 pages, is accompanied by a beautiful picture! Paul Gerhardt, which is also suitable for framing. Besides in the calendar still some notes about the pious Elector August and his likewise pious wife are found, about pictures 2c. The end is formed by statistical news from the synodal conference: institutions, journals, the directory of all pastors, professors and teachers.

The price is 10 Lts. the piece, postage 3 Cts.

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## Changed addresses:

kcv. Tim. 8t.iclnko, 'VVarää, viadicktlinAs, Dazsottv 60th, Tox.

Lov. D. Loiukarät, Vinton, Lenlon Oo., lovs.

Rov. O. D. Dricckricü, Oontrevillo, lurnorOo., Dakota Dsrr.

Rsv. IV Oostormo^or, ^anosvi'.I", Odio.

Lsv. "1. ck. Dunrikor, Oroonvoock Dakos, Marskall,

Dzon 6o., Minn.

Lov. 3. 6. ^.Ibrcckt, Hanovsr, jivri\$kt 6o., Minn.

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13td8t., Lt. Douis, Mo.



Herausgegeben von der Deutschen Evangelischen  
Zeitung redigirt von dem Lehrer

33.

(Submitted.)

### "A Mighty Fortress is Our God."

"A mighty fortress is our God, Therefore  
we must not fear. What care we for the  
enemy's ridicule, or Satan's accusation?

We have secure hoarding:

The word of God has brought  
us salvation. And has turned the  
night of sin into eternal light.

"By our might is nothing done," God has contended for us.  
For suffering he took on the flesh And suffered death.

Yes, our Saviour is God Himself, Jesus Christ, And the  
power of our enemies, their cunning and perfidy, Cannot harm  
us henceforth.

"And if the world were full of devils" So we'll look to the cross,  
and let it nod our heads in fear.

Will the world make us want

Pulling on her breast:

We look on Christ's need In suffering and in death, So lust  
is slain.

"The word they shall leave standing," The word of the holy  
God, It goes on its course And laughs only at their mockery.

The Word so gracious Leads the right path, The Word  
of the Tribe of the Cross, The dear Lamb of God,  
Will lead us to victory. A. N.

(Submitted.)

### Shout from the west to the east. Ezra 5, 2.

Rise up to the battle, faithful men of Zion, To the holy fight for the pure  
doctrine!

Whatever cunning and trickery the foes devised, How strong-armed  
seems the Philistine army, With fear and compulsion the little band to  
banish. As if the spoils were but small, I'm sure they are. It fights for  
you that legions of angels from heaven's zones serve!

It does not apply new dispute with new weapons, Not new targets also  
on new track;

You do not want to create something new by yourselves, that would  
appear on the plan in amazement,



geben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Beizeitlig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., November 1, 1877.

No. 21.

From the great heap greedily to gape, As if a great work you yourselves had done: You fight from a new field with ancient arms, Sure of victory, for God's glory alone! What God-graciously did in the West sprout, That in the East your faithful hand planted; As there, richly watered by the rain of grace, To the ripe harvest the green seed arose, From old tree stump young shoots sprang, Pervading youthfully all around the land: So will the harvest Lord lay rich blessing From your sowing work there! Hasta.

### Sermon

delivered at the opening of the Synod of Missouri, etc., Western District, at Altenburg, Mo., on the 10th of October, 1877, and communicated by resolution of the same by  
**G. Schaller.**

**Text: Rom. 8, 28-30.**

The election of God to eternal life is an inscrutable mystery, other things, he says: "One should beware with all diligence of which, like all the mysteries of faith, is revealed in Scripture, but the disputation of the disposition: For thereby a man is brought revealed only in so far as a knowledge of it is necessary for our by Satan to the point that he does not respect God's Word and salvation. Besides what we know of it, there is much that we do the sacraments, that he considers Christ to be a cruel tyrant not know, that we ought not to know, that is hidden and and bully rather than a savior, and that nothing but blasphemies incomprehensible to us in it. For example, God has told us in gain the upper hand. For goodness' sake, do not speak of the his word that he has chosen his own from eternity, but he has transgression! It is like an unquenchable fire, dear sirs, when a not told us who these chosen ones are. Furthermore, God man begins to expostulate about verse; for the more he wants all men to be helped, that they may all come to the expostulates, the deeper he gets into it, that at last he must knowledge of the truth; he does not want anyone to be lost; but despair." - And yet Luther himself preached and taught so although God wants this and does not want that, and although excellently and consolingly on the subject of reprobation that he is almighty and can do whatever he wants, and no creature once the court mistress Barbara von Sala, after hearing Luther is able to resist his will, yet many do not become blessed, but preach at Leipzig on the subject of election, declared that if she are eternally lost. Further, although all men are equally could hear another such sermon, she would die once more so condemned, and all by nature resist grace, and cannot but calmly. From this we see that when Luther warns against resist it, yet God hath chosen some of them, and rejected disputation on election, he means only the rash brooding of others; and while he taketh away the resistance in some, he reason over that which God has not revealed to us. It is different taketh it not away in others. Further, God gives the gospel to with that which is clearly and distinctly revealed to us in God's one people, but not to another; he converts one man, but not Word of election to blessedness. another.

Some believe for a time and are pardoned sinners, but then fall away and are still lost; others stand idle all the day of their lives in the marketplace, but, like the thief, are converted at the last hour and become eternally blessed. These and similar things are all unfathomable depths and abysses for human reason. And yet reason is most concerned with these incomprehensible mysteries hidden from us by God. It is so presumptuous as to immerse itself in the unfathomable abyss, it wants to climb up into God's council chamber, it wants to fathom the unfathomable, to comprehend the incomprehensible, as if happiness depended on it. No wonder, then, that she becomes a fool, that she finally goes astray; no wonder, then, that such a presumptuous person either fleshes himself out in the open or despairs. - What God has hidden from us of his secret counsel and will, we are not to know, because it would not be good for us to know it; nor are we to want to inquire into it. How earnestly, therefore, Luther warns against all idle, rash deliberations concerning the election of grace, when, among

is taught. To preach and act this latter is not only not harmful, God, that he might become his own, and that he might live and but highly beneficial; not only not unnecessary, but highly die with it. Then the divine answer established this decision: "I necessary; not only not an impulse to faith, but a strengthening will that all who believe in my Son may have eternal life. For this of it; not only not terrible and dreadful, but highly comforting. In purpose I will call them through my servants the prophets and many passages of his word God has spoken emphatically of apostles; I will not look at the person, but I will accept some from election to life, and what is said of the whole of Scripture is all kinds of people to be my children. I will give them my signs undoubtedly true also of this part of it, namely, "But whatsoever and seals of grace and of the covenant, the burnt offerings, the things were written aforetime are written for our learning, that rainbow, circumcision, the pillar of fire, the tabernacle of the we through patience and comfort of the scriptures might have testimony, the mercy seat, the paschal lamb, and my Holy Spirit, hope." - On this last point, which is so important, let us stop for until the time when my Son shall manifest himself in the flesh, the present and consider it on the basis of our text: suffer, die, rise again, and ascend into heaven; Then I will give

**Scripture's doctrine of election to blessedness, highly** them, for the word of the gospel, holy baptism and the supper, **comforting to the faith.** by which my Spirit will be glorified and will testify to them that I am their God and Father, and that they are my children.

- Let's
- I. Paying attention to what the Scriptures teach about Then it was further asked, whether all men would be saved, election, and then converted, and saved by this salvific order? - Ah, said the divine
  - II. Consider how highly comforting this doctrine is to our mercy, as truly as I live, I swear by myself that I have no faith. pleasure in the death of the ungodly, but that the ungodly may

I. turn from his nature and live; my will is that not one man perish. What the Scriptures teach concerning election to salvation is But what shall I say? I can already see before me how many clearly evident from our text, for there can be no doubt that it people, with whom I am so heartily well-disposed, will plug their deals with election. For it is expressly said here, "Whom he hath hears before my servants, reject my grace, and persist in before ordained, that is, chosen, he hath also ordained to be impenitence until their death. These I will bear with great conformed to the image of his Son." And when the apostle patience on the face of the earth, I will feed them, I will clothe continues, "And whom he hath ordained, them hath he also them, I will shed my blood for them; I will call them all with called; and whom he hath called, them hath he also justified; strength, I will communicate my sacraments to them, and I will and whom he hath justified, them hath he also glorified," he is do all good to them, even though many of them are vessels of not only speaking of an ordinance which came to pass before wrath, vessels of wrath prepared not by me but by themselves the world, but he traces everything back to an eternal counsel and Satan for condemnation. On the other hand, I see a great of God, which he calls purpose, saying, "Who are called multitude, many thousand times a thousand, who rejoice in my according to purpose." In this purpose and counsel of God is calling and my grace, and will willingly give up their wives, comprehended the whole mystery of election. This purpose of children, fields, livestock, and even their lives, if only they will God was conceived in all eternity, but it was carried out and win Christ and have me, the Lord.

thereby revealed in time. If, therefore, we wish to speak of Finally it was asked what would be the outcome and the end election in accordance with Scripture, we must first consider the on both sides. The divine answer was: "Those whom I see eternal purpose of God, and then the execution of it in time, in beforehand will be stiff-necked, will not believe in my Son, or will the light of Scripture. Now what does the Scripture teach of this, not abide in him, but will spurn my grace and reject him, and I if we wish to briefly summarize the relevant content of it? It is will give them up in righteous judgment to their carnal mind, to this. the desires of their hearts, and will abandon them and condemn

God, in his omniscience, foresaw that man, though created them eternally. But those whom I have provided and chosen as in holiness and righteousness, would abuse the freedom of his mine, who as my dear children believe in my Son, desire will and, by turning away from God, the supreme good, would forgiveness of their sins in him, and persevere in faith to the end, make himself a servant of the devil. Now it was at God's free to them I, the Lord their God, together with my dear Son and the choice whether he would let him lie with his whole race in Holy Spirit, speak, write, vow, swear, testify, and seal that I will eternal death, or not. But what an abyss, what a depth of divine call them to the fellowship of my dear Son; I will also justify them, mercy and love! God consulted with Himself as to how the yes, I will also make them glorious. I will kindle and keep the human race could be helped in its mortal wounds, and it was faith in them; through much cross and tribulation I will purify decided that the eternal Son of God should become a man, born them, cleanse them, prove them; in all temptations I will keep of the virgin, so that He might satisfy the justice of God through them, and though I lead them into hell a thousand times, I will Himself, give Himself for mankind, and offer Himself as a pluck them out again a thousand times; and though I strangle sacrifice and gift to God on the cross to reconcile all men, so them a thousand times, I will make them alive again a thousand that just as condemnation might come upon all men through the times, and at last accept them in honor, that they may thank me sin of one man, so also justification of life might come upon all for it for ever. Thus, out of eternal counsel and purpose, with the men through the righteousness of one man. most holy atoning blood of my

At the same time there was a discussion about the order in which the man of this obedience of the Son



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I, the Son, have sworn and covenanted with them, with my gospel and its seals, circumcision and the paschal lamb, baptism and the Lord's Supper, before the time of the world, in the secret council of the Holy Trinity, and reveal it through our two mediators, Christ Jesus.

That this is the purpose of God and his eternal counsel, we know from the revelation of it in time and from his holy word in Scripture. For what God decreed in the depths of his divinity he carried out in time, and the Scriptures, from beginning to end, are nothing else than an exposition and revelation of the execution of this eternal plan. So then St. Paul also says of it, "Whom he hath ordained, them hath he also called; and whom he hath called, them hath he also <sup>re</sup>created; and whom, he hath justified, them hath he also glorified." O, a marvelous golden chain of divine grace-council, descending, as it were, from heaven to earth, from eternity into time, and then returning out of time again into eternity, from earth into heaven! That Christ has come and redeemed the world of sin, that since his ascension and the sending forth of the apostles the gospel has been preached in all the world, that the servants of the great King are everywhere issuing invitations to the marriage of his Son, that the Christian Church has been planted and founded by the word, first in Palestine, then in all Asia, Africa, Europe, and finally in the New World and in all the islands, that the lampstand of the word has been set up here and there with glorious splendor and radiance; that it now shines and glows in our midst, that, as elsewhere, so also here among us, those who are chosen are called at the same time as all others, that those who do not willfully resist the call come to faith in Christ, are justified in such faith, sanctified in justification, and preserved in sanctification, then to die blessed, to pass from the contending to the triumphant church, and after hard struggle and strife to bear the palms of conquest before Christ's throne, and so finally to be made glorious, - all this is the execution of God's eternal purpose, and by it it is made manifest. Election, and nothing else, is therefore also the reason why the elect are called in time, justified as called and believers, and as justified are finally also made glorious and blessed. That I now hear the Gospel proclaimed, that my heart is inclined to accept it, that I believe in Christ my Lord, that I have forgiveness of sins in him, that I am preserved in such grace from day to day until my last day and hour, and that I finally attain glory and blessedness, has its reason in the election of my God and in nothing else. - That, on the other hand, those who despise the counsel of God against themselves, reject the word of God, and do not esteem themselves worthy of eternal life, are finally rejected and condemned, does not have its reason in an unconditional counsel of God, according to which God, without regard to the merit of his Son, has predestined them of his own free will to eternal damnation; For there is no such counsel in the merciful God, who decreed all things under sin, that he might have mercy on all, who earnestly offers his mercy to all without exception, with a solemn oath, yea, with tears.

(He who teaches such an unconditional conclusion blasphemes God); but it is only because of their wilful reluctance, as Christ says: "Jerusalem, Jerusalem, how often have I wanted to gather your children together, as a hen gathers her chicks under her wings, and you have not wanted to. Indeed they are not chosen, but they are not chosen because God eternally foreknew, not foreknew, but foreknew, and therefore eternally foreknew, their wicked, wilful, and stiff-necked rebellion, and therefore also passed the sentence of rejection upon them. Thus, that the children of God should be eternally saved is due to their election; but that the others should be rejected is due only to their wilful and obstinate opposition; and hence there is only an eternal election to blessedness, but not a predestination to damnation. This is the teaching of Scripture concerning election to blessedness, and far be it from us to try to penetrate with our reason into this incomprehensible mystery, into the counsel and will of God that is hidden from us. We are satisfied with this revealed will of God and, bending our knees in humility, exclaim with St. Paul, "O what a depth of the riches and wisdom and knowledge of God! How incomprehensible are his judgments, and his ways unsearchable! For who has known the mind of the Lord, or who has been his counselor? Or who hath given him aught before, that he should be recompensed? For of him, and through him, and to him, are all things: to him be glory for ever and ever." - But as appalling as this doctrine is to all wanton despisers of grace, so comforting is it to believing Christians.

## II.

Let us therefore consider, secondly, how highly comforting the doctrine of the Scriptures concerning election to salvation is to our faith.

If, as we have seen, our calling, justification, and glory are based solely on God's eternal election, then there can be no reason for our happiness in ourselves. All merit, all worthiness, all works, be they small or great, are then excluded on our part; there is in us no anticipation, no concession, no sending or preparing ourselves for grace, no free decision of our own; for we are called according to his purpose, since we ourselves were not yet, and therefore had done nothing. We were chosen before the foundation of the world was laid, saith St. Paul; and not because God had any pleasure in us, but in Christ we are chosen; that is, not for our faith's sake, or in view of our faith, but only in view of the sacrificial Lamb on Calvary's cross. So all boasting falls away, and we are left with nothing but unworthiness, dishonor, and shame. - But by this very fact, glory is given to God alone, praise to God alone, fame to God alone. Oh, what comfort, what joy for all true children of God, that the great God is glorified and praised alone through the scriptural doctrine of election! Must not this make us certain and joyful in our faith?

Furthermore, this doctrine is so highly comforting to our faith because it confirms the doctrine of justification. We rightly recognize in the doctrine of justification the heart and center of the whole Christian doctrine. Where this

If the doctrine is obscured, the way to salvation is obscured; if Do not think that you belong to the elect, to the company of the it is lost, the possibility of salvation is lost. For since there is living; your name is written in the book of life, for Christ is the salvation in no one else but in Christ, he who does not seek and true book of life in which all who are chosen to salvation are find it in Christ must lose his salvation. But where this doctrine written. Seek him therefore, believe in him, abide in him, and is pure and clear, the gates of heaven are opened to all sinners, you may believe and rejoice and be comforted that your name and the heart of the Father is opened, so that we may see into is written in heaven, that you are chosen. Yea, believing in the abyss of eternal love and mercy. Oh, how precious, sweet, JESUS Christ, thou mayest confidently write and speak thy own and lovely is the word of absolution that cries out to the lost name unto all the promises of God's grace in the Scriptures: I world in the Gospel! How blessed we are to have received from am an elect of God! - Is then the Scripture doctrine of election God, without any merit on our part, a treasure that millions and terrifying to believers ? Is it not rather highly comforting? millions do not even know! - But this very noble good, the But it is especially so for the believers in tribulation and doctrine of justification, is gloriously confirmed by the scriptural suffering. St. Paul does not use the doctrine of election in our doctrine of election. For now I know that God has already chapter to frighten, but on the contrary to comfort the Christians determined from eternity to make me blessed in no other way. of Rome and all Christians with this very certainty that all things Even in eternity, when he saw me lying in my blood, he said must serve for the good of those who have been chosen to unto me, "Thou shalt live; I have known thee in Christ my dear eternal life. For whom he hath first chosen, "he hath also child, thou shalt live; my Son is thy mediator and surety, he ordained to be conformed to the image of his Son." We know bears thy iniquity, I am reconciled to thee; I also give thee faith that Christ, the Son of God, suffered and died on the cross, that in this my Son; I strengthen thee; I uphold thee by the right hand he endured sorrow and distress, even death and the torments of my righteousness; thou shalt live, not only in time, but also of hell, for our sake; we are thereby redeemed. But such for ever." - If then I believe that I am chosen of God in Christ suffering could do the Lord Christ no harm at all, so that after it from eternity, it is also certain that I can obtain salvation only by he rather entered into his glory, as he himself says: "Did not grace for Christ's sake, and by no work or merit. And so then, Christ have to suffer these things and enter into his glory?" And by the doctrine of Scripture concerning election, the pure and St. Paul writes, "He that went down is he that ascended up honest doctrine of our church concerning justification is above all heavens, that he might fill all things." Now as it is with confirmed. O, what a comfort to our faith! the suffering of Christ, so it is with the suffering of the faithful

But in view of what has been said so far, you, dear listener, and elect; they are to be conformed to the likeness of the Son have perhaps long been troubled by a doubt. You say: If only I of God, that "he may be the firstborn among many brethren." knew whether I am chosen; there is no name of the chosen in God, in his eternal counsel, before the foundation of the world, the Scriptures, not even mine. But the number of the elect has graciously foreknew and determined what and how many long since been determined; there is not one more, not one of crosses and salvific afflictions he would lay upon each one of them; and if I were not elect, it would be utterly impossible for his elect, and at the same time provided for the outcome of all me to be saved. - Do not forget that with such thoughts you rise trials, and ordered everything so that everything would serve too high and try to find out by reason whether you have been them well, even the afflictions. O, what a mighty comfort in all chosen or not. But that is to begin the building of the house at the cross is faith: I am chosen in Christ! All the afflictions of the the roof. There, of course, one must fall. God has laid for us a world cannot break the golden chain that God hands down from foundation on which we are to build, through which we are to heaven, and by which he draws me up to heaven, the chain of ascend into heaven, Jesus Christ; he is the way, he is the door, eternal election; the eternal purpose of God to choose me in through which we come to the Father. Hold fast to the promise Christ, the sending and giving of his Son, my calling to him, my of the gospel, that Christ, the Son of God, came into the world faith in him, my justification for his sake, my glory and to bless all nations on earth, that is, to redeem them from sin blessedness. For indeed it is incontrovertibly certain, "Whom he and death, to make them righteous and blessed, and that he hath ordained, them hath he also called; and whom he hath did this by the command and gracious will of God the heavenly called, them hath he also justified; and whom he hath justified, Father, who so loved the world that he gave it his only begotten them hath he also glorified." So believing Christians can speak: Son, that whoever believes in him should not perish but have What I now suffer in the flesh, I suffer not according to the will eternal life. If you follow this advice and recognize beforehand of the world, nor according to the will of Satan, but according to that you are by nature a child of wrath, worthy of eternal death the good pleasure of my God, and according to his eternal and damnation, from which no creature in heaven or on earth counsel. It is good for me, it must be so, if I am to attain to could save you, and if you then take hold of God's promise and eternal happiness in any other way. In this I am to become like believe that he is a merciful, truthful God, ...who out of pure my Savior, so that I may also become like him in glory. This mercy, without any merit on your part, keeps faithfully to you very cross, this very trouble, this temptation, this suffering, what he has spoken, and believes that for this reason he sent which I bear, under which I lie, sighing and weeping, and often you his Son, Christ, to be sufficient for your sin, to give you his crying, "Lord, how long?" 2c. - God has this for me from eternity innocence and righteousness, and finally to deliver you from death and all misery...: ...doubt...

This is connected with my election, and promotes me to my blessedness. O, farewell to us! If our happiness were in our hands, if it depended on us, oh, how soon it would be lost! But now it rests securely in God's hand; no affliction, no temptation can take it from us. For Christ says of His sheep, His elect, "They shall never perish, neither shall any man pluck them out of My hand." Therefore believers can also triumph: "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord." Oh, the abundant consolation that springs from the teaching of Scripture concerning our election to salvation! Since it is certain that God cares so much about our salvation, that he has been so earnestly concerned about it from eternity, and has counseled and chosen us in Christ before the foundation of the world, and since in our election there is such an unspeakably great comfort, we should certainly also make every effort to establish our calling and election, as St. Peter admonishes: "Therefore, brethren, make every effort to establish your calling and election, for where you do so you will not stumble. Peter exhorts, "Wherefore, brethren, make all the more diligence to establish your profession and election, for where ye do these things ye shall not stumble." But how, saith any man, shall we then in the end make our election firm ourselves? Is it not firm from all eternity, so that even the gates of hell cannot prevail against it? And shall we make our election firm, who by nature are not able to think anything good, much less to do it? The answer to this is, that the election and eternal providence of God need no firming in itself; it is firm enough by itself. The calling also is strong and firm; for he that heareth the gospel, and believeth, and is baptized, the same is called, and the same is saved. But since we have been called to this, let us be diligent in sanctification, that our calling and election may be established not only with God, but also with ourselves, and that we may not doubt it. For how could we be assured of our election if we were to serve sin, if we stained our consciences with all manner of wanton sins? It is impossible for him to be chosen by God who does not repent, who does not cleanse himself of his sin. Yes, if such a one had really been converted once and had been made a partaker of grace through faith, what good would it do him if he had forfeited this grace again through mortal sin, placed himself anew in the power of the devil, and persisted in such apostasy from God? Should not the word of the Lord be fulfilled in such a one: "If the righteous turn from his righteousness, and do evil, and live after all the abominations which the wicked doeth, shall he live? Yea, all his righteousness which he hath done shall not be remembered, but in his trespasses and sins which he hath committed he shall die"? Wherefore we ought to use all diligence in sanctification, all diligence in the fear of God, in faith, in the love of our neighbour, all diligence in our profession, all faithfulness in our Christianity, in prayer, in the use of the holy means of grace. For if we do these things, our own conscience will not condemn us, but the Holy Spirit will rather bear witness to our spirit that we are God's children, who live not according to the flesh, but according to the spirit. And so we shall make our mention

Let us therefore remember the words of St. Paul: "The firm foundation of God exists, and has this seal: The Lord knows His words of St. Paul: "The firm foundation of God is established, and hath this seal: The Lord knoweth them that are his: Let him depart from unrighteousness that calleth the name of Christ"; and that word, "Create ye salvation with fear and trembling." Now to God and to the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings and heavenly things through Christ, as he hath chosen us by faith before the foundation of the world, that we should be holy and without blame before him in love, and hath ordained us to filial piety toward himself through Jesus Christ, according to the good pleasure of his will, unto the praise of his glorious grace, whereby he hath made us acceptable in the Beloved; the blessed and only Potentate, King of kings and Lord of lords, to whom be praise and glory and honour and power for ever and ever. Amen.

Dr. Joachim Mörlin.

(Conclusion.)

Mörlin also had a troubled beginning in Braunschweig. In the midst of the din of war, accompanied by armed soldiers, he moved in. The zealously Catholic and imperially minded Duke Henry the Younger besieged the city. On October 11, a 12-pound bullet flew into Mörlin's house, but without damaging anyone. After the Duke had concluded a treaty with the city, Mörlin could now work unhindered, and he soon succeeded in winning the love of his congregation to the same extent as in Königsberg. At the same time, on his recommendation, the well-known Martin Chemnitz was appointed his coadjutor. Even abroad, Mörlin retained the most loyal love and devotion to his former sovereign, Margrave Albrecht, and forgetting the hardships he had experienced, he continued to pray publicly for "the old gray head in Königsberg," while at the same time he continued to zeal against the false teachings of the Osiandrists in word and writing. He also took the liveliest part in the fight against other errors, together with his dear Chemnitz; the judgement of the equally learned and pious theologian was consulted several times, and his activity was called upon on many sides, e.g. in the dispute against the Schwenkfelders and the Sacramentarians. In 1558, at the invitation of the Duke of Saxony, he traveled to Weimar and Jena in matters of the synergistic dispute. When the reformed Heidelberg Catechism appeared in 1563, the reformers spread the lie that Luther, in a conversation with Melanchthon before his death, had confessed that too much had happened in the sacramental controversy and that something should be done after his death. Against this lie, which was also spread in more recent times (and especially here in America in the General Synod), Mörlin wrote a paper under the title: "**Wider die Landlügen der Heidelberger Theologen.**" (Against the Lies of the Heidelberg Theologians).

He also took church discipline seriously in Brunswick. Under his presidency, it was decided on July 17, 1555, and subsequently proclaimed from all pulpits, "that those who, in spite of all faithful exhortation, have not been to the holy supper of the Lord for the longest time in two years, and who therefore die, shall not be punished according to Christian law.

The Christians were to be buried for their own use, so that they would not make themselves so guilty of their grave sins before God's judgment, but would publicly testify their displeasure and punishment, according to God's command, against their wickedness, much less allow pious, obedient Christians and stiff-necked unbelievers to be regarded as equal, and thus make an unnecessary thing out of the holy Christian religion."

At the time of the plague in 1566, Mörlin proved to be an intrepid servant of God. We cannot help but share something from an extremely faithful letter written in Latin and German to the anxious Superintendent Eilhard Stygonbode in Peine: "Grace and peace through Christ. Through Christ, I say, who overcame sin, who overcame the accusing law, that is, that little animal which is called pestilence and is infinitely inferior to it. Why, then, dear brother, are you so fearful, in this so gentle a breeze, which harms no one, moves no one even a hair of the head, without him in whom we not only believe, ... but who seizes us wholly, and receives us not only into his protection apart from himself, but into himself altogether.... The number of your days is written before you were conceived in the womb; this number will not confound the pestilence, not the poisonous Satan, not even all the gates of hell.... Therefore, dear Mr. Eilhard, let the world be struck with pestilence as great as jars of vinegar, yours is the calling to go among the people. Speak from the mouth of Christ, not from the flesh: Where is death? Where is the pestilence? Where is the devil? Here I am, weak indeed, but for that very reason taking refuge in him who is my strength and my steadfastness against all the attempts, cunning and power of darkness, and only go out freely in defiance of the devil where the calling and the need of my neighbor demands it. God sends the plague, not the plague God, according to his will. The pious God is ours, that is why he is called the pious God, and he is also ours, that he may do what the godly desire. I daily throw myself humbly at his feet. If he will have me, I know where I shall go, and heaven is mine, mine, mine; for Christ is mine, if I were a thousand times much weaker, that the glory of the fame may be his. ... This I write with a good and brotherly mind; for ye are dear unto me, as ye are dear unto Christ. He keep you. Our posts are marked with the blood of whom? "He keep you once and for all... Amen."

Mörlin's services to Brunswick are described by Rehtmeyer as follows: "He was an excellent and zealous theologian, who brought the Brunswick church into good standing through his eloquence, wisdom, faithfulness and reputation. Under his supervision the secular and domestic Staud has been most calm and happy. .. He has presided over his office with the highest courage and zeal, also with praiseworthy example, and has often preached harshly punitive sermons; nevertheless, he has been exceedingly well-liked and pleasant both by E. E. Rath and citizens, as well as by his colleagues, because of his fear of God and peculiar sincerity, in that he has warmly loved his church and congregation and held the ministry in honor ... He held steadfastly to the doctrine of the same Luther and opposed all the harmful errors that arose at that time, as well as the Majorists, Osiandrists, Synergists, Calvinists 2c.... He thought a great deal of Luther's catechism and presented it excellently to the dear youth, so that Dr. Chemnitius wrote of him:

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I often remember the good Mörlinum, how he used to preach the catechism and was so joyful about it, when the time came, that he would preach it annually for a quarter or half a year, and explain the Christian doctrine from it to his listeners in a simple way; that was his greatest glory, if he could prove his art with it. He used to address the young preachers, who had just come into office, thus: Work honestly, mean it faithfully, and pray diligently, and God will give his blessing abundantly."

In the meantime, the political activities of the vocal leaders of the Osiandrists in Prussia opened people's eyes more and more. Funk, the court preacher, was sentenced to death by a Polish commission for high treason. The old duke saw that he had been betrayed and reconciled with Mörlin, to which the Duchess of Mecklenburg may have contributed much during her visit. It may also have touched his heart that Mörlin had not stopped praying for his gray head. On November 30, 1566, he addressed a friendly handwritten letter to him, in which he assured him of his kindness and called on him to come to Königsberg with Chemnitz, writing among other things: "For we especially want to see your person before our departure from this world, to talk with him and to be assured of much Christian comfort from him.

Since both delayed their arrival, the Margrave sent a special legation to Brunswick, which should ask both men to leave, even if only for a while, in order to restore order in the church, which was in such disarray. After all objections had been taken from the Mörlin, he set out with Chemnitz. The book they had prepared, in which the doctrinal falsifications that had so troubled the church after Luther's death were refuted and condemned, was examined by a synod and found a willing reception throughout the country. While they were still in Königsberg, both men were offered very honorable positions in the country: namely, Mörlin the bishopric of Samland and Chemnitz the former position of Mörlin. It was promised that everything would be done to bring about her dismissal from Brunswick. Soon a princely legation appeared in Brunswick, urgently requesting her dismissal. So agitatedly did one of the envoys bring his solicitation to the council that tears came to the eyes of the Brunswick syndic. "Hereupon," as Rehtmeyer relates, "from that time onward the matter was considered among them on both sides, with the addition of the minister and the lords of the castes, in the name of the whole church, under secret and public prayer, with many reasons, and was vehemently disputed." In view of the great danger in which the Church in Prussia found itself, the Brunswickers finally yielded to the urgent requests and decided that they would let Mörlin go, but that Chemnitz should take his place in Brunswick.

After a touching farewell, Mörlin left the city of Brunswick in December 1567 after 14 years of faithful work to the great sadness of his congregation. Since the plague was raging in Königsberg, he stayed at the Margrave's request at the castle in Brandenburg until the danger was over, and then, although often afflicted by severe physical pain, he returned to his old sphere of activity with unbroken spiritual strength and freshness. He preached diligently, instructed the

r daughter and over a bcvorstchcnkc "crisis" dcm and flichc the  
compassion and intercession of istcnlcutc on for ric  
schwrhcmgesilchte sick, h "happily overcrtfandcncr crisis" was  
wicdrcum ser church thanked for dir ncugeschrnkc health.

flush the gottcs' üsicilichin Bmug, yet at the time when cr was still  
unangefochten in ihrcr Mtt. baüc ickoch keinc wcsiere Folgec, als  
dass Laim und istinhc saunn! dem Decan mil Lust oder Unlust sich

For a while, it was understandable that he found no Italy in his  
Anne. He looked for some other pastime... He found it in...

I preferred to give the hunt to the farrer. While an already rang for  
sinse and ric Ebrieniucukc ver-

Stop plugging and the goicsoincis should be set at purely beautiful  
-setters fine. Then each went eim again. Beer kinqev'arnc localities  
lie but j to

em understood himself the Herr Pfarrer and dal some Peranen mn  
often surprising! Ersing gedeiil. Where'

Art of the Angular Aaeocenei. -- That such a bkschaffonei man in  
ieel'orgerlichkN ask the wisdom of a WM sB mm dmnir, AMhs  
himself.

Tr kL, rch lMr ML mil DüM him daughters mu dm comfort httmlr:

"DnMmch is! schwel M is not **the first, after all.**" **If, on the other  
hand, a loose jack had** siM Ws/l Apsi/osktl 4hois overnight, so  
e'NMMe the TkklkN-

-ik/k ökfchem Zom l-mh tolin'mojkk'i'ke hic Šanzl **Gemetttre am  
Lokintag jue Hölle nieder, dass jeder** Ednsienmensch trembled.  
Instead of him, as a "right" pastor, having endeavored to abolish the  
institution of confession, which is, according to the custom of the time,  
annoyingly safe, some of whom come to confession and, in the case  
of the great Hansin, often prevent the priest from doing so.

Bauchdtanr at (put it out unabashedly that on the  
siebiicn would like to trin confession all year round, the Lord's Supper  
he would give to the people. Truly

In iolchrr and similar while he batik the "low p'airri' gradually made into  
a ..schr good" one, so good that Krön. Kitchen and chambers hardly  
offered room enough for the many sausages, hams :c. Against, above  
such progress and advantages of the Psarr' gemeindr it was a Ge.  
ringsr. to the trefflichen Serlenhirten that e. g. in one of his four  
eingepfarten parishes except two Gemeindegiedeene all the others  
denied dir Genbrit Ebüfn. This did not in the least prevent him from  
sitting in the inn among members of the same congregation with  
Saddurese vodibbagen.

such Schundsieck set the Lutheran nonncudc church authority to  
the congregation Münchsteinach, although the latter protested  
against it. So little did it care for the salvation of WO  
Christiansilcikii that, in order to provide bodily for only 8 to 10  
persons of the royal Piarrfamisie, it exposed w many baptized and  
called-to-salvation parishioners to the danger of perishing  
spiritually and eternally in the hands of such a SeclcnmördcrS.  
And this was done, although all the above-mentioned facts, and  
many others not mentioned, were partly known, and partly could  
be known. For all that was said was the talk of the day among  
clergy and laity in that whole region. Also evident was the  
impudent impenitence of the psarrei: for when that brief  
suspension from office had already been imposed and his  
successor had arrived, he denied everything and brooded with  
accusations against him who said that he had cnsirtzi his office.  
With this also agreed his whole doings and ! Doing, which did not  
show the trace cincr repentance. A  
to confer a pastorate on such men is gcnssischnoS. and if eS, as  
dicr. against the will of the

tauscnd times more annoying o!S any bodily tvrannci, wcil cwign.  
incurable harm to many Seclcn from it.

I All this is not told abcc to make the rcugier

**.M like fk sM Will !Hn mustksi^**  
**MM ditkS jNüch tsänz mc!tlichen**  
**Gurndsatzkii regittt and on such**  
Weiic yMttir and thousands not of temporal goods, but of eternal  
bliss brings. For what is happening today in Münchstnnach can,  
according to the same  
GeM and ÄMtrnuilM happen in other municipality WiW. Not  
the least right has the 4antMirchiche municipality, of a gulf or  
Miethlings

! to resist, if the KirchcnbedSrdcn such a  
to give to her. On the other hand, let every ecclesiastic know that  
no spiritual or religious regiment, no pope or emperor, no apostle  
or angel, has the right to impose a pastor on him, not even a true  
and faithful one, let alone a godless one. If it does happen, every  
Christian and ;edc so vcr. gcmaltigc congregation has the most  
sacred duty to keep such väbsi-

! apart from Christ there is no Heem at all, apart from His" I n His  
Wrric lcin Law, and wherever spiritual! or Western tyrants want to  
rob such freedom, cry out

Wilhelm' Haseus,  
a Lutheran martyr.

William HoscuS was a craftsman in Bruges, and supported his  
house by the work of his hands. On Isi. January iWsi he was  
arrested as a Wiedgräuscr, and brought before the priest 'Adrian  
Smolt and other inquisitors. Most of them were dcr opinion cr was  
an Anabaptist. But Smolt advised, "Rcin, no! cr is a Lutheran. But  
what does that matter? If he is a Lutheran, asked

The people of Altenburg will remember the beautiful days spent in Altenburg with joy for a long time to come. Praise be to the Lord for all His abundant grace!

G.

To the ecclesiastical chronicle.

I. America.

How sermons are preached in the *Council* can be seen in the "Lutheran", which publishes a weekly sermon by *Council* pastors. Although it is readily admitted that these sermons contain many good and excellent things, a faithful Lutheran who reads these sermons cannot come to any other conclusion than that the congregations in the Council who have to listen to such sermons are to be pitied, and that it is "not to be wondered at" if these congregations do not get any further. Apart from the rhetorical verbiage that is delivered in these sermons, there is also much that is false and corruptive to the soul. Let us pick out something of this kind from a sermon. In a sermon on faith, which is found in the number of Oct. II, it says: "Faith has both a human and a divine point of view. The one is the work of man, the other is the gift of God. Both constitute the one doctrine. Where one or the other is missing, faith is not there. How can I believe if God does not give me faith, and the converse is equally true, how can God give me faith if I do not believe? . . . It is the union of these two ideas that constitutes justifying faith. . . . This union of human effort with the divine gift in the one doctrine of evangelical faith results in the imputation of Christ's righteousness to the believer." The human idea of faith the writer finds errs in the expressions: Looking to Christ, coming to Christ, fleeing to Christ, taking hold of Christ, etc. "These figures of speech," he says, "which imply efforts on the part of man, show that the inspired writers looked from this point of view to the plan of salvation." He says of infant faith: "If knowledge must precede faith, children cannot possess it without knowledge. If faith includes the grace of God, they may possess the gift. From the Saviour's words, "Such is the kingdom of heaven," it is clear that he regards children as belonging to his kingdom. We know that the human idea of faith implies knowledge, but this does not imply that children are unbelievers. They neither trust in Christ nor reject him. But if the human idea is impossible to them, does this imply that God cannot give them the gifts of his grace? Not at all; for his word assures us that regeneration can be wrought before birth.... Children, no doubt, have representative faith, if their parents are believers." Concerning the blessedness of the Gentiles, it is admitted that there is also for them a plan of salvation "nag unknown to us. - Poor churches that have to hear such preaching! G.

"*Common Sense*." Under this title a new paper has been founded in this city, which is to serve "the elevation of reason and the overthrow of faith." It says in an article, "I suppose it is not necessary to say that it is the purpose of this paper to pull down all the churches in St. Louis, and raise up school-houses, hospitals, and halls for lectures instead. We want no excitement or hurry in this iconoclastic business of ours; no mob, no disturbance, but only a few people and a machine, such as they are now using in taking down the top floor of the *Southern Hotel*. Of course, some will think that this cannot be done. Wait and see!"

G.

Roman Bible Hate. Recently a Roman priest, while riding on the Illinois Central railroad, threw a Bible in the railroad car out the window and was dismissed on the claim that there were bad pencil drawings in it. Now the Bible has been found and no such drawings have been discovered!

G.

The Universalists believe, as is well known, that in the end all men, pious and impious, will be saved. The "*Cynosure*" reports from a debate about a Universalist preacher who eagerly presented this doctrine and to whom a committee of his society paid their respects with the request to preach something else for once, since this doctrine was quite immoral, especially among young people, and only strengthened them in their sin and shame.

G.

"The Witness to Truth," the new paper mentioned in the last but one issue, has now appeared. In the preface the history of its origin is given for explanation and justification. The second article is headed, "Is the struggle for the doctrine: - 'The Christian congregation gathered around the Word of God is the holder and bearer of all ecclesiastical power' - really, then, a struggle for secondary matter and for nothing?" It is directed against Dr. Moldehnke, the editor of the "Herald," who would not permit a discussion of the doctrine of congregational rights in the "Herold," and had pronounced: "To us, of course, the whole controversy is a secondary matter." As a third article followed theses on the right relationship of a local Lutheran congregation to the Synod, which, however, are not yet available in their entirety. We can only rejoice over the appearance of the paper. God grant these men constancy and victory!

G.

Churches sold. The Rev. Heydler's church at Nochester, N. N." and the Rev. Bolz's at Buffalo, both belonging to the New York ministry, have been sold for debt. "Both churches," says the Church Friend, "have built too grandly, and the creditors could come to theirs by no other means." Would that the congregations would let this serve as a warning, not to be "over able," to undertake costly church buildings.

A non-believer, Mr. N. G. Ingersoll, recently gave a lecture in San Francisco, as he publicly indicated, for the benefit of three charitable institutions in the city. The proceeds, after deducting all expenses, amounted to nearly \$500. The directors of the institutions, however, did not want to accept the money because Ingersoll had attacked Christianity in his lecture. Glory to such men!

G.

The National Federation of German Christian Young Men's Associations in America recently held its fourth annual meeting at Pekin, Ill. The associations composing this federation are found in various sects: Methodists, Presbyterians, Baptists 2c. The organ of the same is the "Covenanting Trombone." To the editorial committee belongs a Unirterian, a Presbyterian, not a Methodist, a Reformed, a Baptist, a member of the Evangelical Fellowship, and one who bears the Lutheran name"". As gladly as we acknowledge that many of these young people may mean well, we must regret that Lutherans, who thus make common cause with all kinds of sects, think that they can be good Lutherans in such colorful company. To the great sorrow of the "Bundesposaune," none of the decidedly Lutheran papers has communicated the call to the convention. G.

At a Methodist camp-meeting held recently at Lancaster, S. C., according to the report of a local paper, two children were instantly killed and one fatally wounded by their stamping and rolling, by canvassers who had been taken into a tent on account of their excited condition. Whoever does not see that the devil, the murderer from the beginning, is at work here must be blind.



## II. foreign countries.

Visit to the Wirthshaus. In a notice of the Baden Ober-Kirchenrath to the synods of the previous year it says among other things: "The attitude of the youth gives rise to bitter complaints everywhere. They are accused of increasing wildness and unrestrained hedonism, while parents are either unable or unwilling to resist the excesses of their children. A great temptation are the many taverns, which increase from year to year as a result of the freedom of trade, to which must be added the numerous merchants who sell brandy. The frequent taverns, as Mannheim near Heidelberg reports, are the breeding grounds of all mischief. Wertheim says: "The life of the tavern is in full bloom; from it follows the destruction of family life, economic losses, often the ruin of the house. Even schoolchildren follow the train to the tavern, and women and girls no less so. In Wertheim, schoolgirls went to the alehouse without supervision and to a neighboring village to dance. In Altnendorf, thirteen adult girls have been punished in one month for being in the inn without supervision." - Would to God that only the regional churches had to complain about frequent visits to taverns and drinking houses! But, God be lamented! even in our Free Church many who want to be good Lutherans are not ashamed to visit these meeting places of drunkards. W. [Walther]

There is a great demand for Bibles and Testaments among the Russian soldiers. An agent of the British Bible Society has already sold 60,000 Bibles and parts of them.

## Indication.

According to the "Constitution of the Synod of Missouri, Ohio, &c., Cap. VI. § 13", the district president is authorized, in cases of urgent necessity, to publicly announce that a synod member is under investigation for obvious offences. Such an urgent need has arisen on account of the former pastor of one of our synodal congregations in Detroit, Mr. E. Dankworth. Unfortunately, there are such frightening rumors circulating about him that the undersigned, for the sake of God's honor and our church fellowship, feels compelled to report that the above-named, who has already resigned from his office, is, according to 1 Timothy 3, 7. 3:7, he is no longer an eligible candidate for the office of preacher for souls who are willing to follow the light of the divine Word and Lutheran doctrine, until he has thoroughly cleansed himself of the evil reputation and certain accusations brought against him, which are on the third level of admonition. So long our Synod will also recognize his membership in it as temporarily suspended.

Frankenmuth, August 29, 1877.

O. Fürbringer, d. Z. Präses des nördl. Districts re. \* "-

The undersigned, who was in charge of the last public inquiry in the matter of Mr. E. Dankworth, feels compelled to submit the following to the public in connection with the above "announcement".

In response to a written inquiry addressed to me by the Lutheran St. Pauli congregation (dated August 22 of this year), "whether any member, on account of the charges brought against Pastor Dankworth, could 'protest against his re-election,'" I replied to the voting members of the congregation in a letter dated August 27, among other things, as follows:

I. "Mr. Dankworth has been referred and confessed:

"That he had 1. for longer than a year and a day been frightfully neglectful of his ministry, having little and no preparation for his sermons.

"2. That he drank intoxicating drinks in excess, frequently visited the drinking saloons, and even seduced young people to visit the same with him.

"3. That he had incurred debts dissolutely, and, without knowing how it was possible, had continued to make certain promises to pay them, but had not done so.

"4. that he not only did not keep an account of the money collected for the 'Lutheran' and the 'evening school', but also kept it for years and used it up;

"5. that after repeated futile reminders from the publisher of the 'Evening School' he had asked him to draw on him at his bank, but had not then honored the note in question, but had it returned as a protested one;

"6. that, as his own despatch proves, he telegraphed to the general agent of the Synod, '*herewith* I send you \$50.00, send the "Lutheran" again"', but sent nothing, nor did he ever mention this alleged despatch again in new reminders;

"7. That he withheld a congregational collection for Synod in excess of \$100.00 handed to him two years ago for at least a full year.

II. "To these referred and admitted atrocious sins of Mr. Dankworth is added, that he is strongly suspected:

"1. to have temporarily embezzled a missionary receipt handed to him, and to have lied when he claimed to have sent it directly to Germany by means of an unrecommended letter in American paper money, without being able, when asked, to state even approximately when this had happened, namely, after he had previously declared, when asked about the missing receipt, that he wanted to ask Mr. Barthel to have the receipt published in the "Lutheran.)

"2. He is further strongly suspected of gross falsehood in that he claims to have sent that congregational collection for the Synod, which amounted to over \$100.00 two years ago, to him by mail "about a year ago" in local paper money in a letter to St. Louis, and that he nevertheless instructed N. N. in St. Louis to quickly deposit \$100.00 in the Synod's treasury for his vindication; which was then also done; †)

"3. He is strongly suspected of lying in that he first wrote to Mr. Pastor Lemke in Monroe that he had sent him 425.00 \*\*) in a letter to Manistee, but then reported to him that he had succeeded in getting the letter back (which the postmaster declares to be impossible), and that shortly afterwards he again publicly claimed to have sent the money to Mr. Pastor Lemke.

. .

"Against the reinstatement of a man, however, who is publicly convicted and confessed of all these sins, in part, and in part is strongly suspected, who has given such great annoyance, who also has an evil rumor in the whole city where he is known, who even on July 29 publicly in the congregation, when his conscience was still active, answered the question: 'Whether he could remain pastor,

\*In response to an inquiry made in Hermannsburg, I received word from there, as reported to me by Pastor Schwankovsky on September 17 of this year, that Mr. Dankworth had indeed sent in the missionary certificate. The message was received from there that Mr. Dankworth had indeed sent in the mission collection, but that it had only arrived on August 4 of this year, while he had long since declared to Mr. Pastor Schwankovsky that he would send it to him. From that date, therefore, it is clear that the mailing only occurred as a result of the first investigation initiated against Mr. Dankworth on July 15 of this year, that he had thus retained the collection until then, and that that declaration was a lie. W.

[Walther]

†) However, not until mid-August of this year during the course of the last public inquiry which I presided over. W. [Walther]

\*\*) A debt sum already often claimed in vain. W. [Walther]

(1 Tim. 3:3) He himself declared: "He can no longer be a pastor here," that here (in Detroit) "he has given such trouble that the congregation must depose him",\*) - to protest against the reappointment of such a man in Detroit is not only the right of every member of the congregation, but also a sacred duty, since according to God's Word every church servant "must have a good report and a good testimony of those who are angry. (Acts 6:3. 1 Tim. 3:7.)

From this, however, it follows of itself that even our Synod cannot approve such a man among its preachers; first, because it is contrary to God's Word, and secondly, because, according to its Constitution (Cap. II. § 5.), among the "conditions under which the connection with the Synod can take place and the fellowship with it can continue," also belongs "integrity of the conduct of the preachers and deputies." . . Therefore, should Mr. Dankworth not persist in his resignation, should your congregation call him again, and should he allow himself to be reinstated, the Synod will find itself compelled, for its vindication and as a warning, to make known publicly in the "Lutheran" the whole disgrace of Mr. Dankworth, which, if he voluntarily resigned from office, it would gladly refrain from doing." - So much from my letter to the congregation of August 27. -

In the meantime it had come to the knowledge of the Presidium of the Northern District that Mr. Dankworth's reinstatement to his former office, to which he himself had resigned, was imminent. Therefore the above "advertisement" of August 29th was received for the "Lutheran". Since, however, Mr. Dankworth also sent in writing the "declaration" published in the "Lutheran" of Sept. 15, "that for reasons of conscience he has resigned from his office at St. Paul's Parish in Detroit, Mich, (namely, for the sake of the given and, if he remained, continuing offence, as he personally explained to me), that notice was withdrawn, after the consent of the district presidency had been obtained, partly in order not to give the offence a wider spread than it had already found without urgent need, and partly in order not to make repentance more difficult for the fallen man through severity, even if just severity.

Now that the St. Pauli congregation has reported to me that they re-elected Mr. Dankworth on October 4 of this year, and that he accepted the re-election contrary to his sacred promise and in spite of the "declaration" published by him in the "Lutheran" of Sept. 15, it was not only necessary for the public suspension of the above-named from membership in our Synod to come into effect, but also for the honor of God and the orthodox church. If he had accepted the "Declaration" published by him in the "Lutheraner" of Sept. 15, then not only the public suspension of the aforementioned from membership in our Synod had to take effect, but also, for the sake of the honor of God and the orthodox church, the above further public announcements had to be made, as difficult as it has become for me to see myself forced to do so by the guilty party himself. May God have mercy on him who has sunk deeper and deeper from step to step, protect him from final hardening, and grant him true repentance to life for the sake of Jesus Christ. Amen!

St. Louis, Mo. 20th Oct. 1877.

C. F. W. Walther,  
d. Z. President of the General Synod of Missouri 2c.

\*) This is how it reads verbatim in the minutes confirmed by the municipality. W.  
[Walther]

Church bulletin.

The decision of the Evangelical Lutheran Synodal Conference of North America to proselytize among the heathen Negroes of the southern states has been carried out by the commission appointed for this purpose by God's help to the extent that a missionary has been appointed for this work in the person of Pastor J. F. Doescher of Yankton, Dakota Territory. And as the same has accepted the calling, trusting in God, and with the permission of his congregations, he is commissioned to

of the Reverend President of the Lutheran Synodal Conference, Prof. W. F. Lehmann of Columbus, Ohio, and with the consent of our Reverend Synodal President, Pastor I. Biltz, was solemnly installed and confirmed in his office by the undersigned members of the Mission Commission at the conclusion of the meetings of the Western District Synod of Missouri, Ohio and other states, at Altenburg, Perry Co., Mo. in the evening service on October 16 of this year. As the assembled Synod and the congregation of Altenburg have united on this day in fervent intercession for the missionary and the prosperity of his work, so also all worthy Synods and members of the Lutheran Synodal Conference will diligently remember the missionary and his work in their faithful prayers. May the Lord accompany this mission with His rich blessing, so that we may soon be able to report of congregations of the pure confession among the Negroes of this country! At first the missionary will orient himself in his great field and make a beginning in Memphis, Tenn.

I. F. Bünger.

C. F. W. Sapper.

The honorable editors of the ecclesiastical periodicals within the Synodal Conference are requested to copy.

Address: Rsv. "I. Doesolier, ears ok Rev. H. Kikek,  
55 Hlnin 8tr." Newpüis, Ienn.

Reminder for Synodalcassirians.

After the majority of our district synods have decided not to send any gifts for the Leipzig and Hermannsburg missions, the synodal treasurers are obligated to no longer accept such gifts as synodal officials.

C. F. W. W. [Walther]

Inaugurations.

On the 18th Sunday after Trin. in the discharge of the venerable Presidency, Rev. I. Bundenthal was introduced by me tn Lansing, Michigan.

I. H. Witte.

Address: liov. 8 Lunckcutkal.

Lox 1036- Dansin^, BliokiANN.

By order of the honorable Presidency, Rev. Paul Th- C. Rösener was installed by me in his congregation at Spring Creek on the 19th Sunday after Trin. assisted by the Rev. C. Braun.

A. Hof i n S.

Address r 8cv. V. TK. 6. vocsvnor,

Idoss Hill, Harris 6o., Texas.

According to the received notice, Pastor Hermann Sagehorn was installed by me on the 19th Sunday after Trinity at Trinity Parish in Nantoul, Wisconsin.

C. F. Keller.

Address^: 8ev. 8, gagekorn,

Totter's Bllils, 6a!umet Oo., BVis.

On the 16th Sunday a. Tr. the Rev. I. Schulenburg was installed in my former branch congregation at Josco, Waseka County, Minnesota, in the place of the Reverend Presidency, A. Sippel.

Address: Rsv. 3. locrucnburZ,

Vasdra, Blinv.

Church dedications.

On the 17th Sunday after Trinity, the Lutheran congregation of St. John near Monticello, Jones County, Iowa, consecrated their newly built house of worship (30 X 45 with tower) to the service of the Triune God. Pastor Schürmann preached in the morning, Pastor C. Franke (in English) in the afternoon, Pastor Sticgemeyer in the evening. I. Oetjen.

On the 21st Sunday after Trinity, the Lutheran congregation of Jmmanuels in Jda, Michigan, was able to move from their old house of worship to the new, a magnificent frame building, 32x64, with a 90-foot tower, and consecrate it to the service of the Triune God. Pastors Weisel, Hattstädt, Hoyer and the undersigned were active in this festivity. Preaching was in German and English. H. W. Querl.

<div><div>Mission Festivals.</div><div>On the 18th Sunday after Trinity, the two congregations belonging to the Ohio and Missouri Synods, respectively, celebrated their first mission festival in Liverpool, O.. The Rev. C. Lemke preached on external missions, and the undersigned on internal missions. The collecte was 427.20. Ph. Schmidt.</div><div>On the 16th Sunday after Trinity, my congregation in Clayton Township, Adams County, Ill, celebrated a mission feast, at which I preached morning and afternoon. The morning contribution was 4137.82, of which 4100.00 was in a paquet, with the designation: for heathen missions; the afternoon collection was H17.26. The whole contribution thus consisted of 4155.08. Jacob Seidel.</div></div>		<div><div>Grm. Past. Ansorge's at Paducah, Ky., 4.70. mission frst coll. drr Gem. Past. Richters at Ellisville, Mo., 33.25.</div><div>For the building fund: from Rev. Polack's congreg. in Cape Girardeau, Mo., 2.00.</div><div>For the Emigrant Mission in New York: by Past. Scholz in Holt County, Mo., 1.25.</div><div>For the emigrant mission in Baltimore: by Past. Scholz in Holt County, Mo., 1.25.</div><div>For the Deaf and Dumb Anstaltr From the Gem. Past. Jungcks at Jackson, Mo., 2.55.</div><div>For Rev. Brunn's Institution: Misfionsfest-Collecte of the Gem. Past. Lentzsch's in Saline County, Nebr. 12.00. From G. Beuckmann and son by Rev. Matthias in Paola, Kans. 7.50.</div><div>For poor sick pastors: Through Pastor Döscher 267.14.</div><div>For poor students: ByN. N. in St. Louis 1.00. Frederick Hollbusch by Rev. Frese, in Columbus, Nebr. 1.25. By Rev. "scholz, in Holt County, Mo., 3.25.</div><div>To the seminar-HauShaltskassr in St. LouiS: Collecte of the Gem. Pastor Matuschka's in New Melle, Mo., 12.50.</div><div>For the congregation at Martinsville, Nebr.: By F. Nothdurft through Past. Jungck at Jackson, Mo., 5.00. By Past. Grupe's Gem. at Cape Girardeau, Mon., 5.15.</div><div>For the congregation in Lock Haven, Pa: From Past. Grupe's Gcm. at Cape Girardeau, Mo., 5.00.</div><div>For the church at Toprka, Kansas: from A. Hensdorf in Holt County, Mo., 1.00. Collecte collected at the wedding at I. Bueck and Voltmer's in Holt County, Mo., 7.50.</div><div>For the purchase of an organ in Addison: from the Women's Association of the Past. Baumanns in New Orleans, La., 25.00.</div><div>For teacher Hopf: From teacher Just in Baden, Mo., 50 Cts.</div><div>St. LouiS, Mon., 22nd Place. '77. Ed. Noschke.</div></div>	
<div><div>Conferenz - Ads.</div><div>Baltimore Districts.'^AConftrenz on the 13th, 14th and 15th. .November. H. Walker.</div><div>On the 20th of November, s. G. w., the Esfingham Conference assembles at Effingham. L. Frese.</div><div>The mixed Pastoral Conference of Milwaukee and vicinity will meet, s. G. w., on the 13th and 14th of November in the midst of Pastor Bading's congregation. One is to report in time, he said. G. Kühle.</div></div>		<div><div>Proceeds to the treasury of the Illinois - District:</div><div>For the synodal treasury: By Past. M. Große from his congregation in Hartem 410.25. By Prof. Selle from the Synodal Chest of Trinity Cong. in Chicago 3.25. By Teacher A. Grahl 2.00. Teacher Waichilewsky 2.00. Teacher L. Appelt 4.00. By Past. Seidel by Mrs. H. FlcSner in Keokuk Junction 5.00. By Past. Piffrls Gem. in Richten 11.00. By Teacher Zutz 2.00. By Past. A. Waguer in Chicago: from Mrs. Bcduhn 1.00, Mrs. Lübke 4.50. From Teacher E. E. Marr 6.00. By Past. Döderlein from his congregation in Homewood 9.83. From Teacher E. Rosen 3.00. From Past. Kathhain from his congregation in Hcylcton 6.00. By Rev. Muller in Ehester from his gcm. 11.75, by N. N. 1.00. By Teacher Kopittke 2.00. By I. L. Th. in Chicago 5.00. By Rev. Steege, Thanksgiving Collecte of his congreg. in Dundee 11.60. By Teacher Ch. Miller 2.00. (summa 4102.18.)</div><div>For the synod building fund: from Past. Pissels Gem. in Richton 12.55.</div><div>For the inner mission: Half of the Collecte at the mission feast of the congregations in Blue Island, Coopcrs Grove and Bachelors Grove 32.20. From Past. Rauschrchts Gem. in Dalton IO.M. by Joh. Lunow, a part of the Collecte at the Mission Feast in Past.^resr's Gem. in Effingham 20.50. By Past. H. Schmidt in schaumburg from a virgin 1.00. By Past. I. Bergen in Prairie Town, a part of the Collecte at the Mission Feast 45.00. By Rev. Trautmann, a portion of the missionary feast collection from Downers Grove 16.52. ("summa 4125.22.)</div><div>For the Synodal Heathen Mission: half drr Mission Festival Collecte of the congregations at Blue Island, Coopers Grove and BachelorS Grove 32.20. Through Past. Miracles in Chicago by F. Fink 5.00. Through Past. Döderle'n in Homewood by Mr. Siekmann 5.00 and by Mrs. C. Steege 2.50. By Past. F. Lochner, a portion of the Mission Festival Collect from Armnzville for the Negro Mission 10.00. By Past. Burfeind, one-third of the Mission Festival Collect from Dr Vric's Grove 14.00. By Rev. I. Bergen at Prairir Town, a part of the Mission Festival Collect 16.00. By Rev. Trautmann, a part of the Mission Festival Collect at Downers Grove 34.45. By Rev. Holiday from Mrs. Meyer at Aurora 1.00. By Teacher Carl Iahn at New Haven, Ind: From some school children 55 cts, Anna Brudi 45 cts, Marie Wille 20 cts, Johanne Brudi 41 cts &amp; Ottilie Brudi 41 cts. By Past. Krebs at La Rose, half of the Collecte at the Mission Feast for the Negro Mission 14.00. (Summa 136.17. (Conclusion follows.)</div><div>For the Preachers' and Teachers' Widows' and Orphans' Sasse (of the Illinois District) have been received</div><div>1. contributions:</div><div>From the pastors: G. A. Schieferdecker, G. Löber each 45.00, E. Mariens, H. Loßner, F. Ottmann each 44.00, C. A. Trautmann 42.00. From Prof. Lindemann 42.00. Don the teachers E. Kopittke, E. A. Zutz each 42.00.</div><div>Two. Gifts:</div><div>From the congregation of the Past. Irancke 443.41. From the congregation of Past. Frederking 45.60. From I. L. Th. in Chicago 42.50. From Hermine Eichmann by Past. Succop 50 Cts.</div><div>Chicago, Ill, 24 Place. 1877. H. Wunder, Kassirer.</div><div>For poor students received by Rev. F. I. Th. Jungck at Jackson, Mo., from Mr. F. Nothdurft 45.00. By Rev. I. Nothing at Lincoln, Benton Co, Mo, from N. N. in his congregation 45.00. C. F. W. Walther.</div><div>For poor students received: 12 pairs of stockings from Mrs. C. Nothdurft in the congregation of Rev. Jungck, 4 shirts from Mrs. Timken in the congregation of Rev. I. Hoffman" in Spring Valley, Kansas; 411.00, collectirt at the wedding of Mr. M. Böning in Frohna, Mo., "by Past.Hochstetter for Stud. J. Mayer. G.</div><div>For poor students by Mr. Kassirer Simon 46.13, by Mr. Kassirer Roschke 421.60 received with thanks.</div><div>Springfield, Oct. 10, 1877. H. Wyneken.</div></div>	
<div><div>(Delayed.)</div><div>Proceeds to the treasury of the eastern district:</div><div>For the synodal treasury: From Past. Krafft 4'5.00. Past. Kugele 2.00. Past. Dreyer 2.00. From the congregation in Johan- nisburg 7.85.</div><div>For the widows' fund: From Past. Kügele 4.00. Past. Dreyer 4.00. Teacher Feiertag 2.00.</div><div>For the College Subsistence Fund: From the Gem. at New York 7.20. Concorbiasest-Collecte of the Gem. at Blrd Hill 4.00.</div><div>For'r poor students in Fort Wayne: From Grm. in Williamsburg for Purzner 10.00.</div><div>For the orphanage near Boston: From the Women's Association in Olean 5.00. From I. Urban 1.00.</div><div>For inner mission: Missionsfest-Collecte dcr churches in and near Buffalo 50.00.</div><div>For the Heathen Mission: Mission Festival Collecte of the congregations in and near Buffalo, for the Indian Mission, 50.00. Likewise for Hermannsburg 40.23.</div><div>For the congregation in Topeka: Through Past. Dreyer 3.00.</div><div>For the church building in Buena Vista: Through Pastor Dreyer 2.00.</div><div>For Pastor Ocstermeier: Don Past. Fleckenstein 1.00.</div><div>For the pastors Jske and Rufs: From Wittwe Peters 2.00. Wittwe Gramm 1.00.</div><div>For fellow believers in Jankton: Don ter Gem. in Wolcottsburg 4.00.</div><div>For the new prof. in St. Louis: Don Rev. Gram 5.00. Don Rev. Graves 5.00. From Trinity Parish in Buffalo 13.10. Parish in Patchin 7.00.</div><div>New York, August 1, 1877. I. Birkner, Cassirer.</div></div>		<div><div>Revenue to the Western District's coffers:</div><div>To the synodical treasury: from Past. Nethings Gem. at Lincoln, Benton Co, Mo, 48.00. From Jmmanuel's District at St. Louis, Mo, 29.70. Jubilee Collectr of the congregation at Lake Creek, Benton Co, Mo, 24.00. From Past. Stephen's Gem. at Waverly, Iowa, 6.85. From Trinity District in St. Louis, 12.20. From Rev. Brandt's Gcm. at Lowell, North St. LouiS, Mo., 420.00. Past. Holls' Gcm. in Columbia, Ill, 7.00. Past. Polack's Gcm. in Cape Girardeau, Mo., 7.00. Rev. StudtS St. Martlns parish in Luzerne, Iowa, 5.65. From St. Paul's parish Rev. Studts at Luzerne, Iowa, 6.20. From Rev. Polack's Gcm. at Cape Girardeau, Mo., 7.00. Rev. Graebner's Gem. at St. Charles, Mo., 11.85. Collecte collected at F. L.'s wedding by Rev. Jungck's at Jackson, Mo., 4.15. Coll. of Past-Vetters' Gem. in Cole County, Mo., 8.00. Collecte of Past-Vetters' Gem. Jungck'S near Jackson, Mo., 11.20. Collecte of the Gem. Past. Mueller's in Osage Co, Mon, 5.00. of Past. Matuschka's .Gem. in New mile, Mo., 2.50. Past. Biltz's Gem. in Concordia, Mo., 8.00. Of Mrs. Rect. Gönner in Altenburg, Mo., 25.00. From Past. Löschen's Gem. in Iowa County, Iowa, 8.24. From Rev. Löschen's Gem. in Keokuk County, Iowa, 2.31. From Dr. W. Sihler in Fort Wayne, Ind. 2.00. From the Revs. Caten- huscu, Walther, Lohr, Bock, Scholz, Nützel., C. H. Lücker, Jungck, Brandt, Grupe, Drmetro, Gümmer, Bremer, W. Lücker, Wisch- meier, Griebel, Mertens, Baumann, Löschen, Tönjes, Grüber, Ansorge and Hölzcl, 2.00 each; Brauer and Vrann, 3 each.00; Maisch and John each 1.00; Mertens and W. L. Fischer each 4.00; Baum- höfner 5.00. Of the teachers: Hölschr, Mackenscn, Seboldt, M. Große, Nagel and Deffner each 2.00; Herder 1.00; Mente 4.00; Koscielski 6.00.</div><div>For inner mission: mission festival collecte of the congregation of Past. Rupprechts in Madison County, Nebr. 17.40. MissionS- fest- Collecte of the Wem. Past. Lentzschs in Saline County, Nebr. 12.00. MissionSfest-Collecte of the Gem. Past. Richters in Ellis- ville, Mo. 33.00. by Past. Toewe in St. Louis, 6.00.</div><div>To the Synodal Missionary Fund: Missionary Feast. Collecte of Rev. Rupprecht's congregation in Madison County, Nebr. 17.40. Mission Festival Collecte of Rev. Lentzsch's congregation in Saline County, Nebr. 12.00. From Rev. Matuschka's Gem. in New Melle, Mo., 3.00. Of Rev. Strobel's pupils in Wilton, Iowa, 5.00. Don Mrs. Sinn in Giddings, Ter., 50 Cis.</div><div>For the Negro Mission: From W. Weidemann through Past. Stephan at Waverly, Iowa, 2.00. ;From the young couple on the day of their wedding, L. Lange, at St. Louis 25.00. Bon der</div></div>	

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The following monies have been received into the fund for Michigan pupils in need of support: Collecte from M. Buchinger's wedding in Frankentrost L9.50. Collecte on Fr. Hehlr's wedding in Jda H6.55. Collecte on Klaus v. Glahn's wedding in Leland H7.12. Collecte on E. M. Schiefer's wedding in Frankenmuth K7.00. Collecte from the parishes: St. Joseph H5.24, Benona P3.25, Sturgis K2.50, Royal Oak O3.85, Rogers City G6.00, Section XII K150. Bon W. B. K1.00. Mr. Pastor Lange 1.00. - Sincerely thanking the dear givers on behalf of the recipients Jos. Schmidt.

## **Books - Ad.**

### **Proceedings of the Sixth Assembly of the Lutheran Synodical Conference of North America at Fort Wayne, Jnv. July 18-24, 1877.**

Dear readers already know that important matters were discussed at this year's meeting of the Synodal Conference: The establishment of parochial schools, the use of orthodox agendas, hymnals, catechisms, teaching and edification books in the parishes. The theses in question read: "It is a crying contradiction against the confession, if a Lutheran church body, calling itself Lutheran and wanting to be Lutheran, does not show any seriousness and eagerness to start up orthodox parish schools, as much as it cares, where they do not exist. - "It is further a contradiction against the confession if a Lutheran body does not see to it that only orthodox agendas, hymnals, catechisms, teaching and edification books are used in its congregations, or does not take due care that existing orthodox books of this kind are abolished and orthodox ones introduced." Other items were: Illumination of the reasons given for the change of the parochial church relationship; heathen mission, translation of the Concordia book into the English language 2c. The dear reader will find the proceedings on these important subjects in detail in the above report. May it find wide circulation and be well studied. It is available from M. C. Barthel at the price of 20 Cts. G.

### **Our calendar for 1878**

has just left the press. It needs no recommendation. The content of it is also excellent this time. The main article, which is given next to the calendar, is a biography of Paul Gerhardt, the poet of lovely songs and brave fighter for Lutheran truth. And surely it can only be a blessing if we diligently hold up to ourselves the examples of the ancients, and also that of this great witness. The biography, which comprises 20 pages, is accompanied by a beautiful picture of Paul Gerhardt, which is also suitable for framing. Besides in the calendar still some notes about the pious Elector August and his likewise pious wife are found, about pictures 2c. The end is formed by statistical news from the synodal conference: institutions, journals, the directory of all pastors, professors and teachers.

The price is 10 cts. each, ports 3 cts. G.

**Festive Hymn on Christmas for Mixed Choir** by W. Mösta, teacher and organist at Logansport, Ind. price: 15 cents the piece, K1.25 the dozen.

Since the existing good choral pieces are often too difficult for the performance of our usual choirs, and the congregation is better served when the choir performs something easy well, instead of difficult things not correct and tasteful, the composer tries to offer something appropriate in the above Christmas piece for rehearsal. The text is Luc. 2, 10. 11. and 14., as well as Isaiah 9, 6. and 7. Written in 6- and D-major, the piece comprises 73 bars - is therefore neither too long, nor too short - is easy to perform in every respect and sounds lovely.

After repeated play-through, the sender believes he can recommend the work to our ordinary community choirs.

Orders should be addressed:

Dir. 4 V. 2IoW1.a, Doxausport, Inä. 8. L. **"Liturgical Service for Children**

on Christmas Day at St. Paul's Lutheran Church in Baltimore."

to be had at teacher B. Feiertag, 489 Saratoga Street, or ^at teacher W. Meyer, 18 Schroeder Street.

Baltimore, Md.

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The receipts of Messrs. Eißfeldt, Birkner (1st Ort.), Bartling (18th Oct.), O. Hanser and Past. Döschner, as well as a list of payments from "Lutheran" readers will follow in the next number.

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### **Changed addresses:**

Ü6V. 3. di-ooFemuolltzt, Xrtznsvillö, Lass 6o., III.  
12. v. ^VillenderZ, Lv., 24o.

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## **Year 33.**

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(Sent in by Dr. Sihler.)

### **On the ecclesiastical situation in Germany.**

One of the most excellent Lutheran churches in the century of the blessed Reformation and in the following was that of the present Grand Duchy of Hesse. It is true that it, too, was in a troublesome relationship with the state and the secular sovereign; but the Hessian princes of that time were heartily devoted to the confession of the Lutheran Church and were not indifferent or even hostile unionist-minded persecutors and oppressors of confession and church, as is the case today. The pure Protestant, i.e. Lutheran, doctrine continued unchecked at that time, and there was also no lack of defense, namely, the punishment of the papist and reformed heresies, against which today the pastors in the so-called Protestant, i.e. unionist, state churches are not allowed to raise any testimony from God's Word. Thus in Hesse, too, Holy Communion was administered according to the Gospel, without the suspicious unionistic formula of administration, which is now in vogue; for this, to please the reformers, is prefaced with the words: "Christ says: This is my body," etc., in order to express that Christ does speak in this way, but that it is up to each one to believe it or not.

As the pure doctrine was predominantly present, so also the right doctrinal discipline was not lacking. Now false teachers, as wolves, dogs, and foxes, as thieves and murderers, can for years and decades unhindered rob God of his honor and their listeners of their salvation; and none of their ecclesiastical superiors asks about it, if only they send in their reports, registers, tables, and lists according to the rules. And if they are at the same time good epicures, who occasionally get drunk and give their parishioners a nuisance, the ecclesiastical superiors take little or no notice of it. At that time, however, a false teacher of the church, who persisted in his false doctrine in spite of all punishment and rebuke with God's Word, was finally deposed, and rightly so.

This was also the case with church discipline, especially with regard to the Lord's Supper. The confession

The fatherly interrogation before the handing over of the same took place everywhere; obviously ignorant or dogs and swine were not accepted; the latter were taken into church discipline and if no repentance and correction took place, finally excluded from the church. The pastors were not deprived of the binding key. Orthodox hymnals, catechisms and agendas were available everywhere and in constant use.

Under such circumstances, the teaching and discipline of the divine word could not fail to have a beneficial effect, for even if it does not make ecclesiastical hypocrisy impossible, as is unfortunately the case everywhere and at all times, it cannot fail that the word of God, which is preached purely and loudly and is also applied to the individual in a beneficial way, according to Isaiah 55:10, 11, bears fruit more abundantly than when it is falsified with the teachings of men. And so also the people of Hesse of that time were such as walked in the average fear of God and His word. The Holy Scriptures also had their home in the home, and the fathers of the household kept their children and household members in the teaching and discipline of the divine Word. The number of true Lutherans, i.e., Christians who were both orthodox and devout, was certainly not small in Hesse at that time.

But how very different it looks there now! Everything has been turned into the opposite in the most terrible and most deplorable way. The cursed Union, that deceptive work of the devil in the 19th century, has also done its work there. In fact, the Lutheran Church perished in it and was swallowed up by it. And the state authorities, under the pressure of the liberal, i.e. unbelieving masses, voters and elected representatives, and finally in the state synod of 1873, have honestly collaborated in this work of destruction. But also the state university of Giessen bears great guilt for this ruin of the Hessian church. Founded by the godly and orthodox Landgrave Ludwig in 1605, it was in the course of this century and even later, at the time of B. Menzer, Winkelmann, C. Dietrich, a place of faith of the Lutheran Church and a planting school of faithful and capable servants of the same. More recently, in 1862, Professor Noack, in an essay entitled "Die

Auferstehung Christi, im Lichte der heutigen Wissenschaft betrachtet" (The Resurrection of Christ, Viewed in the Light of Present-day Science). The Ministry of the Interior, however, to which an accusation from a number of Hessian pastors had reached, only punished "the frivolous and mocking language" of the essay, but did not attack the content, that disgraceful denial of the article of faith in which the righteousness and blessedness of Christians rests: this - it declared - "belongs to the field of biblical-critical investigation, which must be released to science and consequently is not in itself to be judged as an attack on the Christian faith." The Oberconsistorium, however, dutifully agreed with this decision of its higher authority. And instead of this blasphemous false teacher being called to account and deposed, the ministry left him quietly in his office and did not prevent him from continuing to poison the future pastors and teachers of the Hessian church. His colleagues, however, the other professors of theology in Giessen and those at the seminary for preachers in Friedberg, made no protest against this shameful ministerial decision, thus approving it by their silence and remaining as before the good brothers and colleagues of the blasphemous man, and also hardly punished him before his atrocious false doctrine came up for complaint. For it is one of the curses of so-called "scholarship" in the theological faculties of the German universities that there is indeed a mutual giving of honor and acceptance, but no mutual punishment of error among the professors, even among the Lutheran professors. And since hardly any of the learned gentlemen believe in the literal inspiration of the holy Scriptures and therefore have no righteous fear of God and his words, it is no wonder that hardly any of them are certain of their faith and doctrine, and that no one has the courage to punish his unbelieving colleague. Cursed, however, be all learning and so-called "scholarship" in the field of theology which does not submit to the Word of God, as it reads, and to the confession of the Lutheran Church founded on it, and does not desire only to serve it! And woe to the theologians who, from the natural light of reason, as the source of knowledge, distinguish in the sacred Scriptures

They want to know what is God's word in it and what is not. Even if they are not malicious children of unbelief and enemies of the divine word inwardly, they cannot possibly have firm hearts founded in God's word, which are partakers of the very rocky nature of this word; they must necessarily be driven to and fro by all kinds of winds of doctrine, erring and inactive like the waves of the sea; They remain all their lives as if on a swing, swaying and wavering, have no happy heart, no real peace in their conscience, and can get deeper and deeper and more and more dangerously into all kinds of doubt and devilry, so that at last they suffer shipwreck altogether in the faith; for they do not have the comfort of those who are challenged about the inspiration of the divine word, but are otherwise devout believers in Ps. 119:38: "O Lord, let thy servant keep thy commandment steadfast unto thy word, that I may fear thee."

But after this digression, let us return to the Hessian church. There the city pastor Ewald of Darmstadt preached a shameful blasphemous sermon on the history of the Lord's temptation, in which he portrayed Christ as an "ordinary man" who was "tempted and lured by his own lust and was only merciful because he knew the power of sensuality from his own experience. And what was the effect of this sermon? A storm of applause throughout the city; nay, an address to the blasphemer, bearing many thousands of signatures, in which the signers professed their adherence to his blasphemies, as to their faith, nay, as to the very faith of the whole national church. But the matter comes still better. A certain Mizenius, assistant preacher at Darmstadt, not only printed a filthy comedy, "Birnmoot," but also took offense at the saint; for in a pamphlet, "Luther and the Church of Our Time," published at the dedication of Luther's monument, he poured out upon the secret "received from the Holy Spirit" the filth and filth of his heart, sunk in immorality and unchastity, and of his tainted imagination. This abomination made such a fuss even in the liberal city of Darmstadt that it was no longer possible for him to stay there; he was offered in vain to three other liberal cities; but at last the ecclesiastical authorities considered him good enough to entrust him with a boys' school in the university city of Giessen and to keep him in the fellowship of the regional church. Isn't that horrible?

It is true that for decades the Hessian church had been an actually unchurched church. According to the latest church constitution of 1874, however, it has formally declared itself as such, although it still holds on to the name "Protestant". And accordingly, by virtue of this constitution, the superintendents and deans are now charged as an important official duty with "the execution of the ecclesiastical union of the uniting Lutheran and Reformed religious congregations by means of a solemn service.

In former times, in the course of the 17th and in the first half of the 18th century, the ecclesiastical superiors of Lutheran Hesse recognized it as their most noble duty to zealously and carefully watch over the preservation of the purity of the Lutheran confession and the practice corresponding to it. Now they are doing just the opposite. For by turning their zeal to the enforcement and cultivation of the Union, they are undermining the Lutheran confession, preventing the parishioners from rallying around it, and thus proving themselves to be confessionless, even hostile to the confession. Accordingly, they also occupy the originally Lutheran parishes.

mtt reformed, uninformed and even completely unbelieving candidates and pastors. Therefore, they also tolerate obvious false teachers, but do not tolerate that these are duly punished by Lutheran-minded servants of the church and that the union contrary to Scripture is presented in the light of Holy Scripture as a deception of the devil and a wretched man's power: Light of the Holy Scriptures as a deception of the devil and miserable Menschcngemächte is presented. Thus, no candidate will be bound to the Lutheran confession at his ordination, and every pastor is required to administer Holy Communion to Reformed persons as well; no one may sign himself as a "Lutheran pastor" in official credentials.

Unfortunately, the great multitude of pastors also submit to this ungodly rape and tyranny. In this way they prove that they fear men as servants, but have no fear of God and his word, which will judge them in the hour of their death and on the last day. They show themselves to be servants of the belly and hirelings, but not faithful shepherds of the sheep of Christ commanded to them; they are shepherds, but not pastors; they are landlords, but not shepherds of souls.

But among these apostate Hessian pastors there is a small group of so-called renitents who are caught up in a miserable prayerfulness and a strange delusion. For although the Hessian church had already been united for decades and the above-mentioned prohibitions of the ecclesiastical superiors had been in force, they did not oppose them at that time, but quietly put up with this union abomination. Now, however, after the new church constitution of 1874 has declared the Union to have been decided, they want to remain in the national church with protest. For they are under the whimsical self-deception that they could thereby, as their good right, regain the Lutheran confession. At the same time they childishly cling to §8 1. of this constitution, which, modeled on that of Prussia, speaks of "the confession remaining unimpaired. And in so doing they do not see, or do not wish to see, that in all the following paragraphs this §1. is 'made a mockery of, and the confession is fundamentally abolished and destroyed. Instead of leaving the national church in accordance with God's Word and the conscience bound therein, in which the government also does not put any difficulty in their way, they remain with their lame protest in the national church, thus also in communion and church fellowship with unbelievers and obviously unbelievers, teachers and listeners.

That in such a degenerate and rotten church also the wholesome church discipline of former times has completely fallen away, no one will be surprised. Of course, there is no longer any question of registering for confession or of a confessional interrogation. This favorable opportunity for the wholesome exercise of private pastoral care remains completely unused, in which in former times the wise and faithful steward gave each of his household members his due, teaching, punishment, admonition, or consolation. But now the sanctuary is given to the dogs, and the pearls are cast before the swine; for divine deniers, cursers, drunkards, fornicators, usurers, come to the Lord's Supper and receive it. And when some years ago a pastor wanted to exclude from Holy Communion a man who publicly declared himself to be a denier of God in the inn, and the man complained about this, the church authorities told the pastor "that he should be tolerant of those of other faiths (?) and not proceed so exclusively. This is one of the characteristics of the unbelieving, liberalistic, even antichristian spirit of the times in Germany.



people, that the ecclesiastical superiors, because they do not childishly fear God and his word, are held in bondage first before the threats and defiance of the church mob, and are imprisoned therein.

From time immemorial, the Hessian Lutheran Church also had an orthodox hymnal, in which the Mark and core hymns \*) from the 16th and 17th centuries can be found in abundance. It is quite natural that this hymnal, which punishes unbelief in every line, must have been a thorn in the side of the apostate Hessian church regime. But the enmity against Christ did not let it rest to rob it from the people as well. And so a new, ostensibly "improved," but actually wicked, unbelieving hymnal, contrary to the teachings of Christ and to the faith, was produced without salt and lard by these and those rhymers of reason and smooth, licked phrase-makers.

Of course, all the anointed core hymns for the church festivals are missing in this unbelieving product, and so are the wonderful songs of confession, penance, faith and prayer, praise and thanksgiving, cross and consolation, death and funeral songs of the earlier believing times, which the old hymnal contains in abundance. The old hymns, however, which were still included, were forged and distorted in the most shameful way by the counterfeiters and poisoners in the service of unbelief and hatred of Christ, so that there is nothing left to be seen of their original form and beauty. The base denial of the deity of Christ runs through them all directly and indirectly, and the enmity against the evangelical doctrine of the justification of the poor sinner by grace alone, for Christ's sake, through faith, without the cooperation and aid of works, is everywhere to be seen. On the other hand, human wisdom, human power, and human virtue, against the holy Scriptures and the language of conscience, as being capable of righteousness before God and of salvation, are everywhere puffed up, like a pig's bladder with three rustling peas. Summa: God, virtue and immortality is the triune God of this stillborn child, the new Hessian hymnal.

A few samples may prove this.

In verse 6 of the childlike and charming Christmas carol: "Praise God, all you Christians" 2c., the Lutheran Church sings thus:

He changes with us whimsically, flesh and blood he  
takes on And gives us into his Father's kingdom The  
clear divinity on it.

So instead, in the new Hessian hymnal, it reads:

"He comes by his truth's power, To God draw us near;  
Before its light the night must  
Of superstition flee."

The glorious song of confession, "Preserve us, O Lord, in thy word," 2c., in which the church prays and supplicates for preservation in the true faith against the enemies of the Lord and their attempts, reads thus in the New Hessian hymnal:

"The lust for power that drags the foreign servant, He  
believes wrongly, he believes rightly, By force before the  
magistrate's office, Remain condemned among our people.  
We go in twilight, we soon err, Wisdom exercises no power,  
Let peace and forbearance be general, Not mighty be the  
persecutors.

The Scepter exercise equity,

Forbid not the causes quarrel, We peaceful is, not vice  
teaches, Whose peace remains undisturbed."

\*) About these songs see an essay in another column.

Instead of the mighty attack on the heart of God in that glorious Luther hymn: "Preserve us, O Lord, in thy word," 2c. and instead of its firm trust in the power and goodness of the Lord against all attacks of the enemies of God and of His Word, the new Hessian hymnal delivers here a tolerance contrary to Scripture, even against false and unbelievers, and that in a hollow, rattling phrase and impotent, unrhymed rhymes. And instead of nourishing and tasty food, it offers the hungry only oatmeal and an unsalted water soup besides poison.

Wonderfully enough, Paul Gerhardt's glorious song of the cross and consolation, in which the doctrine of justification also runs through, namely: "If God is for me, then step all things against me" 2c., has found its inclusion in the new Hessian hymnal. But how disgracefully it is dressed up in it, and looks much worse than a face that was beautiful before, and afterwards torn and disfigured by pockmarks! Thus reads verse 3 of Paul Gerhardt's hymn:

"The ground on which I am founded is Christ and His blood;  
That's what makes me find  
The ewgr true good.  
There is nothing on this earth about me and my life.  
What Christ has given me is worthy of love."

In the new Hessian hymnal, however, verse 3. reads thus:

"If I fail through weakness, but not  
through purpose, then strengthen my  
soul.  
The high confidence;  
Him, O Lord, who did thy will,  
As best he ever can, addiction honest to fulfill, Look  
on thee with grace."

Is not this rhymesmith a shameful knave who, in this rhyming babble, at the same time tramples underfoot the biblical doctrine of hereditary and real sin, of the merit of Christ, of faith, and of the forgiveness of sins, and sets on the throne against it the lie of self-righteousness and sanctimoniousness, the pride of reason and virtue? And this abomination expresses itself even more vexatiously than here in the following rhyming claptrap, with which the conclusion should be finely made.

It reads, however:

"But if thou dost thy duty honestly, Be of good cheer and  
never falter.  
Thy God hath witnessed thy virtue, And he, thy God,  
rewardeth it.  
A heart pure from sin and vice, Cannot be wretched for  
ever."

The masters of the church regiment first tried to smuggle this godless, unbelieving product of the new hymnal into the congregations quietly and carefully through the service of the pastors, these cowardly hirelings. But while these cowardly servants of men, who should have stood up like one man against this book of lies, were compliant agents of their ecclesiastical superiors, the latter found considerable resistance in their introduction of this wretched piece of work into the congregations. The power of the old faithful hymns became quite evident. For although the poor people had already been corrupted many times by unbelieving preaching, these songs, to the astonishment of the ecclesiastical tyrants, still had so much room in their hearts that they offered unexpected resistance to the introduction of the new hymnal. It therefore required the exertion of all official authority against the already gagged people, in order to force this disgraceful

The aim was to introduce the old hymns of the faith from the public worship service. ...in the field. Yes, even more, we are pardoned to be God's fellow-workers and God's husbandmen in his spiritual work.

But the unbelieving ecclesiastical rulers went even further. This blessed gospel, and the holy sacraments which are intimately connected with it, are the means of grace by which the Holy Spirit calls sinners, enlightens them with his gifts, and sanctifies and sustains them in the right united faith. Now it is certain that we can no more convert a man and bring him to God than we can convert ourselves and bring ourselves to God by our own decision. But we can, by God's grace, and therefore, according to God's command, we ought to bring and advertise these means of salvation to all those who live in this world without them, and therefore still without God. If we owe this to God and to all our fellow "sinners" who have been redeemed with us, if it is our most sacred Christian duty not to keep the high good that has been given and entrusted to us like that shawl in the sweat shroud, but to make usury with it for God's sake, for our own sake, and for the sake of our neighbor, then we are to do this in a

Thus the once so flourishing orthodox Hessian church has been swallowed up by unbelief and union, and only a few small congregations have left the regional church. May the merciful and compassionate God open the eyes of the so-called renitents to follow this example. We owe a very special sense to those who are children of our dear Lutheran Church and our fellow believers. We owe it to these fellow believers, in whom God Himself exhorts us to do the most good, to pursue them, to seek them out, to show them the Lord Jesus and the Lord Jesus Christ.

(Submitted.)

Inner Mission.

In number 13 of this journal, the work of the mission to the Gentiles was put to you, dear reader, with "warm" words. Since the wish was expressed from various sides that a few words should be addressed to you about inner mission, and the undersigned was asked by several brothers on the occasion of a conference to do so, he will try to fulfill this wish in the following. This work of inner mission is especially incumbent upon us in this country. Thousands of our German tribesmen, among them so many members of the faith, come over to us every year. Most of them - with the exception of a few - seek earthly treasures, temporal goods, physical well-being. And over this does not consist precisely in the fact that we live here in a richly they sometimes completely forget the heavenly treasure, the blessed country, nor in the fact that we are citizens of the much- eternal goods and their spiritual well-being. Like sheep without vaunted free states of North America, but rather in the fact that a shepherd, they are scattered to and fro. Behold, to these we have found and possess in this country a treasure against fellow believers who are scattered to and fro, to these who are which all the glory of the world is to be regarded as nothing. in part already spiritually utterly depraved and unconcerned This treasure is the pure, clear, supremely comforting and about their salvation, and therefore unhappy, we happy ones blessed gospel of Christ, the Son of God. Without this gospel must yet become helpers of their blessedness and their joy in we would be the most miserable and poorest children of men and in the Lord Jesus; we must help them, urged on by the under the sun, even if we had all the gold of California and that love of Christ. But we have so much opportunity to do this, and of the black mountains in our pockets. Why is that? Without this we are so urgently called upon to do it by God Himself, as well gospel we would know nothing of Christ and his reconciliation as by the need of our fellow-sinners, that we cannot possibly of the world to God; without it we would not know that we are cease this service of love, or be lax in this work of the Lord. Or so richly redeemed through him, and without it we could not shall we perhaps be struck by that terrible word: "Cursed be he believe in him, and so we could not be justified and blessed, that doeth the work of the Lord unadvisedly" (Jer. 48:10)? Oh, nor be God's dear children and heirs of eternal life. Praise and that we might be salutarily frightened by this serious word of thanks be to God! This gospel of Christ, which is the power of our God, but might be all the more provoked by his friendly God to save all who believe in it, we have and possess pure voice of encouragement in the Gospel" to carry on the work of and unadulterated, unaltered and un mutilated. inner mission, which is bound to our hearts and consciences,

And how did we come by this treasure? Truly we did not more faithfully, more eagerly, and with more sacrifice of our seek it, but found it; we did not ask for it, but it was freely given goods than has hitherto been done. If one reads the news and to us by the gracious and merciful God. reports of our few missionaries sent from the various mission

But we are also happy people in another respect. Not only areas, they are for the most part lamentations. Almost all of is this gospel given to us by free grace, not only may we and them say that there is a lack of workers and the necessary should we accept it, stand in it, and be saved by it, but we may support to carry out the blessed work properly. From almost all also practice usury with this entrusted treasure, which brings the States and Territories of the Union and from Canada voices us and our debtors exceedingly rich interest. are raised: Come, come, ye

Lutherans, and help us; send us preachers of the gospel. And what keeps us from letting them serve our church with their oh, how often and much must those who are hungry for the gifts? Perhaps it is not self-interest, selfishness, or the thought bread of life be comforted with promises-perhaps with mere that becoming a preacher, a teacher, or even a missionary is promises! For instance, voices are raised that in California, not worth it; that another profession would bring in more and Oregon, Washington Territory, Idaho, and Montana, there is a make our young people happier? Oh, that would be sad and a great mission field. "If this large area is not to be lost to the sign that we have not yet recognized our true happiness and Lutheran Church, then the work of the mission here must be that of our children. Nor do I fear, nor can I believe in love, that taken up in earnest very soon," reports a lonely, penniless the support and maintenance of our dear institutions with their worker from there, struggling with worries about the most basic teachers and pupils is too troublesome for us and brings too necessities for his body-food and need. In the northwestern and much harm to our purses. For he who cherishes and carries western states on this side of the rocky mountains down to the such thoughts in his heart proves only too clearly that the root south, and again in the northern, and even in the eastern and of all evil has entangled his poor heart, or wants to entangle it. central states, as well as in the British possessions, there are Now I know that a true Christian does not need much everywhere mission areas, some quite large and some less so, pleading and exhortation. If the first Christian congregation at And everywhere the doors are open to us! Truly, "the harvest is Jerusalem, when they found the precious treasure, Christ and great, but the laborers are few. his gospel, was so happy that its members were able to sell

But the saddest thing is that the rich harvest fields - partly their fields and houses and lay the money they had saved at through our fault - are literally flooded with false apostles and the apostles' feet; if, furthermore, the dear Galatians were so deceitful workers. When we finally arrive, we usually have only blessed and happy because of the treasure they had found that, the gleanings. This has already happened in many states and if it had been possible, they would have plucked out their eyes cities and in the counties that are now abundantly populated and given them to the apostle Paul: the same love and gratitude and no longer belong to the mission areas. Sects and for the treasure found and freely given to you by grace, if not in enthusiasts, especially Methodists and not less the Unrists, that measure, will certainly be in your heart. As a Christian you have taken it upon themselves to disparage our fellow believers cannot close your heart to the need and spiritual misery of your from their mother church by lies and deceit and to draw them fellow-believers, but you must open it; as a Christian you into their nets. We came - too late! And so, at the present time, cannot, like that priest and Levite, pass by your fellow-brother these enthusiasts and sects are nowhere more active and busy coldly and unfeelingly, but you must become a merciful than in the new states and territories, into which the stream of Samaritan to him. Yes, as a Christian you will do more than I emigration is pouring. And what should put us to shame: these would be able to exhort you to do. Therefore I will leave all false prophets are, as a rule, abundantly equipped, they are further exhortation for now, and only remind you in conclusion supplied with only what they need, so abundantly that they often of your high titles of honor and what is connected with them; build churches and meeting-houses, or rent them, out of their you will find it in 1 Pet. 2:9; then something else for happy own means, for those whom they have chosen as their prey, people to take to heart, to make them even happier; you will We should also be ashamed of the servants of the pope, who, find it in 2 Cor. 9 at the end of the sixth verse. But read for my like their religious relatives, the Pharisees and scribes, wander sake the whole of the 9th chapter; it will not be in vain. Hereby over land and water to make a fellow pope, and, if such a one then be it commanded to God, and to the word of his grace. is not saved by God's grace like a fire from the fire, a child of Amen.

Osage Bluff, Mo. C. Vetter.

My dear reader, if we think a little about what has been mentioned so far, we will have to admit to ourselves that we cannot really rejoice in our happiness as long as our Christian debt, which we have to pay off especially in the work of the inner mission, lies so heavily on our hearts and consciences. How, my dear brothers and sisters in Christ, do we, the abundantly blessed and highly pardoned children of the Evangelical Lutheran Church, to whom God has poured into the bosom all the riches of His grace and blessing in Christ Jesus, not allow ourselves to be stimulated, enticed, encouraged, and moved by this undeserved gift, given freely by grace, to carry out more faithfully and zealously the work of the holy mission that has been commanded to us than has been done so far? Has God not given us in our dear Lutheran Church in part richly gifted young men, to whom our precious institutions, adorned with many blessings, are always open and in which they are trained for service in the mission with all diligence and fidelity? What

(Submitted.)  
**Some remarks concerning the support of sick and worn-out preachers and teachers.**  
  
On behalf of our Synod Western District, I have the following to bring to the notice of all the dear congregations, preachers, and teachers of the General Synod of Missouri, Ohio, &c. States:  
  
In the "Manual" published by the General Synod of Missouri, etc., it says, under Cap. VII, p. 76 in regard to the support of infirm or sick preachers and school teachers thus:  
"1. There shall be a committee to take charge of this matter.  
"The members of this committee shall be Pastors Büniger and Brohm and General Cassirer.  
"The former health insurance fund for pastors shall henceforth be a fund under the direction of the synod and shall also be extended to emeriti (retired persons).  
"4. the General Praeses and the District Presides

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shall decide who is to be supported and who is to be considered emeritus."

The foregoing order, laid down by the General Synod itself, and certainly very wise, has, as one hears, hitherto been little or not at all observed; therefore the Western District of our Synod has deemed it necessary to recall those provisions to the memory of all the members of our General Synod, and to kindly call upon them to observe them. We must confess to the praise of God that the preachers and teachers who are ill and emeritus in the service of the Church have hitherto always been taken care of by the active love of Christians, indeed, in individual cases very abundantly; but the manner in which this has been done has not been in accordance with the provisions made by the General Synod. It is of no small importance, however, that these provisions should be observed and observed, for the following reasons:

God's Word commands that in the support of those in need, whether it be the poor and sick in the congregation or the sick and emeritus preachers and teachers in a synod, everything should be done honestly and properly, not only before the Lord, but also before men. "For God is not a God of disorder, but of peace, as in all the commons of the saints. Let all things be done honestly and orderly." 1 Cor. 14. likewise Col. 2, 5. "And see that it be done honestly, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8, 21.

(2) When helping those in need, their circumstances, their greater or lesser need, should always be taken into account, and the gifts should be distributed among them according to this measure, so that some of them do not have enough, while others are in need. Acts 6,1-7. Rom. 12,8.

(3) Finally, when helping the needy, one should be careful to prevent the recipients of charitable gifts from being maligned, as if they had wanted to enrich themselves with the alms they received or to make a comfortable living, and as if they had misused the charitable gifts of Christians. 2 Cor. 8:20, 21: These sayings apply both to the recipients and to the dispensers of charitable gifts. The following passages should also be noted: 2 Thess. 3, 11. 12. and 1 Tim. 5,17.

So that, beloved Christians, in this work of love and mercy under discussion, everything may proceed honestly and properly, before God and man, everyone is hereby urgently requested and earnestly asked to henceforth observe the above-mentioned provisions of the Synod, and to kindly allow all gifts intended for this purpose to reach the committee appointed by the Synod. Only in this way can it be determined which preachers and teachers are really in need of help and how great their need is, and only in this way can it be achieved that (to use Luther's words) all "are fairly provided for, so that they neither die of hunger nor freeze to death.

Finally, I would like to make the following announcement and request: There are currently a large number of preachers and teachers who have fallen ill in the service of the church as a result of faithful work, and whose condition is such that they cannot possibly take up another profession in order to support themselves and their family. Now, however, in the treasury established by the synod for the support of these our

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There is no money available for the pitying sick brethren, because (as noted above) nothing has flowed into it for several years. Therefore I attach to this communication the heartfelt request that the dear Christians within our Synod also remember this fund with love and help to fill it with their mite for need. And in order that we may be all the more encouraged to do so, I will let follow a few words from "Porta's Pastorale Lutheri", which thus read: "Among these" (i.e. the poor, widows, orphans, poor diligent students, etc.) "are also those who have faithfully served in the holy ministry and now, because of age or weakness, can no longer administer it. For they also are to be maintained, as the Lord God himself commanded, that the Levites, from the fiftieth year onward, should be abstained from the ministry, and should no longer minister, but wait upon the ministry of their brethren, (that is, attend them with good counsel, as tried and tried men,) in the tabernacle of the congregation; but of the ministry they should not minister, Numbers 4:8. 8: Now if in the Old Testament the old Levites were put out of office, and yet were left with the others, and kept with them, why should we Christians not do the same kindness to old emeritics and well-deserving preachers and ministers? For it would be a great shameful ingratitude to cast them out in their old age (and in sickness), and to beat them into the grass like old horses or dogs, as nevertheless happens now and then with great vexation."

May God also accompany this remembrance and petition with His blessing! - On behalf of the Synod of Western DistrictsF . Köstering.

(Submitted.)

## **The Lutheran songs of the 16th and 17th centuries.**

These songs have a great advantage over the later ones. For in the latter, which date from the first half of the 18th century, a certain sentimental or workmanlike nature very often comes to the fore. In the old Lutheran hymns, however, a different spirit blows and lives. There it is the Word of God, especially the Psalms, there it is the power and the joyful spirit and courage of the church confession, there it is the divine facts of our salvation in Christ, there it is the ways and ways of God with His church in sorrow and joy, which mightily inflame the hearts of the orthodox and at the same time orthodox poets, Luther first. What wonder, then, if from such hearts, in vivid contemplation and at the same time out of deep inner experience, songs flowed forth and sprang up that bear witness to that origin and came into being through the special prompting of God's Spirit. These are songs that testify just as powerfully to the faith and the confession of the church as to the inner life of faith of the poet; they are songs that, as the Word of God seized with the innermost soul and expressed in thought and in the euphony of rhymed verse, also exert a powerful effect; For they are songs that, similar to the sermon, wholesomely frighten and break the troubled sinner's heart through the divine law and again raise and comfort the frightened conscience through the gospel in the kindling of faith. These are songs that paint Christ before the eyes of the faithful, as made unto them for sanctification, and put them into the heart of the Lord.

They are songs that press upon the heart and tempt and entice them to follow Christ, as in the doing of good, so in the suffering of evil. They are songs that comfort even the heaviest cross-bearers, e.g. in constant painful illness, in the sweetest way and keep the hope of perfect eternal life fresh and alive in them. These are songs which, from God's Word, vividly and powerfully portray to the children of the Church the eternal joy and delight of the blessed elect, as well as the eternal torment and anguish of the persistently unbelieving in the abyss of hell, and impress them upon their souls. These are songs that have survived many an edifying sermon book of their time, according to usage, and that will also live on as long as there is a Lutheran church in the German language. And almost all of these hymns have such tonalities that the particular mood of the poet and its expression in thoughts and words are captured in appropriate tones and melodies and, as it were, given new life in hymns. Compare, for example, the melody of "Aus tiefer Noth schrei' ich zu dir" ("I cry to you from deep distress") with that of "Nun freut euch, lieben Christen gmein" ( "Now rejoice, dear Christians together").

(Submitted.)

**The law must remain the law, and all the devout hearts will fall to it. Psalm 94:15.**

Dear readers will perhaps still remember that in July of last year, the "Weltbote" brought several articles from the pen of the much-named N. Neumann, emigrant missionary of the General Synod, in which our missionary Keyl was portrayed as a dangerous person from whom one must beware. The same, full of malicious distortions and slander from beginning to end, contained in particular the information that Missionary Keyl had helped to bring an immigrant woman recommended to him 225 Thaler. We, the undersigned, after careful investigation, found that this accusation was completely made up out of thin air, and also made this publicly known in the "Lutheraner" (Vol. 32, No. 16, p. 127). When thereupon Neumann did not recant, and since he had for years opposed our missionary in a malicious manner and had left nothing undone to undermine the confidence placed in him both here and in Germany; Since earlier accusations on our part had led to nothing with Neumann's superiors, we advised our missionary to bring an action of iniquity against Neumann before the secular court, so that the public in general, as well as our entire congregations, but especially the friends of our mission in Germany, who have often been misled by slander emanating from here, would recognize that everything is done honestly and properly in our emigrant mission. - Missionary Keyl has followed our advice. After Neumann had postponed the case against him for a whole year, it was finally taken up on October 18 and brought to a conclusion the next day. The twelve jurors, who were appointed by law to judge between Missionary Keyl and Neumann, after about an hour's excellent speech by Probate Judge Abr. Dailey in Brooklyn, unanimously gave a verdict against Neumann and sentenced him to a \$600.00 fine. Missionary Keyl was concerned about the preservation of his good name and not about money; therefore, after deducting the costs of the trial, he will donate this sum to needy immigrants.

come. - That the condemnation of Neumann also implies the condemnation of the "Weltbote," at least before the world, is clear; for according to the law, both the writer and the publisher of newspaper articles containing malicious slander are liable to prosecution. We therefore feel compelled to warn Christianity once again of the "Weltbote" as a paper that so carelessly takes up correspondence that damages the good name of a blameless man who occupies an important ecclesiastical position.

Finally, however, we ask all our fellow believers to continue to turn with confidence to our missionary Keyl (No. 3 Broadway) in all matters that strike at his office.

- The Emigrant Commission of the Lutheran Synod of Missouri, Ohio, &c. St.
- F. King, pastor at Trinity Church, NewYork. 602 D. 8tr.-Chairman.
- G. C. Holls, Director of the Wartburg Orphanage. Nourrt Verrinn, N. V.
- J. Birkner, Merchant. 102 VMiurn str., N. Y. - Cassirer.
- I. Morch, merchant. 25 Nuicleu Dune, V. C. I. T. Frin cke, Past. at St. Johannisgem.

There Rinkrunuä, 8.l. , -Secretary.  
New York, 23 October 1877.

**To the ecclesiastical chronicle.**

**I. America.**

In its report to the judge, the Grand Jury of Philadelphia also spoke out against the desecration of the Sabbath through the sale of intoxicating beverages, but also mentioned the passing around of wine in the churches on Communion Day, since, as it put it, "the sleeping devils in the improved drunkard are awakened again by the sip of wine? One does not know, in fact, whether one should be more astonished at the abuse of official authority, or at the equally unchristian and stupid temper fanaticism. G.

A Beecher church. The Beecher family seems to be fond of creating all kinds of oddities, especially in the ecclesiastical field. What Henry Ward Brecher has done in this field is world famous. But this time we want to tell something about his brother Thomas. - T. K. Beecher is pastor of a church in Elmira, New York. There he had a church planned and built, which shows all kinds of Beecher characteristics. There is no question of a "style". The building is grand, but without any ecclesiastical architecture. Grand parlors and social rooms occupy the front of the building. In these rooms, the ladies of the congregation hold a weekly tea party, to which, of course, the gentlemen are also invited - and come. The kitchen, where regular servants are employed, is on the top floor of the building, so that the smells from it, coming out while cooking, do not enter the "church". The cooked and fried food is let down from above by a "dumb walter" to the hungry parishioners and guests below. Next to the social rooms, downstairs, is a reading room, the pastor's study, and a guest room with bed and other comforts. A wide corridor leads past these into the so-called "chapel", which is quite simply furnished. Above it is a large room, the so-called "romp room". In this room, the dear

Youth of the community - to play. The room is also equipped with a stage and other theatrical arrangements, in that small comedies etc. are often performed for the amusement of the children (probably between the ages of about 5 and 60). Next door is the Sunday school room. Finally, also on the second floor, towards the front, is the actual "church". This room is very large, but quite simple and bare, because only "church services" are held in it. - The whole building must be quite a whimsical thing, very much in the Beechers' taste, a curiosity for the city of Elmira that travelers visit, like Barnum's museum in New York. But to call such a thing a "church" is a disgrace and a sin.

(Luth. Kz.)

From General Synod. The Observer tells of a Lutheran pastor in Kansas who resigned from his office on account of a poor livelihood and took a job in a Presbyterian congregation. He remarks that this pastor had not necessarily denied the faith, but that if he had not provided for his family, he would not only have denied the faith, but would have been worse than a heathen. To the Observer, then, the bread-basket is above God's word, and the second tablet above the first. But that is where the religious indifference of a synod calling itself nothing less than Lutheran leads.

General Council. When the Reformed Synod recently held its meeting in Allentown, two Lutheran (?) pastors belonging to the Council there gave their pulpits to Reformed preachers. Thus the Council practiced the principle established therein: Lutheran pulpits for Lutheran preachers.

Blasphemous Newspaper Reclamation. For some time now, a certain Heerbrand, who claims to be a descendant of the blessed Tübingen chancellor and professor Jakob Heerbrand, has been publishing a Swabian weekly paper in New York - unfortunately not only in the "Weltbote", but also in the Milwaukeeer "Germania", which is recommended to every "brave Swabian", but of which every Swabian, as well as everyone in general, should be warned. "As is well known, all 'BlättleSschreiber'" (says this paper) "who - sincerely - mean it with their fellow men - reeta via - (go straight to) heaven." On the other hand, it is "guaranteed" in the most blasphemous manner "that a countryman who neglected to care for subscribers" would fare badly, in a manner not to be reproduced here, but indignantly expressed, if he should one day knock at the gates of heaven. So much is enough to fill every "brave," and that is nothing else than: pious Swabian, as well as every Christian in general, who still watches over the honor of his Savior, as well as over his own blessedness, with disgust for "Blättle" as well as "Blättlesschretber." The latter himself believes (erroneously, of course) that his forebear (Doctor Heerbrand) would agree with him in regard to humanity as well as morality, but openly admits that be. Jakob Heerbrand would consider him a heathen with regard to religion; - a judgement which, according to the above-mentioned Reclame, one has no hesitation to agree with. O great ancestor, what a grandson you must have! F. W. S ch.

Church sold. In the previous number it was reported that the church of Pastor Bolz in Buffalo had been sold because of debts. According to news received, not the one mentioned, but another has been sold.

Due to obstacles that have arisen, the Book Commission will not be able to meet on the third Christmas holiday. In due time, the meeting will be called again. Addison, Ill, Nov. 9, 1877, C. A. T. Selle,

Borfitzer x. t.

Inaugurations.

In accordance with the presidential mandate, Pastor C. Sallmann was inaugurated into his new office on the 22nd Sunday after Trinity.

Address: r Rsv. 0. NaHmann, 8u\$"r drovs, LLirüslck 6o., Oliio.

On the 22nd Sunday after Tr. Mr. Pastor I. Dröge - müllrr received commission according to srin neurS Amt ringrführen by me. E. Beck. .

Address: Nsv. 3rd DrosAsmuvllsr, ^,rsnsvills, Oass 6o., III.

On the 22nd Sunday after Trin. Pastor H. Maack was installed by order of the honorable Presidium in drr rv. - Lutheran Zion congregation at Tandy Creek by undersigned tn his new office. C. F. W. Sapprr.

Address: Nsv. 8th Llsaek, Horins Ltation, Oo., 2lo.

By order of the reverend Presidency, on the 20th Sunday in Tr. the Rev. C. F. Oberm eirr was installed in his new office at the Gemeindr at Littlr Rock, Arkansas, by the undersigned. P. F. Grmann.

Address: Nov. 6, N. Obormoier. Box 146. Dittlo Noolc, ^rkrcuss.

On the list Sunday after Tr. the Rev. P. Hansen, appointed by the nrugebilded Gemeindr at Worden, Madison County, Illinois, was installed in his new office by order of the Presidency and assisted by the Hrrrn Rev. M. Hahn tn dlrsrs.

G. A. Slater.

Address: Nov. 8. Banson. Box 132-Aaclison 6o., III.

By order of the Most Reverend Presidency of the Eastern District, Rev. F. Dreyer, formerly of Accident, Maryland, was installed by the undersigned in his new office at the Lutheran Church at Nichmond, on the 22nd Sunday after Tr.

W. C. H. Lübkert.

Address: Nov. L. Drc^ei', 217 Last Lioaä 8t., Nioümonä, Va.

Pastor E. Mangrlsdorf, who has recovered from his illness to such an extent that he can again enter the sacred office of preaching, was ringr ted by the undersigned in Gmrsro on the 22nd Sunday after Trin. by order of Herm Präses Wuudrr.

2. P. Guenther.

Atressk: Nov. L. HlanZolsäorl. kox 248-doneseo , llour^ 6o., III.

Introduction and consecration of the church.

By order of the President Biltz, the Rev. C. F. W. Brandt, formerly of Canada, was ushered into his new office by the District Council on the Monday after the 21st Sunday after Trinity, in a new congregation seven miles northwest of Clarinda, Page County, Iowa. Since the congregation had rebuilt a beautiful frame church, adorned with a steeple and bell, in the place of the church which had burned down 1Z years ago,

the consecration of the new church took place in the afternoon of the same day. In both services the undersigned preached. C. F. W. Scholz.

Church consecration and introduction.

The 22nd Sunday after Trinity was a double day of celebration for the congregation in Union Creek Settlemrnt, Madison Co, Nebr. In the morning their newly built church, 30 X 18, was solemnly consecrated. Besides the undersigned, Pastor Lcuthäusrr was active and preached the sermon.

In the afternoon the congregation gathered for a new celebration. The undersigned, in accordance with the commission received, solemnly inaugurated the new preacher of the congregation, Rev. I . H offm an n, formerly of Spring Valley, Kansas, into his sacred office at this congregation, Rev.

Adrrssr: Nav. 3. Hoümann, Llackison, Llackison Oo., Xsdr.

Church consecration, ordination and induction.

On the first Sunday after Trinity, the Lutheran congregation of St. John, on Sand Prairie, Tazewell Co, Ill, dedicated their newly built little church, 30 X 45 feet in size, to the Dicnstr drS Triune God. Rev. H. H. Sirving preached in the forenoon, undersigned in the afternoon.

On the first Sunday after Trinity, Candidate H. Kowert was ordained and inducted into his office in this parish, my previous branch. E. A. Sieving.

Address: N "v. 8. Xovsrt. Lox 466. dc-Kin, III.

Church dedications.

On the 23rd Sunday after Trinity, the southern part of the Lutheran congregation at Corning, Holt Co, Mo, consecrated its new church.



Church; a beautiful frame building. Thus the parish is "un i" possession of two churches.

C. F. W. Sch o! z.

On the 20th Sunday of Trinity, the Lutheran congregation of St. Paul in North Dover, Ohio, dedicated their new church to the service of the Triune God. Mr. Pastor H. C. Schwan preached the dedicatory sermon, Mr. Pastor Niemann preached in the afternoon in English, and Mr. Pastor Ph. Schmidt in the evening, again i" German.

I. Rupprecht.

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### Mission Festivals.

On the 18th Sunday, the Lutheran congregations of Lounties Door and Kewaunee, Wisconsin, celebrated their second mission festival. Festprddiger were Pastors Lieb, Döhler and Dollmrr. The collecte was P28.74.

O. S. Ztmmermann.

On the "19th" Sunday after Tr. the three German Lutheran congregations here celebrated a mission festival. Sermons" and speeches were held by Pastors Kucher, Sauer, Missionary Döscher and the undersigned. The collection amounted to 4270.00.

Fort Wayne, Ind. 30th Oet. 1877. W. S. Stubnatzy.

The Trinity Lutheran congregation "a" Cub Creek, Gage County, Nebraska, celebrated its first mission feast on the 16th Sunday after Trin. Rev. Dornseif preached the mission festival sermon and undersigned gave a historical lecture on the effectiveness of Missionary Zicgenbalg. The Collecte amounted to 435.25.

C. H. Lentzsch.

On the "16th" Sunday after Tr. the "congregation" of Ehester, Randolph and Wine Hill, located in Randolph County, Illinois, held their annual mission festival in a grove near Ehester. In the morning Pastor Demetro preached on inner mission, in the afternoon Pastor Hochstetter on outer mission. The collections amounted to 480.00, of which 450.00 was for negro mission and 430.00 for inner mission. I. A. F. W. Müller.

On the 21st Sunday after Trinity, the Lutheran congregation of Jmmanuel at New Wells, Cape Girardeau Co., Missouri, celebrated its first mission festival in fellowship with the neighboring congregations. Our negro missionary, Pastor Döscher, preached in the morning about external missions in German, and in the afternoon in English, especially to the negroes who had gathered from the surrounding area. They were very pleased and invited him to preach more to them. Mr. Rev. Hochstetter preached on external and internal missions. The collection was 436.00, half of which is for the negro mission, the other half for the inner mission.

E. Lehmann.

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### Conferenz - Ads.

Joint Conference held at Sheboygan, Wis. on the 4th and 5th of December. Subject: Article V. of the Concordia Formula.

I. I. Hoffman".

The Grand RapidS Specialconference will assemble, s. G. w., on the 4th and 5th" of December at Grand RapidS.

H. O. Schmidt.

The Chicago Pastoral and Teachers' Conference will meet, s. G. w., on Thanksgiving Day, November 29, at two o'clock in the afternoon.

G. H. Grupe.

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#### Receipts into the treasury of the Illinois MstrictS: (Closing.)

For poor student"" in St. Louis: Bon I. L. Th. in Chicago 42.50. By Past. H. Wunder in Chicago by the women of his congreg. for Stud. Dreyer 9.00.

For the college hauShalt at Springfield: by Past. I. Berge" from his Grm. in Prairie Town 6.00. By Pqst. F. Lochner, a" part of the Mission Festival Collecte of Arenzville 60.00. By Past. Krebs in La Rose, a" part of the Collecte at the Mission Feast 14.00. (Summa 480.00.)

For poor students at Springfield: By Rev. F. Lochner, a portion of the Arenzville Missionary Festival Collecte for Stud. Kaiser 24.70. By Past. Wunder in Chicago from the Virgins' Association for Stud. J. Hoyer 9.00. For poor student""

By I. L. Th. of Chicago, 2.50; and by E. Wiegner of St. Ansgar, Iowa, 5.00. (Summa 441.20.)

For poor college students at Fort Wayner By Past. Pissel's Gem. in Nothing" 9.00. By Past. H. Schmidt from the collection bag of his Gcm. in Schaumburg 20.00. Don I. L. Th. in Chicago 2.50. By Past. Strikter from his Gcm. Gem. in Proviso 14.00. By Past. Wunder in Chicago from the Virgins' Association for L. Schwartz 16.00. By Past. Succop in Chicago from the Virgins' Association for Otte 4.00 and 5.00. Through the same from the Young Men's and Virgins' Association for Lewrrrnz 9.00. Through the same from the Women's Association for Otte and Lewerenz 16.00. (Total 495.50.)

For the" seminary household in Addison: By Past. F. Lochner, a portion of the Collecte at the Mission Feast at Arenzville 15.00. By Past. C. Strrgr at Dundre, out of the communion coffee 9.00. (Summa 4'24.00.)

For poor seminarians in Addison: By Pastor Burfeind, one-third of the mission festival collection from De DrieS Grove 14.00. From I. L. Th. in Chicago 2.50. By Pastor Flachsbart in Dorfes Ueberschuß from the children's festival 4.00, for A. Gockel".

By Past. Engelbrecht in Chicago from the Jünglings-Verein, for Jul. Trapp, 10.00. By Past. Succop in Chicago from the Young People's Society for A. Beeskow 10.00. From the Women's Society in Past. Wunders Gem. for A. Schäffer 5.00. By Cassirer I. S. Simon in Monroe, Mich. for C. Vogt 7.13. By N. N. in Ehester for W. Müller 3.M. For Müller, Bewie and Hock from the Young Women's Club in Ehester 10.20. For E. Walper by Past. D. Graf in August," Mo.: Thanksgiving Collect of his congregation 2.80, and by Heinr. Schäfer 1.00. By Past. Wunder in Chicago for A. Schäffer 45.00. (Summa §114.63.)

For Pastor Brunn's institution in Steeden: By Past. I. Berge" in Prairie Town, a part of the Collecte at the Mission Festival 25.00. From Past. Röder's congregation in Arlington Heightö to defray travel expenses for Brunn's pupils 8.00. (Summa O33.OO.)

For the Emigrant Mission in New York: by Past. I. Bergen in Prairie Town, a Thcil of the MissionS- sest-CoUecte 16.00.

For the widow's fund: Don Prof. I. C. W. Lindemann in Addison 2.00. Collecte from the Gem. in Addison 43.41. From I. L. Th. in Chicago 2.50. (Summa §47.41.)

For Pastor Hirschmann and Pastor Döscher: From Past. Piffels Gem. in Richton 11.05. Past. Hcids.Gem. tn Peoria 8.00. (Summa §19.05.)

For Past. Hirschmann: From Past. Trautmann's congregation in Gower 6.50. Past. L. Lochner's congregation in Chicago 8.78. Past. Neisinger's congregation in Danville 3.00. (Summa §18.28.)

For Pastor Doescher: Don Past. Trautmann's congreg. in Gower 6.50. Past. L. Lochner's Gcm. in Chicago 4.39. Rev. Neisinger's Gem. in Danville 6.90. (Summa §16.89.)

For the congregation in ToPeka, Kans.: From the Gem. Päst. PisselS in Richton 9.57. pastor Strirter's Gem. tn Proviso 3.25. past. Lange'S Gem. in Chicago 5.00. (Summa §17.82.)

For the congregation in Iowa City, Iowa: From Past. Strieter'S congregation in Proviso 3.25. Past. Lindemann's congregation in Champaign 5.55. From Rev. Lange'S congregation in Chicago 5.00. (snmma §13.80.)

For the congregation in Buena Vista, Iowa: From Past. Strirter's congreg. in Proviso 3.25. Past. Lange'S Gcm. in Chicago 5.00. (Summa A.25.)

For the Freeport congregation, Ill: From Rev. Lange'S congregation in Chicago 5.00. By Joh. Lunow, a part of the Missionary Festival Collect at Effingham tn Past. Fresr's congregation 16.00. Don Past. L. Lochner's Gem. in Chicago 13.17. Pastor Dörmann's Gem. in Jorlville 10.00. By Johann schlcrf in Janesviüe, Wis. 1.00. (Summa §45.17.)

For the congregation in Lock Haven, Pa: Don Past. Lange'S Gem. in Chlcago 20.25. Don members of the Gem. Past. Wagner's in Chicago 4.00. H. E. there 1.00. (Summa §25.25.)

For the congregation tn Martinsburg, Nebr.: Through Past. Wagner in Chicago by members of his congregation 4.00.

For 'the deaf and dumb in NorriS: By Pastor Bartling in Chicago from Mrs. Christine Hoffman" 2.00. By Past. Pennekamp from his congregation in Bremen 6.15. Through Past. I. Bergen in Prairie Town, Collecte at an infant baptism 2.00. (Summa §10.15.)

For college student C. Huth in Watertown, Wis.: By Rev. Wagner tn Chicago from the Young Women's Association §25.00.

Addison, Ill, Oct. 8, 1877.

H. Bartling, Cassirer.

#### Income to the coffers deS Illinois - Districts:

For the synod treasury: from Past. Löber's congregation in Nilcs §13.00. Thanksgiving Collecte from Past. Eirich's congregation in New Minden 42.75. From Past. Nachtigalls Gem. zum heil. Kreuz in Waterlov 6.00. From Past. L. Lochner's congregation in Chicago 3.85. Thanksgiving Collecte from Past. H. Schmidt's congregation in Schaumburg 51.81. From Past. NövrreS Gem. in Arlington Heights for debt retirement 22.13. Past. Wunsch 1.00. Pastors Früchtenicht, Loßnrr and Döring each 2.00. From Past. Uffenbecks Gem. in Le- mont 9.05. By H. Kühlenbeck from Past. OttmannS Gem. in ColltnSville 6.65. By Past. F. Lindemann- Gem. m Champaign 6.90. Don Teacher C. Köbel 2.00. By Past. Succop in Chicago by Herminr Eichman" 50 Cts. (summa §171.64.)

For the synod building fund: from Past. H. Wunders Gem. tn Chicago §24.25.

For the inner Misskon: A part of the Collecte at the Mission Festival in Keokuk Junction by Past. Seidel §45.08. By Rev. Hölter in Quincy by Wittwe A. Fuchs 1.00. By I H. Kühlenbeck by Past. OttmannS Gem. in Collinsville 2.25. (Summa §48.33.)

For the Synodal Heathen Mission: By Past. Seidel in Keokuk Junctron a part of the Collecte at the Mission Feast 100.00. By W. Martin in Altamont, a part of the Collecte at the Mission Feast in Past. Wangeritt's parish 31.50. Part of the collection at the mission feast of the parishes of Past. Hallerbergs and Hölter in Quincy (for the mission among Negroes and Indians) 20.00. (summa §151.50.)

For poor students in St. Louis: A part of the collection at the mission festival of the congregations of Past. Hallerbergs and Hölter in Quincy §15.00. By W. Martin in Altamont, a part of the Collecte at the mission feast in Past. Wangerin's comm. 20.iIO. (Summa §35.00.)

For poor students in Springfield: a portion of the Collecte at the Mission Feast of the congregations of Past. Hallerbergs and Hölter in Quincy §20.00. Don Past. Wunsch in Dwight 2.00. By W. Martin in Altamont a part of the Collecte at the mission feast in Past. Wangerin's parish (for poor students who have to pay for laundry) 20.00. Through Past. Wunder in Chicago from the Virgins' Association for student G. Sondhaus 5.00. From Past. Piffels Gem. in Richton for student Hoyer 7.67. (Summa §51.67.)

For poor people in Fort Wayne: For Joh. Brüning a part of the collection at the mission feast of Past. Hallerbergs u. Hölter in Quincy §10.00 and by Past. Hölter by G. Rkneberg 1.00, S. Bühler, H. G. Schwarz- burg and N. N. 50 LtS. each, C. Fairchild, H. Heußner, C. Härtung,

G. Hermann and N. N. 25 Cts. each, W. Rinneberg 13 Cts. For Bendin 4.00. Pak). Koch 2.00. From the congreg. tn Sebewakng 11.39. through Rev. Engelbrecht in Chicago from the Young Women's congreg. in Unionsvillc 2.14. From Teacher Brinkmann 2.00. Collecte of Association 10.00 and from the Women's Association 8.00. For H. the congreg. of Frankenmuth on Michaelmas 18.00. From the congreg. Robising through Past. Wagner in Chicago from the Young Men's in Saginaw City by Mr. Gänsbauer 13.40. Emmanuels-Gkm. of the Rev. Association 20.00. (Summa 451.88.)	
For poor seminarians in Addison: A part of the collection at the mission festival of the congregations of Past. Hallerbergs and HölterS in Hügli 12.65, from himself 2.00. From Past. Markworth 2.00. Carl Quincy 410.00. By Past. Wagner in Chicago from the Women's Warmbier 2.00. From the parish of Amelith 12.75. Teacher Läsch 4.00. Association 10.00. For O. Hennig through Past. Hölter in Quincy by G. Past. Sckwartz 2.00.	H. Bauer 3.00, by himself 1.00. congregation in Ludington 2.00. by Past. Jos. Schmidt 2.00. by Rev. Arendt 2.00. From the comm. of the Rev. For the college household in Fort Wayne: From the communion each, C. Fairchild, H. Heußner, C. Härtung, G. Hermann and N. N. 25 coffee of the congreg. in Adrian 45.50.
Rinneberg 1.00, I. Bork, S. Bühler, H. G. Schwarzburg and N. N. 50 Cts. CtS. each and W. Rinneberg 12 CtS. For Jul. Trapp by Rev. Engelbrecht in Cbicago from the Young Men's Association 5.00. For I. Raithel through Past. Wagner in Chicago from the Women's Association 10.00. (Summa 439.37.)	For the seminary household in Springfield: From the communion fund of the congregation in Adrian 45 50.
For the immigrant mission in New York: A part of the collection at the mission feast of the congregations Past. HallerbergS and HölterS in Quincy 410.00. By W. Martin in Altamont a part of the Collecte at the mission feast in Past. Wangerin's congregation 20.00. (Summa 430.00.)	For the Sem in a r - H a u s h a lt in Addison: Collecte on Mr. Schmuck's wedding 48.40. Collecte on Teacher Winterstein's wedding 7.19.
For Pastor Hirschmann: From Pastor Loßner's congregation in Brecher 42.25. From Past. Wangerin's congregation in Altamont 7.25.	For the Emigrant Mission in New York: Thank Offering by Mrs. Uhlig 43.00. Don of the congregation of the Past. Arendt 10.00 and 2.00 for the Emigrant Mission in Baltimore.
For Pastor Multanowsky: From Past. WangerinS Gem. in Altamont 47.25.	For the Deaf and Dumb Institution: Collecte on Mr. Ch. Burk's wedding at Mr. Blankery 48.70. From H. Sehle 5.00. Kindtaufcollecte at Mr. Roßdeutscher 3.00. From G. Gielmel 1.00. A. Haag 1.75. Carl Warmbier 2.W.
For the congregation in Freeport, Ill: From Past. PisselS Gem. in- Richten, 4'10.00. Past. F. Bosch's Gem. in Watertown, Minn. 2'50.	For Poor Students in St. Louis: From the Gem. of the Past. Arendt for A. Dankworth 45.00.
For the congregation in Lock Haven, Pa: From Past. Piffel's Gem. in Richten 46.00. Past. Gotsch's Gem. in York Centre 2.00.	For Brunn'sch'e sophomores in Fort Wayne: Vvn the Gem. in Sebewaing 44.<XI. Gem. of the Past. Karrcr 1.30. Gem. of the Past. List in Roseville 411.00. Gem. in Moatague for Drögemüller 44.00.
For C. Rascher at the Asylum near St. Louis: From Past. Wagner's Gem. in Chicago 410.00.	Kindtaufcollecte at I. Seelbinder for Karflenhuber 62 Cts.
Addison, Ill, October 18, 1877.	For poor students in Springfield: By Past. Ernst 41.00. By the congregation of Past. Arendt for Adolph Schwankovsky 5.00.
H. Bartling, Kassirer.	For poor pupils inAddison: From several school children of the Past. H. Bauer 42.30. From the congregation of Past. Arendt for M. Ahrens 5.00.
Entered the coffee of the northwestern district:	On the widow's fund: From Past. Trautmann, teacher Plumhoff, Past. Schwarz, President Fürbringer and Past. Koch each 44.00. Teacher Uhlig 2.00. Past. Arendt and Hügli "each 3.00. Past. Hattstädt 2.M.
For heathen mission: MissionSfcstcollecte in Past. C. Seuel's lower parish 416.20. Part of MissionSsestcollecte in Oshkosh 6.67.	For the building fund: harvest festival collection of the municipality of Sebewaing Al 7.25,
For the Deaf and Dumb Institution in Norris, Mich. Wambsganß' congregation 48.66. From St. Stephen's congregation in Milwaukee 13.50. From Past. Cords in Lake City 1.00. Past. I. L. Daib's congregation at Oshkosh 3.55. Hochzritscollecte bet N. Schwab 2.40. From Ed. Schumann 1.00.	For the orphanage in Addison: From Marg. Ehrhardt 25 Crs.
For Brunn's students in Fort Wayne: From N. Hass in Reedsburgh 50 C.s: From Trinity Comm. in Milwaukee 427.50.	For the orphanage in Boston: By Past. Ernst 7.50.
For poor students in St. LouiS: From Past. H. I. Mueller's parish in Willow Creek 48.00. Whose parish in Persch Creek 4.75.	For the heathen mission: From the women's fund of the congregation in Adrian 410.00. Through Past. Ernst 3.00. From the congregation in Amelith 2.65.
For the orphanage at Addison: wedding collection at I. Wettern at Hay Creek 46.00.	For inner mission: from the congregation in Bay City 47.00. congregation in Frankenlust 25.00. congregation in Amelith 3.60.
For the preacher's and teacher's widow's fund: From Past. Wambsganß' Gem. 48.06. C. Schmidt in Reedsburgh 1.00. Housewives at Past. Winter 5.01. From Rev. C. M. Zorn's Gem. 20.00. From Past. PlehnS Gem. German Settlement 2.47, from himself 4.00.	For Past. JSke and teacher Hopf: By Past. Ernst 41.00. From the congreg. in Benona 2.W for Hopf.
For the emigrant mission in New York: Wedding collection at Theo. Schütt 47.40. Wedding collection at H. Schellin 4.00. Mission festival collection in Adell 32.12. Thank offering for miraculous rescue of two-year-old Emma Wolfm from a listerne 50 Cls. Part of the mission festival collection in Oshkosh 6.88.	For the needy in Dakota: By Past. Ernst 41.00.
For the synodical treasury: From Frirderike Dobberpbul in Milwaukee 41-00. From ZionS congreg. in Morrisson 3.50. St. John's congreg. in Nocktaud 3.00. From Past. I. E. Huebber's congreg. in Town Herrman 8.85. From Past. M. Stülpnagel's congreg. in PotSdam 21.30. Past. Wesemann 2.00. Past. G. Pleha 1.00. Of the teachers P. Rüge, I. D. Fr. Meier, W. Engelbert, Fröhlich 2.00 each, Falk 5.00. Of Past. Wesemann's congregations in Grafton 4.67. Carl Caesar in Milwaukee 1.00. Past. Markworth's congregations at Caledonia and Rat River 3.82.	For the congregation in BuenaVista: By Past. Ernst 48.00. From the congregation in Amelith 8.50.
For inner mission: Mission festival collection in Adell 64.52. Likewise in Hancock 16.00. Likewise in Watertown 44.33. Likewise in the lower congregation of Past. E. Seuel 50.00. Same in the parishes of Pastors Schütz and Allwardt 31.00. Same in Oshkosh 10.00. From E. Bollmann in Albany 1.00. Thank offering from C. Schmidt tn Reedsburgh 1.00. By Past. C. Strafen Ueberschuß an Reisegeld 2.40. From Johannis-Gem. in Nockland 4.00. From Ferd. Wallschläger 25 CtS. Past. G. Plehns St. Johannis-Gem. 1.92, St. Petri-Gem. 1.68. By C. L. Berner from the Gem. in Horicon 7.00.	For the proseminar in Steeden: By Past. Ernst 42.50.
For Pastor Dö scher in Dakota: From Past. Wambsganß' Gem. 9.35.	To the church building in TawaS: From the parish in Sebewaing 47.00. Parish in Grand NapidS 18.25.
For student Machmüller in St. Louis: baptismal collerte at H. Kickhäffer 43.00.	For Rev. Eisenbeiß's congregation: by Rev. Ernst 45.00.
For the congregation in Lock Haven, Pa: By Rev. G. Plehn 41.00. Whose comm. in Brusch 1.42, in Eagle 1.15.	For the congregation in Lock Haven: From the congregation in Frankenlust 412.65. congregation of the Past. List in Roseville 10.75.
For poor students in Fort Wayne: From E. Bollmann in Albany 45.00.	Monroe, October 25, 1877.
For Past. Vetter's congregation (schoolhouse construction): From Trinity congreg. in Milwaukee 423.36. JmmanuelS congreg. there 27.43. Trinity congreg. in Sheboygan 15.40. From Past. Präger and his congregations l t.00. Of Past. Ph. Wambsganß' congregations 11.00. Of Rev. Keller's Trinity congregation 4.08. E. Schubert in Milwaukee l.IIO. Past. Markworth's congregations in Caledonia and Rat River 7.55. A. Bock 50 CtS. H. Wegener 20 cts. Past. C. Strafen 2.00. Whose congreg. in Watertown 27.23. From the Women's Association of St. Getst congreg in Milwaukee 5.00.	I. S. Simon, Kassirer.
Milwaukee, October 20, 1877. C. Eissfeldt, Cassirer.	
Entered the coffee of the Northern District:	
For the synodal treasury: From the congregation in Frankenlust 45.00.	Entered the coffee of the Eastern District:
From the congregation in Adrian 9.20. Teacher Plumhoff 4.1XP By Past. Ernst 9.45. From the congregation in Adrian 6.63. From Teacher Onasch 2.00. Praeses Fürbringer 1.00. Past. Gose 2.00. From the congregation of the Rev. K. O. Schmidt 5.16. From himself 1.00. Teacher Ritzmann 4.00. Teacher Huser 2.00. Teacher Ernst	For the synodical treasury: from the Williamsburg congregation, 411.00. Bergholz congregation, 6.87. North East congregation, 13.30. TrinityS Washington congregation, Pentecostal Collecte, 7.70. College Point congregation, 7.00. From A. Schaefer, 1.50.

Received for the Castle Garden - Mission :  
By Fräulein Drüber 41.14. By F. W. Kastner 1.00. By W. Fuchs 1.00.  
By Past. Köbler 5.00. By Past. Köhler in Germany 1.25. Cbrist. Paule 2.00. G. H. Viehle 2.00. Jacob Kopp 1.00. Past. Gausewitz's Gem. 3.00. Past. Köbler, Jakob Lutz and H. Petry 1.00 each. from BethlehemS Gem. to St. Louis 10.00. by Kassirer Bartling 25.00. Kassirer Simon 8.07. Kassirer Meier 21.75 and 39.14. from Martinsville's Gem. 3.00. Concordia's Gem. 10.00. from Past. Ostcrhus and Jul. Richter 1.00 each, Past. W. L. Meier 2.00. by Past. Holterniann gcs. by Teacher Dölvrthal in Hemlingen, Hanover, 6.00. By Past. LührS in Kirchtimpe, Hanover, 3.00. W. Agerth 5.00. Alb. Schulz 1.50. Verena Huber 1.00. Fr.'Hcyer 2.00. Fr. Platt 2.70. By Past. Brecht 11.25. By C. Röhrs 50 Cts. Mrs. D. Ströbel 3.25. By Kassirer Grahl 53.10. By Schorr gcs. on Appells child baptism 50 CtS. By Past. Stephans Gem. 6.02. By Kassirer Simon 11.25. By Past. LecmhuiS 4.00. By Kassirer Grahl 13.60. By Pittsburg's Gem. 20.00. By Past. F. Friedrich 70 Cts. By Past. Schmogrow 0.00. Past. Prühl 70 Cts. Tb. Schorr two-thirds of the receipts at the refreshment stand at the mission festival at Martinsville 33.34. By Past. N. N. 1.50. C. Lilie 1.00.  
New York, October 1, 1877. I. Birkner, Cassirer.

Received with heartfelt thanks from the undersigned: From Past. LehmannS congregation at Cape Girardeau, 45.20. From Rev. Kösterings Jungfrauenverein, Collecte on the 4th of July, 48.15. From the "Missionsfest" Collecte in Napoleon, O., 420.00. From Pastor Schönebergs Jünglingsverein for Hüsemann 48.00. Proceeds from the bequest of Mrs. Pastor Hamann 440.00. By Pastor I. Bethke, Communion Collecte, 42.70, Baptism Collecte at Mr. H. Bardener 42.75. From Past. Heirs Gemeinde for Brunnische Zöglinge 410.00. For the same from Past. Martin's congregation 48.76. House dedication - Collecte by Mr. I. H. Matthius 410.00. By Past. M. Tirmenstein in New Orleans from the Zion-Parish 422.25, from St. Pauls - Parish 412.50. For Th. Stephan from Past. Stock's congregation 412.M, from W. Weidmann 42.50. from Past. Dörmann's parish 47.00. pastor Schumann's parish 411.83. past. Ferd. Sievers' congregation 415.00. Past. Freese's women's club 410.00. From Rev. Niethammer's congregation 410.05, whose women's club 410.00 for F. Brust. By Rev. W. Bartling from St. Jacodl's parish women's club 47.50 for M. Albrecht; for Thr^Kobn 43.00 and from the Maiden's club 416.00. By Past. ^tudts parish, Harvest Festival Collect for I. Harsch, 45.00.

Correction.  
In my last receipt read: From Past. H. Crämer's congregation 410.30 instead of "41.30".  
Fort Wayne, Oct. 10, 1877. C. I. Otto Hanser.

Received for poor students 46.55 from Rev. HeitmuellerS congregation at the Clifty, Ind. 410.50 for Stud.jPennekamp from the congregation of the Rev. Love. G.  
For poor students received from the valuable "Näh" Verein der Gemünde Past. Hahns in Staunten, Ill, 2 bed sheets, 2 pairs of lower leg clothes, 4 hand towels, 1 pair of woollen stockings  
C. F. W. Walther.

For the "Lutheran" have paid:  
The 31st year: Messrs. Pastors: H. Witte 410.80, W. Nffenbeck 85 Cts, I. Schlerf 70 Cts, A. Brömer 39.65, F. Pieper 65 Cts-, C. Sapper 26.25, O. Hoyer 65 Cts, E. H. Lentzsch 68 Cts, G. Spiegel 70 Cts.  
Furthermore the men: P. W. Gayer 2.70, F. H. Reinitz 5.00, H. W. Gchrke 6.80.  
The 32nd year: The gentlemen pastors: A. E. Winter 2.00, W. Holls 20.65, H. Witte 4.05, F. M. Große 13.00, O. Clöter 9.35, T. Häßler, O. F. Voigt, W. Frich, I. Schlerf, W. Lückcr 70 Cts, A. Grafelmann, H. Bauer 6.75, Th. Händschke 65 Cts., A. Brömer 45.90, F. Pieper 1.25, W. Hattstädt 20.00, D. I. Wams, I. G. Griebel 65 Cts, C. Sapper 18.60, C. Altbof, Th. Jäger, B. Sievers 4.05, Th. Hahn 4.05, O. Hoyer, E. F. Herrmann 2.70, C. H. Lentzsch, G. Spiegel, G. Rosenwinkel 6.75.  
Furthermore the men: C. Lanz 70 Cts, I. Heinicke 20.50, E. H. KlauSmcyer 5.40, A. Krome 39.90, R. Emmel, H. Schnelle 4.05, E. Fickweiler 6.25, E. Lutz 16.45, P. W. Gayer 2.70, A. Einwächter 11.00, G. Summ, G. Neumann, H. Kerstner 4.05, H. Weßler, A. Lietz, L. Lükcr 56.05, C. Schmidt, G. H. Anschütz, D. Schaaf, H. W. Gehrke 9.1t>, F. Kull 4.05, I. Engelbach 4.05, L. Rosel, H. W. Krenning 26.15, H. D. Hcimsoth 4.05, I. Klage 45 Cts, E. Delto 50 cts., E. Brueggemann.  
The 33rd year: Messrs. Pastors: I. Noll, I. Her 16.20, A. W. Müller 5.40, A. Bäpler, A. Saupert 10.00, H. Wehrs 11.00, Th. Pisscl 21.60, I. P. Guinthcr, W. Brandt, C. F. Bosch, B. I. Muus, T. Häßler, O. Clöter 12.5i>, W. Streißguth, S. Liese, I. Strafen, C. Böttcher 4.05, G. A. Schieferdecker 6.75, G. Meier 65 Cts, O. F. Voigt, W. Uffenbock 4.05, W. Frich 70 Cts., H. C. Steup 14.85, L. L. Wuggazer 2.70, I. L. Hirschmann 8.75, W. Seinrauf, I. Schlcrf, W. Lückcr 2.70, E. Mariens, E. I. Frese 2.70, A. Grafelmann, I. M. Buckcr, F. W. Francke 5.40, O. Mecrwein 1.25, H. I. Haack 35 Cts., C. Bender, Th. Händschke, A. Brömer 1.45, G. Rademachrr, W. Brackhage 5.85, F. Wendt 12.15, A. W. Weismann, L. ÖfterHus 14.85, D. I. Wams, W. F. Sccgcr, I. G. Griebel, A. Lohr 12.15, C. Sapper 3.00, C. Althof, A. Pohl 5.00, I. O. Zwicker, Th. Schöch 8.10, I. N. Moser, C. L. Wuggazer 9.45, C. Cleßler, H. Torney 10.80, L. Sticgeincycr 12.15, P. S. Swinehard, L. Lochner 6.05, F. W. Pohlmann 13.50, G. Heintz 5.05, L. H. W. Stärker, G. Gulbrandsen, G. S. Löber 1.60, H. Gräbner 13.75, Th. Hahn 4.05, S. Hrtrrich, I. Traulmann 24.00, C. Kühn, C. G. Hiller 15.00, Th. Mattfeld, P. Hölzcl, I. G. Morris, F. Bösche, F. Woldrecht 5.4l>, G. H. Hörmccke, F. Kleist 24 30, H. KoUmvrgen 6.75, C. F. Herrmann 2.70, F. Keller 13.50, B. I. Zahn, Th. Brauer, I. L. Daib 8.60, O. Hoyer, I. Fackler 60 Cts., T. Gensike, T. A. Torgcrscn, E. G. Frank 8.90, H. .Michels 35 Cts., I. T. Iungck 5.40, H. Hölter 14.00, I. Tönjes, I. Fackler, C. H. Lentzsch, I. Äarrer 2.70, G. Spiegel, F. Zucker 54.90, Th.

Buszin 12.55. W. Oetting 4.05, A. Henkel 6.75, I. L. Hirsch" mann 1.65, F. G. Walther 10.80, G. Streckfuß 9.00, G. Rosen- winkel 4.05, G. Hölzel.  
Furthermore the gentlemen: C. Lanz 65 Cts. I. Brokers 20.25, T. März, A. Walk, F. Polsdörfer, I. H. Meyers, A. Bormann, F. Helms, C. Müller, H. Meier, R. Emmel, W. Schneider 26.25, C. Schmidt, I. M. Pfänder, E. Fickweiler 12.75, A. Guderjahn 1.25, G. M. Bever 10.00, I. Hafner 6.00, D. Schaaf 1.15, F. Fathauer!15.00,^H. Bartling 9.05, F. I. Peters 2.70, P. W. Gayer 2.70, H. Lcrch, F. Rögge 1.75, E. Messerschmidt 80 CtS., A. Schaller, F. Kaiser, A. Döring, L. S. Deffner 4.05, W. Men- zcl, F. Eichhorn, H. Kerstner 4.05, A. Dohrmann 24.30, G. Bitzcl, W. Mösta 35.00, I. Schäfer, D. Eichner, H. Stump, G. Reinhard, M. Conzelmann 21.90, E. Schwanhold, I. W. Müller 3.75, H. Reese, S. Rccffert, H. A. Loßner 10.00, A. Nowe, I. Werner, H. Bartling 5.81, W. Teyler, G. I. Dirks 2.70, W. Schlüter, E. Homann 5.40, A. Damköhler 6.00, W. Walke 10.50, C. Kaufmann, C. Schmidt, A. Kage, H. Bartling 15.33, I. L. Kirschbaum, C. Schäning 5.40, H. Bartling 14.86, E. Rausch, H. Dierking, H. Birkner, A. Käse 75 Cts., L. Schlacht 5.40, I. Engelbach 4.05, S. loeck, G. A. Dobler, L. Rosel, G. D. Simen, C. -Kölling, L. Huber 45 Cts., W. Schwefel, I. G. Nütze! 20.00, F. A. Beisser 9.45, H. W. Krenning 39.15, H. D. Heimsoth 4.05, C. Kraus, F. Hoffmeycr 2.70. C. Harsch, F. Ohlendorf, C. Cosfed, I. Klage, F. A. Heidemann 35 Cts, E. Desto, F. Rother 2.00, I. Senne, A. Dornfeld 11.90, H. T. Detert, E->Briggemann, I. Lindörfer 50.00, W. Schneider 75.00, C. Rapp 28.00, I. Brase 46.05, A. Kiefer, A. Roter, I. Sauer, C. G. Hartmann 17.55, L. Fritze 9.50. Also: Anna Klöne, M. Macartney.  
The 3 4th year: Messrs. Pastors: G. S. Ltzber 40 CtS., Th. Buszin 1.75.  
Furthermore the gentlemen: F. Eichhorn 45 Cts, H. Jungkuntz, H. Dierking, F. A. Heidemann, H. T. Detert, G. Nachow.  
M. C. Barthel.

Books - Ad.

Memorial of the Third Jubilee Celebration of the Formula of Concord in the Year of Salvation 1877. Containing descriptions of these celebrations, sermons relating to the same, excerppts from such, sermon dispositions, and songs. Published on behalf of the Lutheran Synodal Conference of North America.  
It is with great pleasure that we inform our readers that the above-mentioned manuscript has just left the press. Comprising about four hundred pages in large octavo, it contains twenty-eight Jubilee sermons and speeches in German, English and Norwegian, about three hundred longer and shorter sermon drafts and celebration reports, as well as finally the Jubilee songs published on the occasion of the sesquicentennial, partly in the local journals, partly in pamphlet form. Also with two handsome woodcuts the manuscript is decorated. These are copies of pictures found in the "Acts of the Concordia Formula" published in 1707. The picture opposite the title shows the six authors of the Concordia Formula sitting at a table in the library of the church of Bergen Monastery near Magdeburg in the fear of God. The other picture on the first page of the preface depicts Bergen Monastery itself. It consists of a number of buildings which were monastery buildings until 1565, but when they came into the possession of the Lutherans in that year, they were transformed into buildings for a Lutheran grammar school or college. Since these buildings were demolished in 1813 under the Royal Westphalian government, and only a memorial stone erected in their place still reminds us of them, all Lutheran readers will certainly be pleased to be able to visualize, by means of a picture, the places within which the great work of God in the Final Creed of our dear Church once reached its completion. Published in the name and on behalf of the Lutheran Synodal Conference of North America, the book contains testimonies from all synods belonging to it, namely from the Synod of Illinois, from the Synod of Minnesota, from the Synod of Missouri, from the Norwegian Lutheran Synod, from the Synod of Ohio and finally from the Synod of Wisconsin; a number of testimonies from the Saxon Lutheran Free Church have also been included in this book. And we must say that our hearts beat high with joy to see how, in spite of all the differences of form, a unity of faith is expressed in all these testimonies, such as is certainly more evident in no other ecclesiastical communion. May the dear "Memorial" now also find many eager readers! It will certainly prove to be a means of strengthening them in their faith and making them confident and joyful in it, even in these last, truly sorrowful times. We believe that no Lutheran family should refrain from purchasing the "Memorial", also so that they may bequeath it as a testimony to all of our faith to their children and their children's children. We hope that as great as the joy of all true Lutherans is now over this testimony of the unity of faith in truth, the joy of faithful Lutherans of later times over this common testimony will be even greater, if the Lord should not yet hasten with His dear last day. How much work, by the way, the redaction of such a book out of almost innumerable, partly not printable, documents has to be done.

The cost of a work compiled from finished submissions can only be imagined by those who have had to deliver similar works. We therefore believe that we owe it to the appointed editor to publicly thank him here in the name of the readers for his faithful work. Above all, however, the book is humbly entrusted to the blessing of Him from whom alone all blessings come.

The price of a well-bound copy is set at D1.40 (besides 10 cents for postage if sent by mail), and the book may be obtained through the general agent of the Missouri Synod, Mr. M. C. Barthel, at St. Louis, Mo. W. [Walther]

\* \* \*

To the honored subscribers for the "Denkmal" for the news that, s. G. w., all copies of the same already ordered will be sent by December 1 of this year.

M. C. Barthel, Agent.

### **A Conversation between two Lutherans on Methodism. By Dr. Sihler.**

Ira Qslateck from tlls OeriuLQ. These "Conversations on Methodism", written by Dr. Sihler and published first in the 6th volume of the Pittsburg "Lutherische Kirchenzeitung" and then in the 4th volume of the "Lutheraner", have since been widely distributed in pamphlet form and have been a great blessing. May they now also go forth in this English translation, provided by a conference in Ohio, for the salvation of many souls.

You contact Rev. D D. IrauAor,  
60., O. Price 15 CtS.

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Liturgy for a children's service for the celebration of Christmas, presented by Friedrich Lochner, Pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred P2.50 plus postage. To be obtained from

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901 Xortv 4tk 8tr, Ft. Doms,

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To make it easier for the organist and precentor to use No. 1, as well as to sing the songs in the family circle, No. 2 contains the liturgical chants, as well as the choral, children's and congregational chants in polyphonic set in order. - These can only be obtained from L. Volkening.

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Address: Mrs. Dette,  
710 vrkmkliu ^vs., Vvuis, No.

Postscript. Should anyone not know to whom he could give the dear Weimar Bible as a gift, the undersigned would know good advice. The congregations could, for example, surprise their poor preacher or school teacher with it on the next Christmas Day. Even if a congregation or a wealthy member of it donated such a Bible work only to the Sacristy, indeed as church and congregation property, but for the use of the preacher, then this alone would give the preacher a Christmas joy, but the congregation would benefit. But the very best would be, of course, if every father of a family gave it to himself. And finally, whoever knows someone among his Christian relatives or friends to whom he would like to give a Christmas present, should consider that he could not give him a more valuable gift than this best Lutheran Bible of Interpretation for Everyone. We have just read in the scientific supplement of the Leipziger Zeitung: "We hope that our fathers of the house will gladly take up this Bible work, which is now available again, and thus reward the publisher, whom we would almost call an entrepreneur in view of the size of the work, for the joy with which he undertook its production. If one hopes this in Germany, one may certainly hope it even more here in America, from where the reprinting of the incomparable work has started.

C. F. W. Walther.

Changed addresses:

Rev. Ov "8. IUsnäo, Ktsarns 60., 21inn.

Rev. 6. 6. D. ItrancIt, Lr^nn "nä D<Dv "rä 8tr., PsorId 8t. Douis, Ho.

Lvv. FV- Uurnnsstor. ^.Ipsna, Hctu

## Year 33.

(Submitted.)

**In honorary memory of Pastor Christian Jakob Weisel,**  
a servant of Christ from the house of Israel.

Of the faithful witnesses of the truth, who preached the gospel of Christ, the Saviour of sinners, and the blessed peace which he brought into the world, some, though not very numerous, have come forth from the people who, on the whole, have rejected the Lord. Many of them have been among the most efficient instruments in the kingdom of Christ, and they have given proof that their gifts, when transfigured by the spirit of Christ, are able to do great things for the kingdom of the Lord by the grace of God. Many of Christ's fighters from this people who have fallen deeply have, after being raised to Christ, the promised Messiah, through righteous conversion, steadfastly stood firm and not only gave glory to the Lord in good days, but also remained faithful to Him in crosses, hardships, temptations, and persecutions, even unto death. They have thereby proved that in faith in their Saviour they are also strong in suffering, in bearing the cross of Jesus Christ. The Christian Church may therefore rejoice in them, and count them among the most able servants of Christ, who have upheld the banner of Him whom her people, in their blindness, still curse. The more they realized how much Israel had lost after the threatened judgment of God, when it rejected the Lord, the more they were aware of the sin of their people against the Holy One in Israel, the more they felt obliged to testify for their Lord and Saviour by word and deed.

Among these faithful witnesses I may also count the servant of Christ, who in the course of this year has entered into the rest that is still available to the people of God, the former Pastor Christian Jacob Weisel, who ministered in blessing in the Evangelical Lutheran congregation of St. John's in Williamsburg, N. Y., and in his four and twenty years of ministry there amply proved that he was saintly serious about the preaching of the cross of Christ.

Although I would now have wished that, in response to that "provisional death notice" in the "Lutheran", someone else would have dedicated a lasting word of recognition to him, so since a longer period of waiting is no longer an option, the readers will nevertheless have to be content with a few words from the undersigned concerning the life of the deceased.

The blessed Pastor Weisel was born in Ladenburg in Baden on July 20, 1813 from a Jewish family. His parents were simple, plain people who followed the Jewish ritual laws very strictly and also brought up their children in them. Our Pastor Weisel was supposed to become a rabbi according to the will of his father, who was the precentor in the Jewish school, and because he could not and would not do his father's will in this, he was forced to leave the parental home. In his youth our Weisel came to Strasbourg, Alsace. Here he was drawn into Christian circles and came into contact with serious, devout men, among others with the pastors Öfter, Härter 2c., and they became the instrument of his conversion. For in the company and under the guidance of these men the resolution took root in him to join the Christian Church, and here he also came to maturity. Among these faith-filled people he became acquainted with Christian doctrine. In the light of the Word of God he learned to understand the Jewish teachings with their lies and blasphemies. What he had heard from the Word of God in the Old Testament in his parents' home and in the Jewish school was, as he now realized, so obscured and obscured by Talmudic interpretations and fairy tales that the actual Word of Scripture could not come into its own. In the same way he learned here how hollow and empty the ground of modern Judaism was. It is true that modern Judaism has for the most part thrown away the empty ceremonies and outward appearances of ancient Judaism; but it has also lost all timidity and reverence for the sacred, and in its unbelief, with its impudent spirit that is everywhere prominent, it has become an evil leaven for the disruption of modern civil society. He felt repelled by this spirit, just as he did not feel repelled by the scholastic wisdom of those days, which did not understand the riddle of this world and the questions of the human heart.

could not solve him either. All the more eagerly he sought to grow in the knowledge of the Word of God, in order to then put into action his resolution to be received into the bosom of the Christian Church through Holy Baptism, after the necessary time of preparation. This godly resolution of his was carried out between his 16th and 17th years. It is easy to imagine how this beginning of his Christianity did not pass off without a difficult struggle. As a Jew by birth, he had to overcome the prejudices and customs of his people, to leave his inherited religion and the advantages associated with it, and on the other hand to accept the Christian religion hated by the Jews, to worship and adore Christ, whom he had previously blasphemed, as the true Messiah, his only Savior and Redeemer. No less difficult was the struggle, when not only were the most intimate ties of flesh and blood broken, but now the bitterest enmity took the place of parental and brotherly love. We can easily imagine what a painful struggle it was for him when he was convinced of his legal Pharisaic condition, brought to the knowledge of his sin, and now had to descend from his supposed heights of his own righteousness and lay himself at Christ's feet as a poor sinner worthy of condemnation, and as a miserable beggar demand nothing but grace and mercy. And yet this was only the beginning of his struggle. Now he had to continue his struggle, not only with his own temperament and personal idiosyncrasies, not only with his civil, worldly, and domestic circumstances, but, like every Christian, above all with his inherent corruption, with the power of damning sins, with the wrath of God, with the curse of the law, with the prince of darkness and his faithful bride, the world. But he did not despair, for he knew that he who has decided for Christ must also be ready to enter the way of suffering; he knew that those whom God has adopted as his children are regarded by the world as the least, as the wretched; he knew that he who in faith in Christ enjoys joy and gladness, and possesses life and happiness in hope, must here go through the valley of tears.

And when he later came to America and entered the holy In the same way that he had led out the hollow ceremonies of preaching ministry here through God's guidance, there were no holy Judaism, and had let them find the faithful Saviour in the days of rest and undisturbed quiet life for him either. He also delicious gospel, and in him freedom from the Levitical statutes, wanted to fight a good fight in the church arena and be a freedom from the curse and constraint of the law, from sin, righteous Lutheran preacher, even at the time when pure death, the world, hell, the devil, the wrath of God, and all the Lutheran teaching was still quite expensive and rare here. He consequences of the sins, he now sought to lead his hearers to did not want to become and be one of those preachers who this faithful shepherd, both on and under the pulpit. He showed have no idea, no conception of the majesty, holiness and power them that salvation must be sought and found, not on Mount of the ministry of the Word of God, who perform the holy service Sinai, where he had vainly sought his salvation, but on in a workmanlike manner and degrade their standing in Golgotha; he showed them that it was not Moses, whom he first unspeakable lukewarmness, wretchedness and sloth. Because thought the right mediator, but Christ who must be chosen as he had come to know the hollowness and wretchedness of this his mediator and guide to God. In a word, he sought to lead his Philistine crowd, he now sought, through faithful prayer and hearers, when he had placed them at flaming Sinai under the struggle, through sincere research in the Holy Scriptures and interludes of the law, then up to Golgotha, where the blood of our precious confessions and in the writings of our old orthodox mockery was shed for them. If he had made them feel the heavy fathers, to train himself more and more to become a faithful rod of Moses, he showed them that it should only drive them Lutheran preacher and pastor. This, too, was connected with under the gentle rod of Jesus Christ. He did not want to fall prey great difficulties for him. For although he had received from God to the exposition he once made at a pastoral conference in great natural gifts and possessed much natural acumen, yet evaluating a sermon on Isaiah 60 with the fitting remark: "The great difficulties stood in his way in this noble endeavor darkness was not dark enough for me, the light not bright because of his early incomplete previous education. But this did enough, and the comfort not sweet enough. Rather, he sought not make him despondent, but drove him to all the more to show his listeners their darkness, i. e. That is, he preached zealous research. Wherever he found an opportunity to enrich to them what lost sinners they were by nature, how dark, evil, the treasure of his evangelical knowledge, he used it faithfully. and corrupt their hearts were, how there was a waking place of

In 1861, after having testified in vain with others against the darkness down there, a breeding ground of selfishness, un-Lutheran character within the New York Ministry, he unkindness, anger, and revenge, yes, a pit of all sins, which he resigned with his congregation from the same, and was later prince of darkness, who has been a liar and murderer of men admitted to our Synod, which he had already come to know as from the beginning, only makes more dark and terrible by his a confessional one. I may justly say that he attended our whispers. He told them how great God's wrath was against sin, synods, our conferences, and every meeting dealing with the how easily a man could be lost, how narrow the way to heaven kingdom of God, and in which one could find instruction, was, and what great earnestness one must apply if one did not encouragement, refreshment, stimulation, strengthening for the want to miss the blessed goal. But he also sought to make the fight, new courage, new consolation in cloudy days, as eagerly light quite bright to them, and preached to them of the right true and as faithfully as probably few others. light, of the Lord Christ, who said, "I am the light of the world:

Because he was so sincere with his Saviour, God allowed he that followeth me shall not walk in darkness, but shall have him to succeed and gave him, above all, a firm heart, and the light of life."

unshakable firmness of will to stand firm with the truth he had It was his heart's desire and joy to present Christ, the recognized. He held fast to the conviction he had gained from crucified, to his listeners, to make them certain of their salvation God's Word, regardless of whether he should receive praise or in him and to preach the right comfort to their hearts. He did this blame, honor or disgrace. He never forsook his principles with great zeal, and even if it was sometimes difficult for him to drawn from God's Word in order to please any man, and did not find the appropriate expression, one could see from his whole allow himself to be moved a finger's breadth from right and truth attitude, his gestures and facial expressions, what a holy by the fear or complacency of man. So he stood there, a whole seriousness he was about the preaching of the cross of Christ. man, without falsehood, of straight and upright character. He Thus he wrestled with the sword of the Spirit, the word of God, was a sincere Nathanael's soul and has preserved a strangely to drive sin and unbelief and the power of darkness from the childlike disposition until old age. One sensed nothing of the hearts of his hearers; but also to testify of the inexpressible love Jewish commercial spirit in him; rather, doing good and sharing of God, of the grace and mercy of our Saviour, of the divine was a blessed thing to him. He also diligently encouraged his peace of the sweet Gospel, and of the glorious hope that awaits congregation to good works, and his exhortations were not in us Christians. This was the aim of his labors and strivings, and vain, as the many contributions of the congregation for them it he never wearied. Wherever it was necessary to fight for various needs in the synod testify. God's honor and the salvation of the church, he joined in the

Seeking neither money, nor honor, nor prosperity in his fray; and whether it was through evil and good rumors, through ministry, he showed himself to his congregation as a zealous honor and dishonor, whether he also reaped suspicion, slander, preacher, faithful pastor, and led them by the praiseworthy and hatred in abundance for his zeal and activity, he confessed example of a good walk, above all also by patience in cross and with Luther: suffering.

And because he always bore it in grateful heart, how God so graciously gus him the dreary statutes and



Though the world be full of devils, and would devour us.  
Then we will not fear so much. We must succeed.

I would like to mention the following about his external circumstances. Pastor Weisel married for the first time in 1837 in Strasbourg. Six children sprang from this marriage, four of whom are still alive. Two of them are righteous members of our synod and are active in the church and school office in the most zealous and faithful way. His first wife died in 1846 and he married a second time in 1849 to Salome Hitscherich from Karlsruhe, Baden. The two children born of this marriage have already preceded their father into eternity.

For 26 years he served the Lord in the holy preaching ministry. For the last 24 years he served the German Lutheran congregation of St. John in Williamsburg, N. I. For the last 7 to 8 years he had been suffering from rheumatism of the limbs, which at times attacked him very violently and painfully. Medical remedies, bath cures, especially the use of sulphur baths in Sharon Springs, N. A., often seemed to bring him relief and improvement. But a thorough cure did not occur; it rather grew worse from year to year. Therefore, two years ago, his congregation, which always showed great love and devotion to him, suggested to him that they would like to appoint an assistant preacher. She would so gladly have provided him with relief, and was willing not only to give him leave of absence for a time, so that he could undertake a journey to a more favorable climate and a corresponding cure, which it was hoped would have a good effect on his undermined health; but she was also willing to bear all the expenses incurred. But he did not accept this offer; he hoped that with God's help his health would improve at home. But it soon became apparent that his strength was dwindling, and in the beginning of last year he became so weak that he could no longer administer his office well. So he finally had to give in to the pleas of his congregation, who so willingly and lovingly wanted to do everything for him in order to be able to keep him in their midst for at least a few more years, if it were God's will, so that an assistant preacher was hired. They appointed the missionary, Pastor F. Zucker, who at that time came to America from Asia. This appointment brought him great comfort, for not only did he now see his congregation, which was so dear to him, faithfully cared for, but he was also on the best of personal terms with his assistant, who was appointed to take his place after his death. Towards spring it became increasingly clear that his days would soon be numbered. His weakness increased more and more, and after almost three quarters of a year of agonizing suffering, his prayer for release from the bonds of his frail body was finally answered. On April 12 of this year, in the evening at 10 o'clock, he died unexpectedly quickly, sitting in his hospital chair, of a heart attack. He reached the age of 63 years, 8 months and 22 days. The funeral took place 4 days later with great congregation, not only of his own, but also of the neighboring congregations and their pastors. Funeral sermons and speeches in the church and at the grave were held by Pastors Holls, Zucker, König, Körner and the undersigned, and in them the sincerity of heart, the undaunted courage in the face of the death and the courage in the face of the death were acknowledged.

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witnesses of pure and full truth, of faithfulness to God and man, and of his unfeigned humility.

The community, which has shown itself to be exemplary, has faithfully taken over the care of the elderly widow left behind and has provided her with an annual pension, so that in addition to her painful loss and the complaints of old age, the worries of food should not also weigh her down. But, what is more, she also knows, praise God! the father and provider of widows and orphans, who has given them, and thus also her, such glorious promises in his words, from which they can always draw living comfort.

Such was the life of a servant of Christ from the house of Israel. It is not great, brilliant deeds, not individual outstanding achievements in the field of theology that I can tell about him; But the simplicity and faithfulness with which he served his Lord and Savior, whom he always thanked for having so graciously led him out of darkness into light, the devoted and sacrificial love he showed for his congregation, the zeal he displayed for the spread of God's kingdom, the enthusiasm with which he tirelessly worked for the inner and outer mission, the longing he had for the salvation of his brethren, the diligence with which he worked for the welfare and prosperity of the parochial church, the care and fidelity he showed especially to the confirmands, the steadfastness with which he carried out all these works of his spiritual profession, the living trust in God that did not waver even in all the storms of his life: These are also deeds in the kingdom of God that demand more strength of faith than individual outstanding achievements and individual particularly shining examples of heroism.

He will therefore also hear the joyful voice: "Ei, thou devout and faithful servant, thou hast been faithful over a little, I will set thee over much. Enter thou into the joy of thy Lord.

F. W. Föhlinger.

Postscript. After the above had already been written down, last week I received from the widow of the blessed Pastor Weisel a sheet on which he himself wrote down a few sentences, namely containing instructions as to how it should be held at his funeral. In the heading is written: My last will. What a pity that it was found so late! For even if the funeral was performed in Christian and ecclesiastical manner, and thus also according to his wish, the texts given by him could not be used.

Nevertheless, I want to share the sheet herewith as an appendix to the above biography. The few words allow us a glimpse into his inner faithful and humble heart.

So the sentences literally read:

"My last will and testament.

Since I do not know on what day and hour my God and Lord will take me from this pit of misery to Himself, nor whether I can still face death with full consciousness, I would like to conclude my last will and testament with this, since I, thank God, still know what I am doing. I still know what I am doing, I would like to conclude my last will and testament herewith:

1.) That one should not make a big fuss with me, - for my corpse a simple fir coffin and, if one wants, about a box to it, but then no plate, since I do not love

to do a little more for poor people in such cases than the greatest need requires, and also not to induce the lenient hand to unnecessary expenditure - since more necessary things can be done for the coming of the kingdom of God.

2) That no more than three carriages be ordered, and no omnibus; that my body may be carried to the church, where a formal service is to be held, - service, but not human service, that a sermon be preached on the last part of 1 John 1, 7. 1, 7: "The blood of Jesus Christ" 2c., in which nothing else but the grace of God in Christ Jesus is to be praised as the only means of salvation, by which I have obtained forgiveness, and all present can obtain it. Let nothing else be said of me but the truth, namely, that I was a great sinner, but have found eternal salvation in His blood. For this is the certain truth, which does no honor to me, but all the more to my God and Savior, to whom all honor is due.

3) That everyone can be invited to this service, but that I do not permit anyone from my congregation to incur further expenses for the funeral. Whoever wants to rent a wagon for himself, may do so, but to increase the size of the procession and to make more effort, may one refrain from doing so as a favor to me.

4) After the coffin has been lowered, a verse is to be sung, and then a speech is to be given about Job 19:25, 26; the subject being: Of the comfort with which our departed fellow-sinner has fallen asleep. 1. its contents: the certainty of the resurrection 2c. 2nd The reason: My Redeemer liveth. There again nothing but the grace of God is to be praised, mine own and all the faithful comforted and encouraged, the half-believers 2c. enticed and admonished. Then with the verse: 'Let me be and remain thine,' the Lord's Prayer, and the benediction with the † sign."

(Submitted.)

**The Fraudulent Mission.**

The papacy has always deceived people, still deceives them, and cannot stop deceiving. It deceives people about the word of God, about the merit of Christ. The cult of Mary, the invocation of the saints, the merit of the saints, the mass, purgatory, etc., are all one great deception. Innumerable are the things with which it practises its deceit; its priests are a merchant people, dealing in false goods. How horrible is the fraud perpetrated with indulgences, how terrible the theft of the chalice at Holy Communion! With Holy Baptism, too, they commit an equally sinful fraud. - In the "Yearbooks for the Propagation of the Faith" 1854 page 43. ff. we find the following evidence of shameful baptismal deception. The report is from one Father Goutelle. He writes: "As we came from street to street" - we are speaking of Peking in China - "we arrive at an apothecary's shop which opens onto a large courtyard. There, at my own expense, I entertain a man to baptize the heathen children who are in danger of death. This baptizer is a pious, zealous, faithful and courageous Christian. The pharmacy belongs to the boss of a large, nearby pagoda; I have rented it at an annual interest of ten ligetures; in addition, I pay ten ligetures as a guarantee (the ligeture is worth a thousand Chinese ligetures).

Sous, about four French francs). In China, if one wishes to rent a house or a piece of land, one agrees with the owner for a sum which is at least half the value of the property to be rented. This sum is given to the owner as a pledge, and he uses it for his profit. In addition, a greater or lesser rent is paid, depending on whether the sum pledged is more or less considerable. If the owner is tired of his tenant, he gives him the door; if, on the other hand, the tenant is not satisfied with the rent, he demands the guaranteed sum and withdraws. - My apothecary, however, desires nothing but food and clothing. He is skilful in the preparation of medicines. I buy him the necessary ingredients from which he makes the pills; we give these free of charge to the children who have not yet reached the age of seven. A large signboard with notices announces the nature of this institution to the public. All the Chinese of the city and the surrounding area bring their little sick people there; only under this condition do they receive anything. My husband examines them, for he is also a doctor; if he finds that they are in danger of death or that the disease is incurable, he baptizes them. The parents do not suspect that a sacrament is being administered under their eyes. A custom prevalent among the Chinese is very helpful to us in carrying out our pious deception unnoticed. It consists in wetting the foreheads of sick children in order to relieve the feverish heat that has risen in their heads. As often as we meet such dying children, we hurriedly desire pure water. This child wants to die, we say, the fire is consuming it; give water quickly, that we may extinguish it. The poor sorrowful mother thinks she has found the saviour of her Benjamin. She runs to the bucket with a bowl; then, seeing the water flowing down on the forehead of her child, who is struggling with death, she feels her heart lighten, breathes more freely, and regains hope. She is questioned widely about the age of her child, the beginning of the illness, its duration and effects. During this time we hurry to extinguish the fires of hell. At last we calm her as well as possible and give her some of the pills which we take everywhere out of caution. Poor mother, she does not know the good we have done her child, for if she had any idea of it, she would rejoice with us. She asks only for the health of the body, which is uncertain, and we provide her with that of the soul, which is undoubted. - My Anabaptist in the city knows his trade; he uses a sponge for this purpose, which is an otherwise unknown thing in this country, and for this very reason the Chinese believe at first sight that an excellent medicine for the relief of fever is hidden in it. After this operation he dispenses his remedies. Imagine what pills are consumed! Children come to us in droves every day; there are even days when fifty to sixty of them come forward. You can easily understand that he does not baptize them all, for they are not all sick unto death, and we may baptize only those whose lives are in danger. By the miraculous recoveries which the Lord causes to take place from time to time through my Vicar, my name stands in high repute. Also, all, rich and poor, come and bring their children to our sanitarium to receive our pills; also the Mandarin and the great men of the city come.

...to us when they find them in distress. For the benefit theyben therefore had the paper reply, among other things, "We feel derive from it, they give us favor and respect. Everybody isbound to contradict that statement by declaring that the Synod delighted with this beautiful work, which in their opinion has noof Missouri has absolutely no connection with congregations, other purpose than to alleviate the misery of the body; this issuch as above mentioned, which reject the doctrine of Luther, enough to arouse their astonishment and admiration .....: and cling only to the name of the great reformer." That was the "You want no money for your pills, you do no trade, do you thenprelude. live on air?"-'No,' replies 'he, 'I am but a labourer; I have a The day of the festivity appeared. The speaker made himself Master, who in alone provides for me.' - 'But,' they continue, heard. But the festivity still had to be heightened. This was done 'what profit is it then to your master to dispense so much by "the commendable, friendly participation of the Germania medicine, to spend so much money?"-'He likes to do good, andMen's Choir\*\*", a secular choral society, composed for the most thinks he can use his fortune for nothing better than the relief ofpart of obviously unbelievers and scoffers. What an increase in human misery.' - 'O, truly a good man: he loves men; what is hisfestivity! Probably entirely to the sense and taste of the festive name?\* and many other such questions. So highly do thesespeaker! Since the day was not longer, the festivity closed in the heathen esteem my apothecary that they have attached to it theevening. - But another puff followed. And which one! In the glorious name of Gap Jen-tang (place that loves men). This isfollowing number of the local newspaper, the bitterest lament of what it is called everywhere; this name has already spread overthe offended innocence was sung about the Missouri a radius of ten hours; there is not a person in the whole provinceimpudence, proven in the previous newspaper, of suspecting who has not heard talk of Gap Jen-tang. In this house alone the festively preparing body before the public. In deepest regret about a thousand children are reborn to life every year. We dothat he had not been accepted as the president of the Missouri not know exactly how many die after baptism, but we canSynod, and that he had presumed to speak the truth too openly, assume that at least half of them go away with death; thus wethe speaker departed. Having arrived in his editorial room, he deliver to heaven about five hundred little angels who caughtimmediately brewed a soup of lies for his "Kirchenfreund \*\* the praise of the Lord and serve as intercessors for all of us whoreaders and presented it to them in the Nov. 1 issue of his participate in this good work. If I had more money, I wouldwretched paper, which, however, no one in this vicinity can establish similar institutions in many other places with just asenjoy, except those who are already accustomed to such things much success, but I lack the means to do so. May the goodthrough long reading of the "Kirchenfteund. Once more he souls in Europe come to our aid to snatch these numerous poorcomplains therein of the hatred against the new church, which victims from the clutches of Satan! By this means one gathersthe Missourian pastor in Sterling, in particular, had still imperishable treasures for heaven." - We think that the Holydisplayed "the day before the dedication" by that declaration in Father, the world-despising cardinals, the reverend bishops,the paper, and adds: "That was, of course, quite Missourian." and the like, might have an understanding here, but theWell, the unfortunate editor of the Church Friend, in his blind imperishable treasures do not seem to want to attract themzeal, has probably completely overlooked the fact that that properly. In spite of all this, however, the Holy Father gives hisstatement in the newspaper was signed by the entire board of blessing to this fraud, in the power of which he himselfthe local congregation; and that we did not first let him capitalize undoubtedly does not believe. In general, it is only a question ofon that false announcement, I hope he will forgive us. But he these so-called papal missionaries being able to report greatdid not want to appear as a figure of misery, but as a hero; and alleged successes of their mission, for they themselves rejectas such he shows himself by beating the truth with his fists in the Gospel, by which alone man is converted.such an irresponsible manner. Let us first listen a little to his .....Apraise of the new church, which he sings to the world. He tells of it: it counts "50 members"; but he does not say what kind, namely, besides some seduced ones, obviously unbelievers, lodge brothers and the like; the good man does not say anything about that, they pay. He writes further, "These people had hitherto mostly gone to church with the Missourian pastor in Sterling." What bears the credulous Severinghaus has allowed himself to be put upon by his good Lutherans! He should have written that a large number of those now so brave Christians never went to church in Sterling, others once every 2 or 3 years (because that was just the nearest); and that only a few belonged to the congregation in Sterling. Then he would have hit the truth. After thus describing his people, he follows up with

. Ch. B.

(Submitted.)

Pastor Severiughaus and his lies.

This "standing in office and honor\*" gentleman also recentlythe words, "But as this man had by no means made a pastoral disgraced our neighborhood by his personal presence, namely,impression upon them. "\*\* Considering what sort of people by dedicating in Rock Falls, Ill, a commonplace temple - rightlythey are, and what they may mean by "pastoral impression," we called, of course, in his terms, a "Lutheran church." In order tocan only rejoice not to have made such an impression according herald this festivity, at which such a great orator took part, in ato their desire. manner worthy of it, namely, with falsehood, the local "Sterling Gazette" had to proclaim, among other things: "The President of the Missouri Synod will be present!" To the greatest chagrin of the writer of those words, however, there is a Lutheran congregation here in Sterling, which, founded by a Missouri pastor, is even now served by the same. This congregation did not think it could allow the honorable Missouri Synod to be thus suspected and insulted; the executive committee of the same

since it would have been nothing other than denying the truth. Finally, he proclaims: "Several worthy families from Sterling have joined the congregation in Rock Falls. We take the liberty of making a small correction here, in that instead of "several families" we put only "some"; and as far as the "quite worthy" is concerned, we would like the editor to know that these are partly those who could never be admitted to our congregation because of their obvious unbelief; partly those with whom, as obvious despisers of the divine word and the holy sacraments, church discipline proceedings had already been instituted. So much for the hymn. One can see that it has been concocted at the expense of truth.

But how very differently the great man now takes hold of the strings, as he comes to speak of our Missourian community here. He is not afraid to heap luge upon luge. He writes, "He (the Missourian pastor) has only 14 families left." We are surprised that Mr. Severinghaus, if he now had to lie after all, did not do better by writing: his congregation now counts only ONE member, and that is himself. But, thank God! our congregation here consists of 28 voting members, of whom one may also assume that they will stand faithful and firm. Hypocritically pitying, he continues, "and has not even a church." Yes, according to his description it would be sad for us; but should he really have heard nothing of the fact that this parish consists of two congregations which go hand in hand, one of which has therefore built a church at a cost of nearly H3000.00, but the other has made the parsonage, etc. here? But the latter he tells himself (probably only as a reproach for the pastor) by saying: "well he has a parsonage that cost \$1600.00 with building site." But to crown this fact with another shameful lie, he adds: "but it is heavily mortgaged." But this heavy *mortgage* of which he is babbling is one for H300.00, the  
a member of our own congregation. If we claim to know all this better than our enemies could tell the Lord, I hope he will not think it impertinent.

We would have liked to spare the "Lutheran" this matter; but since that man closes his product of lies with the words: "For such oddballs the Missouri Synod will one day have a heavy responsibility," thus making the whole Missouri Synod responsible for the state of affairs here, we thought it our duty to show it how "heavy" this responsibility is. With regard to what was intended for us in those closing words, however, we thank Mr. Severinghaus for his kindness, but regret that we have not yet been able to accept that title, but must let it revert to the bestower'; we also hope never to sink so low as to dispute this and similar titles with the "worthy gentleman".

Finally, we ask the common editor of the "Lutheran Church Friend" not to waste his time in the future with the fabrication of such lies. He could truly put them to better use. He should only study his evil heart once.

Mrs. Lußky.

In the Gospel there are three faces of God, in which he is to be acknowledged, namely: baptism, in which God shows himself to be present; item, the oral visible word; and the sacrament of the altar. (Luther IV, 2131.)

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**Annual report but that orphanage at Addison, III, from June 30, 1876, to then 1877.**

When the Lord Christ says Matth. 18, 5.: Whoever receives one of these children in my name receives me, he teaches us that he will accept all the good we do to the children, whether our own or others, to praise and thank him, and that he will also reward them out of grace, as if we had done it to him. For what purpose does he teach us this truth? Primarily to entice and entice His own to take care of their children faithfully and diligently, and to seek and promote their temporal and eternal welfare in every way. Such enticement and enticement to take care of children with all love and faithfulness is found much in the holy word of God. Christians also truly need it. For the world, which does not care at all for the salvation of children, also tempts Christians by its evil example not to bring about the salvation and blessedness of children properly. Even the evil flesh of Christians is indifferent and negligent in caring for the eternal welfare of their own children, but rather unwilling to care for the temporal and eternal welfare of other people's children.

I would like to think that we, who founded this orphanage and have maintained it until now, also often need such a friendly enticement and appeal from our dear Lord Jesus Christ to faithfully take care of the poor and abandoned children. Let us, therefore, hear such precious words of God as: He that receiveth one such child in my name receiveth me, and: Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, consider it often and diligently, and stir it up in our hearts; and we shall become more and more willing and able to do this glorious work of our God.

This, too, is certainly no small encouragement for us to continue with ever greater zeal to take care of the poor and abandoned children, that we have been able to experience so richly that the Lord is with us in this work and also that this work of ours is not in vain in the Lord. In the last year, God has ruled over our orphanage with His grace and blessing. He has protected the institution outwardly from all harm and accident; He has also faithfully and wonderfully watched over the physical welfare of the children. While scarlet fever was epidemic in the vicinity of the orphanage and almost always had a fatal outcome, there were only a few mild cases in the orphanage and not a single death. This was done by the faithful, merciful and gracious God.

The faithful God has also given His rich blessing to the education of the children in discipline and admonition to the Lord. Through the right wisdom, the self-sacrificing love, the untiring diligence and the faithful care of the dear orphan parents, it has happened with God that the Lord Christ and His precious Word have also had the reign in the institution this year and that a fresh, cheerful, Christian spirit, which willingly submits to the discipline of the divine Word, fills the hearts of the children. To the praise and glory of the great God, we must confess that He has done more than pleading and understanding for this institution during the last year.

Our house has become so full in the past year that we have unfortunately been forced to turn down several requests for admission.

Since the establishment of the institution, 66 children have been admitted. Two were confirmed at Easter 1875 and

Easter 1877 two, altogether 4. June 28, 1876, at the time of the last general assembly, there were 45 in the institution. 19 have been admitted since then. 43 boys and 19 girls are now in the orphanage, altogether 62. 48 of these 62 children attend school, 14 are not yet fit for school.

May the gracious and merciful God, who has hitherto so faithfully helped us, continue to be kind to us and in mercy also further this work of our hands for the sake of Jesus Christ. Amen. A. Francke.

Cash Report of Receipts and Expenditures for the Orphanage at Advson, Ill, from June 20, 1876, to June 20, 1877.

Intake:	
Cost allowance for half-orphans .....	K 281.00
On borrowed capital- .....	1978.10
Don of Missouri Synod for land sold .....	608.90
arrear annuity of 1877 .....	20.00
For hay and the like .....	52.30
In contributions, that is:	
of children .....	Z 910.96
of municipalities, etc. ....	2426.86
	-----
	3367.82

Total revenue S6311.12 Expenditure:	
To Cassen Advance (S. Luth. Jahrg. 32, No. 17.)....	O 43.47
In salary for the orphan parents .....	300.00
In wages for three maids .....	350.55
For food .....	778.86
For clothing the 62 orphans. ....	200.45
For coals and firewood .....	180.97
For school textbooks .....	29.19
School fees for 39 children .....	156.00
For the christmas ceremony .....	19.75
In tare fees for 1876 .....	3.63
For household appliances etc. ....	160.57
For farm equipment, farm management, etc. --46	.70
For one dairy cow .....	39.00
For medicines and doctor's fees .....	23.50
For the new oven, extension & f. Repairs. 199.86	
To R. R. Freight and extortion .....	11.73
To interest .....	210.48
For redeemed promissory notes .....	3450.00

Sum of expenditure H6204.71	
Caffen stock 106.41	
4'6311.12	
Debt Register.	
Uncingelos'te promissory notes were on hand June 20, 1876 H5000.00	
New promissory notes were issued in .....	1978.10
Interest etc. to be paid. ....	103.00

From this sum must be deducted:	
promissory notes redeemed in the last year. H3450.00	
Promissory notes for land sold....	520.00
the current stock of coffee .....	106.41
	-----
	44076.41

Accordingly, the debts amount to the sum of 43004.69  
Unequivocal promissory notes are present .....43528.10  
4 900.37 of the capital debt was paid off last year.  
H. Bartling, Cassirer.

Death notice.

On November 2 Friedrich Wilhelm Oestermeyer, last pastor of the Lutheran congregation in Johannsburg, New York, passed away in faith in his Saviour.

The deceased had been 'suffering' for years and could therefore only provide for his ministry with the greatest effort. Since the last Christmas, however, his strength had completely collapsed, so that the neighboring ministers had to be asked to serve the Johannsburg congregation for him. Since our dear Oestermeyer's wife had also been ailing for a year and had finally fallen completely helpless, he had come here with his family in April on the advice of his doctors, where his parents-in-law live. Here he had hoped that he would recover quickly and then be able to return to his church after a few months. But God had decided otherwise. It soon became apparent that the hoped-for recovery was not going to happen; his condition worsened with each passing day and it became apparent that his illness (emaciation) was incurable.

While during the first months of his stay here he was still able to be up from time to time, he was confined to bed for the last three months and had to be lifted and laid down. Although it had long since become clear to him that he would no longer be able to serve the Lord in the holy ministry, he still hoped until a few days before his death that God would preserve him for his family for a few more years; but when he himself saw his end approaching, he had no wish but to die blessed. He died a repentant sinner, relying solely on Christ's merit, and has therefore, as we confidently hope, passed on to his Lord's joy. The following Sunday, November 4, the funeral took place with numerous participants from the local Trinity congregation, during which the undersigned preached the funeral sermon on Ps 23, 4.

May the God of all comfort have mercy on the grieving widow and her six underage children and let them know that He is a Father of orphans and a Judge of widows.  
Zanesville, Ohio, Nov. 9, 1877.

H. G. Crämer.

To the ecclesiastical chronicle.

1. America.

Deification of Mary. A dear reader of the "Lutheran" has sent us some excerpts from a Roman book, "Des Kindes Theologie" ("The Theology of the Child"), which clearly show how Mary is idolized by the Romans, and how even the smallest children are led to such idolatry. On pages 68 and 69 it says, among other things: "*Salve Regina!* Hail Queen, Mother of Mercy, sweetness of life, our hope. To thee we miserable children of Eve call, to thee we mourners and weepers in this valley of the ears sigh. Be also our Advocate; turn your merciful eyes to us, and after this misery show us Jesus, the blessed fruit of your womb. O mild, O kind, O sweet Virgin Mary! - In all our affliction, anguish and distress come to our aid, O most blessed Virgin Mary!" - "Under thy protection and shield we flee, O holy God-bearer, spurn not our prayer in our distresses, but deliver us at all times from all dangers. O glorious and blessed Virgin, our Lady, our Mediatrix, our Advocate, reconcile us to thy Son, commend us to thy Son, present us before thy Son."

The Unrighteous. In No. 8 of our "Lutheran," there is a report of an unrighteous preacher, Grunert, who accuses our Synod of all kinds of errors in an unrighteous journal. A dear reader of the "Lutheran," "H. H., a layman," who has often heard Mr. Grunert preach, now writes to the editor: "Since the . . . Pastor Grunert professes to be an advocate of pure doctrine, and in so doing is not afraid to accuse an entire orthodox synod, such as that of Missouri, of false doctrine, without, of course, being able to produce the slightest proof of his assertion, we would advise the said pastor first to examine his own doctrine and that of his synod seriously according to God's Word, before he accuses other people of false doctrine ; and if he will be honest, he will certainly soon find that both he and his synod are in false doctrine in the plain truths of the catechism." In what follows Mr. H. now adduces some of Grunert's errors. But since it is well enough known among our readers that all kinds of errors are rampant in the unirrelevant Synod, we do not think it necessary to weigh them down with enumerations of them. G.

Pastor Severinghaus, in his "Kirchenfreund" of November 1, says, that frightful "letter of the King

Friedrich Wilhelm I of the year 1726" should have appeared in it "as Curiosum". To this he had been tempted by the "request of Pastor K. to print it in the Kirchenfreund". One could really feel sorry for that; and as far as it is to the credit of the seduced, it is recorded here. - But a few friendly reminders may follow: 1. If "such a thing as a curiosity" is to appear in a church bulletin, it must be clearly stated, otherwise one is playing a sacrilegious game with the "poor readers," which no conscientious Lutheran editor does, or he soon asks for forgiveness, if it had happened by mistake. 2 Pastor S., however, has not said it with a syllable. At "the beginning" it says: The "letter is of special interest in the present ecclesiastical turmoil in Prussia," and at the "conclusion" that the introduction of the Union Church had brought great gifts to it. Does this sound like displeasure and censure? (3) How the "Kirchenfreund" stands on the confession of the Lutheran Church is no secret at all. We need only recall the articles he has written this year about and against our dear Concordia formula, in which there was no lack of untruth and "antics." (4) Pastor S. will by no means want to be taken for man who did not even know that between the Lutheran doctrine of Scripture and the Reformed doctrine of reason, e.g., of the "election of grace" and the "Holy Communion," there is a difference like day and night. Thus Pastor S. himself confesses in the "Lehr- und Wehrtheil" (Doctrine and Defense) of his paper of October 15, that he is working in league with the false believers, namely, with "Unirten, Presbyterians, Methodists, Protestants, Reformed, Baptists" on a "Christian" work and paper, which wants to "fraternize almost everything and emphasize the unity of the Christian church. The above-mentioned are all "brethren", and in the "consultations not even the slightest discord disturbed the fraternal cooperation". 6. (6) As openly as this is expressed by the "evangelical Lutheranism of the General Synod" and of Pastor S., the same shrinks immediately when he speaks only of Missouri, Wisconsin 2c., about which, by the way, we are not at all angry with him. There he sees "unchristian spirit, misdevelopment of the Lutheran church, papal yoke, heresy courts of earlier centuries." 2c. (7) It must be "an evil heart" that does not like to be in league with the truth; for how else could it be so untrue, for instance, in spite of the congenial declarations of the "Gemeinde-Blatt" about the only partial change in the editorship of it? After these few gentle hints, one judges the "Curiosum" on the "8th page, above which is also written: the Lutheran Church Friend," and which is edited by the same editor. If here the "whole Synod assumes the responsibility of such wickedness by handing such a thing over to the public," we do not want to argue about it. (9) But let it be "remembered" that even the 8th page must not play lechery and "antics" with the holy word of God and faith, and must not curse in God's name, which is a terrible sin, not only against the first of God's holy commandments, but also against the second, in that by doing so one gives grievous trouble, which only makes things worse.

Dr. Seiss and Brigham Young once again. In the "Lutheran and Missionary" of November 1, someone comes to the defense of Dr. Seiss. He now calls Brigham Aoung "the infamous and infamous Brigham Young". This is, of course, quite different language from that used in the article in the "Lutheran and Missionary" which was recently condemned. There was not a trace of such thoughts about the lying prophet to be discovered there. "For the instruction of the appalled man," says the defender, "Dr. Seiß did not write that article. This is readily believed, although the article was among the leading articles and was not signed with any name.

was. However, since Dr. Seiß is the editor of the "Lutheran and Missionary", he is obviously personally responsible, according to God's Word, for everything that is written in the paper, whether he writes everything himself or not, and it is therefore in the nature of things that one is right to speak of something in the "Lutheran". and Mssioiiny" says: "So writes Dr. Seiß." Is it supposed that the unknown defender is the writer of that article himself, so that Dr. Seiß intends now to let him eat out as well as he can what he has got him into by the article? The defender claims that it was a false accusation when it was said in the "Lutheran" that Dr. Seiß had helped to proclaim the fame of Brigham Young. Well, one arrives at such assertions precisely through the unionism in which one rejoices. A "Christian preacher," "who edits a Christian newspaper," can and may hardly defend the lying prophet any less, without causing offence and losing the confidence of the most untrained Christians, than if he had his paper say, among other things: "Brigham Young might very easily have been sincere (sincere) in the conduct of the work to which he believed himself called, even in his belief in those creeds which so grossly offend the sense of an advanced and Christian civilization." This is no small praise which Dr. Seiß has paid to the lying prophet! How would the latter rejoice if he were still alive on earth! As for the complaint brought forward by the defender of Dr. Seiß, as if the undersigned had asserted that Dr. Seiß had put Brigham Young on an equal footing with Luther, let the dear reader kindly look up what is said in the passage in question. Finally, let it be noted that the defender declares to his readers the lengthy article, which occupied as much space in the "Lutheran and Missionary" as a whole column of the "Lutheran," to be a mere "short notice of the death" of Brigham Young. Dear people, give God the glory that is due Him here, and do not gloss over the evil thing! C. S. K.

Devilishly "Enlightened." A very rich Chicago banker, who was held in high esteem on account of his unusually large, bright mind, as well as his important education," had shot himself in mid-November with his own revolver at a place chosen with great intelligence. His burial took place at enormous expense, mostly, of course, by people from "the highest social strata" who, as a rule, for that very reason also claim to have "great intellect and important education. But a "pastor" from Indianapolis - W. A. Bartlett is his name - had to put the crown of horror on the whole thing with his "funeral oration", which was then carried by the newspapers, German and English, into all the world. But what a vile murderer of souls this pastor is may be shown by a few sentences of his speech. He exclaimed, for example: "Gone is the reign of prejudice and superstition, which surrounded death by one's own hand with terror and shame; eighteen centuries of Christian education have enlightened us, and we now know that the suicide may no longer be held responsible for his unfortunate (?) deed. The time is past when the remains of the suicide were treated with scorn and contempt or were cursed by the church; we live in an age that does not condemn the unfortunate; in an age of logic we demand reasons for everything that happens." Who, therefore, could condemn suicide if there were reasons for it? To those who judge otherwise, "let the words of the dying Christ be called out: 'Father, forgive them, for they know not what they do,' of the Christ who gave mercy for justice, and whose highest law was love." - Is not this an appalling dishonor, denial, and blasphemy of the holy and righteous God and his word? The



The same says in the 5th prayer: "Thou shalt not kill!" 1 Joh. 3, 15. God says: "A man that killeth" (and surely this is also a conscious suicide) "hath not eternal life abiding with him"; and Prov. Sal. 24, 8. eS bites: "He that doeth harm to himself is called an arch wicked." - That "enlightened pastor" is evidently a servant of him who "is a liar and a murderer from the beginning" (Joh. 8, 44.). And what frightful consequences have such a jurisdiction of the suicide! How many a man, when he despairs au God, will lay hands on himself at such a doctrine, thinking he will go to heaven none the less! r.

Jews and Methodists. The Methodist paper, the "Apologist," writes: "Rabbi M. Strauss, of the Jewish synagogue at Charleston, West Virginia, was recently introduced to the Methodist conference meeting there. After the presentation the Rabbi said like Saul he was among the prophets, but unlike Joseph he need not go to seek his brother, for they were here." Beautiful brotherhood of obdurate Jews and raving Methodists!

A burial ground was erected near Chicago where the existence of a god and the immortality of the soul were never to be acknowledged, nor was a prayer ever to be said. Where this leads, however, the society that erected this place has had occasion to learn. The secretary of the society went through the other day and took away with him all the portable property of the society, leaving it nothing but the burial places, tombstones, and dead bodies. G.

## II. foreign countries.

The unirt-evangelical congregation of St. Thomas in Berlin is perhaps the largest congregation there is. It counts 90,000 souls and had 1055 confirmands this year. And yet it has no more than three permanent pastors with three assistant preachers. W. [Walther]

Papist hoax. The "Catholic Messenger of the Faith" of Louisville, Ky. reports: On Sept. 19, the usual festivities were held in Naples in honor of the city's patron saint, St. Januarius. The two vials filled with the blood of the saint were found dried up and full to the brim in the protective chapel of the cathedral, where they had been kept since the last transfer in May. After the two vials had been brought near the head, the well-known miracle of the liquidation of the blood took place, this time only after seventy minutes. After the Tedeum had been intoned and a cannoneer of the royal navy had given the sign by means of a flag from the tower of the cathedral that the miracle had taken place, according to old custom 21 cannon shots were released from the fort of Januarius at the Molo, with whose thunder the festive ringing of all churches of Naples united. The relics of the saint were then solemnly carried to the main altar of the cathedral church and a pontifical office was held by the - since deceased - Cardinal Archbishop. On the following day, the 20th, the "blood" of the saint was found dried up again in the chapel of protection, to which it had been brought back, but immediately dissolved again when it was shown to the assembled people.

## Where from and what for?

To the anonymous sender of various Scharteken from the well-known Buffalo church literature factory, to the effect that his handwriting bears a great resemblance to that of a man who has his church not a hundred miles from me; that what has been sent to him will be used by the undersigned for the same purpose for which a proper Lutheran would use the "Dreckete" of the Roman Pontiff sent to him; and that the undersigned, with great resignation, will not tolerate any further

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The fact that the winter is beginning and that paper is needed to light the fires of the stove is an obstacle to the sending of the papers, but other purposes, if God has mercy, cannot be achieved with him at all.

Reserve, N. I., Nov. 7, 1877.

Franz W. Schmitt, Lutheran pastor.

### Our widows and orphans

are in urgent need of help. The year is already drawing to a close, winter is approaching with its many needs, and K700.00 is still lacking in order to be able to give every widow and her children the necessary, already very meager assistance. The dear congregations must not think that this is a matter which concerns only the pastors and teachers, but should consider that it is especially their duty to provide for the widows and orphans of those who have spent themselves in their service. But this reminder will certainly suffice, in spite of the oppressive times, to let enough gifts flow into the treasury so that all demands can be covered; for our dear congregations, as well as pastors and teachers, certainly do not want to let the "widows and orphans" go hungry. Let no one be deterred by the concern of overflow to send in their gifts to the Districts-Cassirer in question; for we will not fail to ask for a stop as soon as overflow occurs. Last year's appeal brought in just as much as we needed; and therefore the prospective request for a stop was not necessary.

C. F. W. Sapper, d. Z. allgemein. Cassirer der Prediger- und Lehrer-Wittwen- u. Waisen-Casse.

### Explanation.

I would like to take the liberty of answering the many questions addressed to me and to teacher Mösta concerning the interludes as follows:

1. the first edition of the first issue has been sold".

2. it is not possible to produce the second issue for dispatch before the New Year,

a. because I am a teacher and therefore my time is very limited;

b. because I lost almost four weeks due to work on the Möfta Christmas choir and illness;

c. because now, shortly before Christmas, the preparations for the feast take up almost all my time;

d. because, after all, a few weeks sooner or later will not matter.

Questions which are not answered herewith, I am prepared to consider by letter. A. Beyer.

### Inaugurations.

Pursuant to commission, Rev. E. I. Flcckenstein was installed at Accident, Garret county, Maryland, on the 23stcn Sunday after Tr. F. Kugele.

On the 25th Sunday after Tr., by order of the Honorable Pre- sidiumS, Rev. F. A. Cordes was installed in his new congregation at Bethallo, Madison County, Ill, by the undersignedctcn. I. Bergen.

Address: Rsv. IV Lorclos,

Nktsialt-o, AnclDon Oo., III.

In the discharge of the reverend Presidency, on the Asia Sunday after Trin. Mr. H. Kollmorgen was installed in his congregation at Hahleu, Washington County, Ill.

G. Stretchfoot.

Address: Rev. 8.

Psnsbvillo, FV'uslcinAton 6o., III.

### Church dedications.

On the 22nd Sunday "ach Trin. the Lutheran congregation of the Rev. G. H. Schmidt in LryStal Lake, Illinois, consecrated their new church. In the forenoon Rev. I. H. C. Steege preached, in the afternoon Rev. H. Schmidt, both in German. In the evening undersigned preached in English.

C. F. Th. Eißfeldt.

On the 31st of October, 1877, the congregation of the Rev. ".Brandt, at Town Emmerald, Fairibault Co, Minn, dedicated their newly built-house of worship, 28X48, adorned with a turret gr- to the service of dcS triune God. Pastors Hertrich, Dahl, Kretzschmar and the undersigned preached.

G. E. Ahner.

Mission Feast.

On 20sien Sunday n. Tr. the Lutheran St. Peter's congregation of Nebraska, Livingston Co, Ill, celebrated their annual mission festival. Rev. Bangerter preached on heathen mission, Rev. Burfeind on internal mission. The collecte was \$73.81.

H. Dageforde.

Conferenz - Display.

The southwestern district of the mixed pastoral conference of Minnesota will meet, s. G. w., from the 8th to the IOth of January, 1878, at the congregation of the Rev. Kalbe.

Those brethren traveling on the St. Paul and Siour City Railroad should get off at East Henderson where they will be picked up. For the sake of the facility, brothers are asked to register in advance at the Nusboi loci.

H. Kretzschmar.

8 "r the Lutheran Orphanage to the Infant JEsu at St. LouiS: Received since the 1st of September. From the worthy Women's Club of the Gemeindr drs Herr Pastor Gräbner, St. Charles, Mo.: 6 boys' trousers, 5 wriße Untrrskirts, 9 girls' shirts, 12 aprons, 2 Kiffenüberziigr, 2 bodkins, 1t) girls' trousers, 3 litle dresses, 2 pairs wollmr socks (already given in July); drSgl. 1 sheet, 6 woollen petticoats, 2 dresses, 5 pairs of underpants, 2 kna- bendosrn, 3 bodices, 1 boy's shirt, 4 wrappers, 4 aprons, 4 pairs of woollen socks, 1t) girl's shirts. From the grm. of Hrn. Past. Schaller in Red Buv, Ill: \$6.80. Au- Des Peres, Mo.: From G. Greb some Bu. Arpfrl and peaches, 4 roosters and 2 gall. Apple butter, Mr. Schwarzberg 1 basket of arpfrl, Mrrz 4 bush. Aepfel, Herm Koch 1 sack of potatoes, 2 sacks of apples and 1 basket of peaches, Mr. Hardecke 6 sacks of apples. From Apo- thcker Rohlfing in St. Louis acorn coffee. From the qions district there by H. Gochmann 17.8t). From C. Tietkemeyer 5.00. Mrs. Christ. Könemann 1 quilt, N. N. by C. Wilhardt 1.00. From the Trinity District in St. Louis by Ehr. Bröckln eyer 5.65. Au- the Cross District in St. LouiS by Teacher Körner 4.25. From August Kr me's wife, by Rev. Lenk, St. LouiS, 2.00. H. EUersieck, St. LouiS, 5.00. From the Im- Manuels Distr. in St. LouiS by Ev. Rudloff 8.50. Coll. at the infant baptism of G. Hermann in New Wells, Mo., 1.13. Eoll. at Maiden's Feast of JmmanuelS DistrictS in St. LouiS 13.81. From Wittwe Otto in JmmanuelS District in St. Louis 1.00. From Conrad, Henry and Anna'S piggy bank, by Past. Cousin in Cole County, Mo. 2.35. By the same from some Confirmands 65 Cts. From Past. Dorn's congregation at Pleasant Ridge, Ill, 6.47. From a family in the Congregation of the Cross, St. Louis, by N. Jüngel 4.00. Thank offering of a healed person in the St. Pauli Aeem. of the Rev. E. Brandt at Lowell near St. Louis 1.00. From the school children there 2.85. From Maid Emma Weiland, St. Louis 1.00. H. Sander at East St. LouiS, thank offering for health received, 5.00. From Rev. Bock 1.00. Wittwe Merz in Des Peres 5 sacks of apples. Michael Merz there 6 s. apples. From Apothecary Schuricht in St. Louis Medicin. Mr. Schwarz- berg in DcS PereS 1 sack of apples. Mr. Niebrügge this. 6 sacks of apples. I. Lochhas das. 3 sacks of apples. Bathaser Lochhas das. 3 sacks of apples. Seb. Luft daselbst 1 L\_sack of apples and 1 Bu. To- matorS. From the Trinity District in St. LouiS: by Ä. Ahner 2.25, by F. Heinig 2.00. From the Jmmanuels-Distr. in St. LouiS by Th. Günther 3.95, by C. Wilhardt 1.00.

By Rev. I. P. Beyer in Pittsburg, Pa. a portion of the gifts received in the editorial department of the "Kinderblatt" for the orphans 25.00. From the worthy Women's Association of Concordia-Comm. in Geneseo, Ill.: 6 Kiffcn covers, 3 girls' shirts, 3 dresses, 2 aprons, 2 pairs of stockings, 1 petticoat. From an unnamed person in the Jmmanuel District in St. LouiS 1 quilt. From the worthy sewing club at Concordia, Mo. 1 doz. Towels, 6 boys' shirts, 1 apron, 4 pairs of girls' trousers, 3 girls' dresses, 2 pairs of stockings. From the worthy sewing club at CollinSville, 7 pairs of woolen stockings. From the worthy St. George Nay- vercin in the Trinity District in St. Louis 12 pairs of boys' trousers, 2 boys' shirts, 7 girls' shirts, 6 pairs of stockings. Collectirt on the silver wedding of Mr. and Mrs. H. Kalbfleisch, St. LouiS, 7.70. From the school children of Mr. Teacher Karau at Carlinville, Ill, 6.15. From the school children of Mr. Teacher Hättet at St. Charles, Mo. 2.50. Bon Past. Braun at Huston, Texas, 5 00. From the congregation of Mr. Rev. Schuricht in St. Paul, Ill, 75 Ets. From Fran Nitzschke in St. Louis 2.00. Dankopfcr from an unnamed person by Past. Mathias in Paola, Kans. 5.00. From Mr. Kinker in Central, Mo. 1.00. B. Bopp the. 1.00. P. Wendt 70 CtS. Past. Th. Grüber 50 LtS. From the JmmanuelS congregation dcS Past. Winkter in Central, Mo., 5 S. potatoes, 50 cabbages, 17 gallons apple butter, 1 side of bacon, 1 quart beef, dried beans, sweet potatoes and onions. From Hrn. Anecht in L>t. LouiS 1 quart of beef. From the Cross Distr. in St. LouiS by Teacher Körner 3.05. From the werth Women's Club in Belleville, Ill, 2 quilts, 4 pairs of stockings. From the DrcieinigkeitS-Distr. in St. LouiS: by Chr. Brockmeyer 2.55, by A. Ahner 1.25, by F. W. Heinig 3.50. From the Zions District in St. Louis by H. Gochmann 16.60. Collectirt at the wedding of Mr. Busse in Pastor Facklers Gem. 5.00. Eoll. at the baptism of the "-öhnleinS von Past. E. Lehman" 3.35. Saved fare from N. N. 1.00. From Marie Dieckmann in the JmmanuelS-Oistri.t at St. LouiS 3.00. From some parishioners" in New Wells, Mo., 7.40, together with a lot of butter, dried fruit and several other things.

Stuff. Don Pak. Tb. Brewer 1.00. H. Arnold in St. LouiS 1.00. Mrs. Wittwe Conrad in St. Louis 6 pairs of stockings. Collectirt at the wedding of the Rev. Eißfeldt in St. Louis 20.55. From Mr. W. HülSkülter in Venedy, Ill, 5.00. ' From the laudable 'Virgins' Association in Past. LenkS parish in Lt. LouiS 10.00. By Rev. Germann in Fort Smith, Ark. collected in the Christian Doctrines 8.00. By Waters Pierce <k Co. in St. LouiS 1 Bbl. Coal Okl. From the parish at West Cly, Mo.: By A. A. 14 Bu. Potato, E. B. some onions, I. F. 14 Bu. Potato, Pv. F. 25 cabbage pots and 3 bu. Apples, Ph. H. 2 Bu. Potatoes, 2 pieces of bacon and 6 lbs. of dry apples, F. G. 14 Du. Potatoes, E. K. 4 Bu. Potatoes and 4 du. Turnips, P. I. 10 cabbages, 14 Bu. Potatoes and 1 Gall. Beans, C. L. 3 Bu. Potatoes, Ferv. C. 3 bu. Potatoes, Fried. L. 1 bu. Potatoes and 15 cabbages, G. L. 14 bushels potcln and 26 cabbages H. M. 4 bu. Potatoes, H. P. 1 Bu. Potatoes and 18 cabbage heads, D. S. 3 Bu. Potatoes, F. M. 4 Bu. Potatoes. Gloriously thanking all kind givers in the name of our dear orphans.

St. LouiS, Nov. 22, 1877, I. M. Estel, Cassirer.

For the Addison Orphanage received since June 20th of this year: Of communities w. in Illinois: AuS Chicago:

By Past. Lange by Mrs. Haverlrnd \$4.00 and by members of sr. Gemeinde 7.00. By Past. Wunder by F. Fink 5.00, N. N. 10.00, Mrs. GilS 50 LtS., Mrs. N. N. 4.00, Mrs. F. Wenzel 5.00, Mrs. H. Birren u. Mrs. W. Kriedemann 2.00 each, Mrs. H. BartrlS and Brnnh. Meier 1.00 each. By Past. Wagner, Kindtauf-Collecte at Karl Pigor 2.50, by Mrs. Lübke 4-50, Ch. Kruse 2.00, G. Kruse 1.00, by sr. Gem. 40.50, from Mrs. N.N., thank-offering, 5.00. From Rev. Lehmann 1.00. By Teacher Lücke, Wedding Collect at Reinhold's, 4.76. By d. Dreieinigk. Gem. by Prof. Selle 16.00, by Karl Jörn 5.00, I. L. Th. 5.00 and by Past. L. Lochner, thank offering by Mrs. Joh. Narten, 2.00. By Wm. Kiekenap 1.00. By Past. Succvp by Hermine Eichmann 50 CtS. By Past. Engerbrecht, thank offering from Fran L. Grabow, 2.00. From Past. Bartling's Gem.: by Fr. Zitzmann Jr, C. Bornhöfft Sr, Ad. Sickmann, Herm. Schipplock, Joh. Becker, Th. Reinhardt, W. Rambow, Rud. Prkir, E. Jüngling, Joach. Stammer, A. Pctzel, K. Dehne, Fr. Müdlhahn, L. Bunge, Joh. Schröder, Dav. Nowack, Joach. Hink, Joh. Klitzke, Joh. Keuer, Wittwe Hink, Wittwe Söhlkr, A. Lange, G. Fedniger each 1.00, Ch. Zuber 5.00, Mrs. Louise Bauer 1.25, Mrs. Hettbrink 1.50, Mrs. Henriette Dosien, Cbr. Pelz, F. W. Labahn, Wm. Poths, Joh. Jacobs, Jda Schotte 2 00 each, C. Schröder, I. Schröder, Joh. Bornhöfft, Bro. Engel, F. Znzmann Sr, L. Bram, K. Kolpin, Mrs. Rosine Bartsch, Ferd. Schultz, L. Ullerich, Bro. Jeske, Louise Horn, Wm. Zorn 50 LtS. each, G. Nossow, C. Hältzow 75 Cts. each, G. Heine 60 LtS., Karl Fethke, W. Giese 25 LtS. each; by s.H. Fischer of W. Fischer 1.00, Rothschild, Schröder and Eliel 3.00, Gottl. Merz 50 LtS., A. George, Joh. Hink, Herm. Götsche, Anna Baidle, Carolinr Reiche, Anna Grabley, Mane Borgerving, Marie Genzler, Marie Frei, F. Christian, H. Kollenberg, Louis Metz, W. Schröder, N. Galle, O. Kläger, W. Müller 25 LtS. each. From Mrs. Kcssel for Marie Paut 1.00. Surplus from Chicago Fcft guests' railroad trip to Waisrnfeste 94.25. By teacher F. Fathauer at Eagle Lake, Ill, Kindtauf-Collecte at D. Meyer 5.29. By Past. M. Grossr'S congregation at Hartem 10.25 and by H. Dücker 1.00. By Teacher W. Hild at Aurora, Wed. Sollecte by Ernst Steude and Sarah Keyl 5.25. By Past. Bruegmann of sr. Gemeinde in Wheaton 1.00 and half of the Collecte at the organ dedication in Rodenberg 11.80. By Past. H. Schvidt in Schaumburg, wedding collecte at Joh. Feny u. Car. Rohlwing 42.47. By teacher A. Mack from the orphan box of the parish dcS Past. Strikter in Proviso 11.75, from himself 2.00. From Past. DörmannS Gem. inYorkvillr 18.00, from the Women's Association 6.00. From Teacher W. Kammann in Dundee 1.00. By Past. Gotsch from the York Centre congregation 1832 and Collecte at F. Ahren'S wedding 13.52. By Past. H. W. Homann in Darmstadt from a member of sr. Gcm. 7.30 and communionS-Lollecte sr. Gem. 6.15. ByPast. Heidin Peoria from Jacob Kopp 4.00. By Prof. Selle from H. WaSmann in Trete 2.00. By Joh. Lunow from H. Schmidt in ElliottStown 5.00. By W. Kvlb from the Orphans' Society in NileS 18.50. From Elmhurst from Ch. Blicbernich 4.00, H. Bell 2.00, Lh. Bell 5.00. Collecte at the Waisrnfeste at Addison 395.5l. By Past. L. Gehrmann at Eberle, Collecte at Aug. Handke'S wedding, 4.31. By Mr. Lartz at Bloomington, Collecte at H. Schultz's wedding, 4.42. By Past. Wehrs in Lake Zurich, Collecte at I. Bader's wedding, 7.85. Bon Past. Martins Gemeinte in Bremen 6.00. AuS Addison: Bon E. F. W. Lcseberg 3.50, by Prof. C. A. T. Selle, 5.00, by.W. Buchholz 5.00, by D. Kornhaaß 5.00, D. LührS 5.00, F. Stünkel sen. 5.00; by L. Stünkel 46.51, by F. Bartling 32.25, by Prof. Hantzschel from H. Rosenwinkel 3.00; Collecte at Aug. Fiene'S wedding 18.75 and Collecte at A. GanSke'S wedding 9.51. ^Dnrch Past. Norden of sr. Gem. inSquawGrovr 3.00. (Summa §105l.07.)

From congregations 2c. outside Illinois: by Kassirer Eißfeldt in Milwaukee 75.50; by Kassirer Graht in Fort Wayne 48.75; by Kassirer Simon in M'o nroe 5.05; by Past. Wesemann in Grafton, Wis. by Mrs. Laubenstein 1.50, Marg. Laubenstein 1.00, Louise Dicke 1.00; by Rev. A. Ernst by the congregations at Neustadt and Ayton, Ontario, 14.33; by Prof. Lindemann by Bro. Bolz 1.00; by Teacher Will at Shebogan by D. Kruse 2.00; by Gustav Srfcrt atMequon River for Auguste and Alerander Wegner 10.00; Mrs. Pritzlaff at Milwaukee 5.00. (Summa §164.63.)

Of children: Acknowledged in the children's sheet 68.59, not yet acknowledged 172.27. (Summa §240.86.)

Addison, Ill, 27th Place. 1877. H. Bartling, Kassirer.

For the local seminar library receive with heartfelt thanks from the widowed Mrs. Pastor Wüstemann 1 anthology containing important "chrisien aus der Reformationzeit von Luther, Bugenhagen, Jonas, Regius 2c.

The following contributions have been received since March 7 of this year for the acquisition of apparatus, etc., for the teaching of natural history at the local seminary, and are herewith gratefully acknowledged: From Mr. Lcbrer L. H. Zoll of Gene- sco, Ill., \$1.00. By Mr. Dr. Dümpling 4.50, namely from Mr. Teacher Küchle in Adams Station, Allen Co., Ind. collected, 3.00, from Mr. Teachers C. Stricker and G. Kämpe in Fort Warmme 50 Cts, Ref. 1.00. Bon T. I. Z. in Addison 2.00. By Seminarian Hensicke in the comm. at Elk Grove, Ill. collected, 5.80, viz. vo" Mr. H. Oelerking 2.00, W. Meyer 1.00, C. Nietert, E. Hagenow and H. Behrens 5t> cts. each, H. Beer 75 cts., I. Hcnnsmeier 30 cts., H. Gümncr 25, cts. By Mr. Teacher Joh. Dörfler in the comm. at Frazer, Mich. collected 11.46, namely, from Messrs. H. Wieg, G. Hcusncr, Ch. Wilke, F. Kottmorgen, 61st Eberline 50 Cts. each, G. R'tzmann 1.00, I. and W. Böttcher, F. Schreiber, Ch. Müller, I. Nühl, I. Priehs, I. and Ch. Held, I. Döckenhauer, I. Reindel, F. Irühauf, A. Froh-rip, I. Ahns, Ch. Mamrow, Ch. Collbagen, And. Bez, I. Engel, I. Rehs, Th. Rchberg, I. Jacober, A. Preß, Müller, I. Pruhs, den Irl. Reindel, L. Babimann, L. Döckenhaucr, A. Törfler 25 Cts. each, Messrs. W. Papstel" 30 Cts, F. Kübnrcmund 21 Cts, I. Distler 4t> Cts, Eh. Pulz 10 cts., Irl. M. Seifferline 10 LtS. By Seminarian Nessel 2.00, namely, from Mr., Teacher P. Ries at Kendallvillc, Ind. and Mr. Joh. Goehring sun. at Fairfield Eentre, Ind. each 1.00. By dcn Seminarian Voigt from Mr. G. Arnold at Day City, Mich. an auökg stuffed otter. By seminarian Spuhler, 50 cts. By pre'parand Rittmüller collected in local'Genr. 8.35, namely, from dcn Messrs. G. and F. Rittmüller, Teacher Rosen, Wittwe Preusner 1.00 each, H. Oelerking 2.00, I. Tonne, F. Kücken, W. (Toad and F. Tonne j- 50 CtS., N. N. 25 Cts., N. N. 10 Cts. Summa \$35.61.

In spite of the above contributions, the treasury has been reduced by the recent acquisition of a valuable microscope (36.00), an 8mOtni ts (\$12.00) and other items. exhausted. Since the teaching of the individual branches of natural history can only be fruitful if it is supported by sufficient teaching and teaching aids, but the scientific apparatus of the institution still hardly has the bare essentials, we ask for further contributions.

Addison, November 6, 1877. C. Häntz schr I.

For the support of Wisconsin sophomores, the following gifts of love have been received by the undersigned from Nov- 6 to date: Bon Pastor Aulich's congregation \$T00. By Pastor Ch. H. Löber of Milwaukee from several members of his congregation. Gem. 2,< >0. Bon Past. C. Markworth's Zion gcm. in Caledonia, WiS. , 3.85, 1.78, 2.30. Collected by the same at A. Trrw's infant baptism 69 cents, at C. Drcw's wedding 4.79, at W. Marten's wedding 2 00, at H. Pape's wedding 1.66, at Fr. Märten's double wedding 3.37, from himself 95 cts. (subsequently). B<m Pastor W. HudNoff^, Tankopser for Glottes help in KraukheitSnoIh 5.00." Bon Past. schütz' Gemeinde 3.30 (communioNS eoKccte). By Past. Aulich collected from H. PrahI's wedding 3.20. Bon Pastor Osterhus 1.50. Through Pastor F. Schumann nest of travel money- Collecte for poor pastors 1.00. At the funeral of Mr. C. Schvssow in Freistadt, Mis., 2.80. Through undersigned": Collecte at the baptism of the child adopted by Mr. A. Plötz here 4.00. Birthday-Coll. at Mr. I. EilerS 2.45. By Past. I. I. Hoffman" surplus of the Conferenz-AuSgIrichungS- Rch'egeld 1.86. By Past. Engelbert 1.00.

On behalf of the recipients, a heartfelt "Borgolt's Gott" is said to the dear donors. May the merciful God continue to make many hearts and hands willing to help the physical needs of almost always very needy children.

Oshkosh, WiS., dcn Nov. 5, 1877. I. L. Daib.

Received for the seminary - Hanshalt in St. Louis: Bon of the congregation of Mr. Pastor Gräbner \$6.00. From Mrs. Tormöhlcn through Mr. Past. Hase in Vallonia, Ind, 2 quiltS, 1 bed sheet and 7 pillow cases. Bon Mrs. Lind- Wedel 1 tuft of Arpsel and 1 tuft of Peaches. Bon Mr. Huber 1 sack of potatoes and 2 sacks of reuben. From the women's association of the community dcS Hrn. Past. Lenk by Mr. Roschke \$5.00. Messrs. Walikr, Haas L Schenkel, Barchmann, Göhner and Sieinkamp supplied us abundantly with soaps. From Mr. Christoph Walker 1 bunch of apples. Bon Hrn. Paulus Gast in Baden 100 cabbage headsc, 1 sack of potatoes and some onions. From Mr. HcinS there 5 gallons of vinegar, 15 heads of cabbage and 1 bunch of apples. From Mr. Bergsicker 1 bunch of beans, 1 sack of red turnips and 25 heads of cabbage. Receipt for Mr. Past. Sappers and Mr. Past. Bartel's congregations we have been very abundantly supplied with vegetables 2c. by several members whose names are not all known to me. Bon Wittve Lahrmann \$1.00. From the Kreuz-Gem. of Hrn. Past. Holls vo" E. Kästncr 4 sack of apples, 7 gal. of mush and Z barrel of sauerkraut. Mr. Schürmann 1 bunch of apples. By Mr. Kassirer Roschke \$12.50. Receipt of the community of Troy, Ill, L loads of natural goods. By Mr. Treasurer E. I. W. Meier \$361.40. Receipt of Mr. Gottfried March 5 bunches of apples and 5 gal. of oaths. From Mr. Bohlhöscr from Past. Bock's parish 1 bunch of potatoes. From the comm. of Mr. Past. Mayer in East St. Louis, Ill: from Ir. Krumme! 2 sacks of potatoes and red turnips, from ob. Krumme! 1 sack of corn, white reuben, sweet potatoes and 1 sack of cabbage, from A. Krumme! 3 sacks of cabbage and white reuben, Mr. Bartel 1j sack of potatoes, Mr. Hüicmann 1 sack of potatoes, 1 sack of grain, 1 peck of dry beans and 1 peck of dry apples, from Ir. Busse 4 sacks of cabbage, 1 sack of potatoes, 1 sack of white reuben and some red turnips.

St. Louis, November 20, 1877. H. lungkuntz.

For poor pupils and students received by Mr. Gcrke in AvamS County \$9.50; by Mr. Grahl from Past. Meyers Gemeinde \$10.00; by Past. Steinbach \$2 00; from my Ge- mcinde: on weddings and otherwise received \$52.61, including 23.01 for Mrbnke in Springfield and 4.15 for Bergt in St. Louis.

God's "egen den Iirben Gebern. W. S. Stu bratzy. Jort Wayne, Ind. the 30th of October, 1877.

With hearty tank I certify to have received for our church building: Bon Pastor SchürmannS Gem. in Homestead \$15.00, Past. Schaasö Congreg. in LcwiSton, Minn. 5.00. I. Thurner.

For the needy in Dakota, the following gifts are to be subsequently acknowledged: By Rev. I. L. H. Martin \$11.00. By Rev. E. H. Herrmann \$9.80. by Martin Smethport \$2.00. by Rev. F. W. Franke \$5.80. by Rev. I. W. Scbumm \$13.25. By Rev. E. Tcnninger \$5.00. By Rev. G. Dirkmann \$14.00.

The total amount received is \$1017.89. Of this, 125 families have been distributed ^\$650.75. Remains in cash \$367.14.  
I. F. Döschcr, Pastor.

Books - Ad.

The Evangelical Lutheran Church, the True and Visible Church of God on Earth.... 24 Iraot, kuölistttzZ tftc DvuvAslioul Dutke- ruui^diAustunu Oonforeuos oC 8tark otller (,'ounties ot' Olno. 8d. Douis, No-, 1877.

This tract is a magnificent building block for the establishment of a truly English Lutheran Church in America. It is not only intended to "strengthen" sincere Lutherans, whose mother tongue is English, in their faith and in their love and loyalty to their mother church, but it is also excellently suited to be given into the hands of those who have not yet recognized that the Lutheran Church is the true visible church of God on earth, may it call itself Lutheran or otherwise. We have not yet read such a beautiful apology of our church in so few, namely 8 pages, in the English language, as this tract contains. It is a delicious testimony to the spirit and zeal that lives in the Lutheran English Augustana Conference of Stark and other counties of Ohio. We can only encourage the "dear" members of the same to continue in this kind of work for our dear Zion. May the Tract now be scattered in a thousand and one thousand copies as a precious seed over the whole land. The fruit of this will certainly not fail to appear. The price of a copy is 3 cents, that of a dozen 30 LentS. It can be obtained at the address: IGv. H. 3. IisillMür, Turis, 8tuilc (\_lo., 0. W. [Walther]

4 Oonvorsatiov betwoon (wo Lutlierans ov Methodism. 1)^ Dr. kikler. tfttz Oorinuu. (rom

These talks on Methodism, which were already published in the previous issue, cost \$1.25 for a dozen and \$10.00 for a hundred, free of postage. The proceeds will be used for the publication of an English translation of the Weimar Bible. Address: Uvv. ck. T. TiÄuxsr, Toimsdui-Zü, LluüoinuK 6o-, O.

Proceedings of the First Annual Meeting of the Synod of the Evangelical Lutheran Free Church in Saxony a. St. D. 24, 1877.

Dear readers already know that our brothers in Germany held their first synodal assembly in Planitz, Saxony, in June of this year. It gives us great pleasure to be able to publish their first synodal report. This report is similar to those published by our Synod, not only in its outward form, but also in its content. Two doctrinal subjects were discussed at this Synod. The first was "the doctrine of justification in its relation to the contemporary errors now prevailing in the field of so-called evangelical theology and church," according to theses by Pastor Brunn. The doctrine of justification is, as the Synod testified, "the center and core of the entire Christian doctrinal edifice, so that the purity and correctness of the doctrine of justification entails the purity of all other Christian doctrines, and conversely every error in doctrine, as well as every false school of thought, has its ultimate root in a lack of correct comprehension of the doctrine of justification. Therefore, the Synod also recognized that for it, too, "the clear and full grasp of the doctrine of justification is the main armament against all opposing hostile powers, false doctrines, ideas of the times, and directions," and that its entire church struggle was ultimately only a struggle for the preservation of this jewel of doctrine and of the entire Lutheran Church, the doctrine of justification. Four points of this doctrine were especially emphasized: 1. That God, on the basis of Christ's merit in his resurrection, justified the whole world once for all and absolved it from sins; 2. That faith is the only means of obtaining forgiveness from Christ and justifies only in so far as it takes hold of Christ; 3. That faith has all things, that is, the whole of Christ with all the goods, gifts, and rights of his merit; 4. That all these things are given to us only in the word of God, so that faith hangs and clings only to the word, has and possesses all things in the word, both the whole treasure of grace, and the one protection and shield. As those who violate the pure doctrine of justification, not only the rationalizing theologians, pietists and

Methodists, Unionists, but also the defenders of the present-day state church system that promotes Unionism, the Romanizing Lutherans, such as the Breslauers, the followers of Löhe and others, the Immanuel Synod 2c. The second subject was: "Law and Task of the Lutheran Free Church in Germany", according to excellent theses by Pastor Ruhland, of which, however, only the first 13 could be discussed. In addition, an "Instruction" for the Praeses, or Visitor, and a "Statute for the Latin School" in Planitz were discussed and adopted. This was followed by further individual resolutions, cash report, parochial reports 2c. Also the synodal sermon held by Pastor Brunn on Ps. 46, 5. 6. is enclosed.

No one who acquires this report will regret it. His heart will rejoice when he sees the diligence and zeal of the dear brethren for the pure doctrine; he will be promoted in knowledge and will especially gain a view of the ecclesiastical conditions of Germany. May it please God to let many, many more such synodal reports follow the first. We close with the wish: "You are our sister, grow in many thousand times thousand; and may your seed possess the gates of its enemies."

Available from the agent M. L. Barthel.

Price: 50 CtS.

G.

### **Luther's Daily Home Devotions on all the Days of the Church Year.** Collected from Dr. Martin Luther's writings by Georg Link, Lutheran pastor at St. Louis, Mo.

Under the above title, a book has just been published by our Synod which, as the reader will see, is intended to serve daily devotion in the home. It is true that the first and noblest book from which a Christian householder reads to his family during morning or evening devotions is and remains the Holy Scriptures themselves. But surely it is not only not to be rejected, but rather very good and wholesome, if, besides the Bible, human books are also used, in which the pure doctrine of the divine Word is clearly and comprehensibly set forth and explained - for the instruction and edification, for the comfort and admonition of the household. Among all human writings, however, there are none in which greater treasures of divine wisdom and knowledge are laid down, which could therefore serve better for instruction and edification than the writings of Dr. Martin Luther. In them the trumpet of heavenly truth gives such a clear sound; in them the divine law is preached with such crushing earnestness, and the sweet gospel is proclaimed so comfortingly and heart-warmingly; in them true sanctification, divine life, is urged so powerfully: that everyone who prayerfully reads or hears them derives the greatest benefit for his soul. Should it not therefore be highly welcome to every householder if such passages from Luther's writings as are especially suitable for reading aloud in home devotions are offered to him collected in one book? And such a book is the above. In it the Christian reader receives for each day of the church year a contemplation, not too long and not too short, on a Bible verse, unabridged, without omissions and additions, in Luther's own words. Of course, in the selection of these reflections, due consideration has been given to the order of the church year, so that the reader receives Advent reflections during the Advent season, Passion devotions during the Passion season, and generally such passages from Luther's writings that either refer to each time of the church year, or are in some way related to the Gospels or Epistles of the church year. At the end of each reflection there is a suitable verse from a beautiful hymn, which can also be sung together. Thus, in "Luther's Home Devotions" one receives such strong food that fills the soul with heavenly joy that one can go about one's earthly occupation strengthened and refreshed, or confidently and cheerfully lay down one's head to rest. This dear book is therefore warmly recommended to all fathers of the household, indeed to all Lutheran Christians. We are convinced that from the devout reading and hearing of these delicious reflections each one will derive a great, wholesome benefit for his faith and his life. May they therefore not be missing in any Lutheran family!

The book, 720 pages in length, handsomely and durably bound, may be obtained for \$2.50 and 20 CtS. Postage from the general agent, Mr. M. C. Barthel here. E. W. K.

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Corrections.

In my receipt of 8 October lieS: For the Widows' Fund - Summa O47.91 and in the receipt of 18 October: For the Synodal Building Fund - from Past. Wunders Gem. 424.50.

H. Bartling.

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### **Changed address:**

Hsv. T. II.

Lwiss ^1^, Trotts 6o., Texas.

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## **Year 33.**

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### **The angel's Christmas sermon.**

"Fear not! Behold, I proclaim unto you great joy, which shall be to all people: for unto you is born this day a Saviour, which is Christ the Lord, in the city of David."

The angel does not deny that the shepherds are afraid, because he knows the unclean nature. But he wants the fear and anxiety of all things to cease and come to an end. He wants them to be content and to renounce all fear, so that no evil will happen to them. And not only shall they be without fear and dread, but they shall also rejoice and be glad with their hearts. "Behold," saith he, take heed, good shepherds, "I proclaim unto you great joy." It shall henceforth have another shape in your hearts. As ye were before most exceedingly afraid of God, and feared death, so now ye shall have great joy in God; for God is now reconciled to you through this newborn babe, all wrath hath he dropped, all sin hath he forgiven you, heaven and everlasting life is now purchased for you. This blessedness shall now cause in you a righteous, hearty, continual, and great joy. It is not to be a poor, far-searching, extravagant worldly joy, but a true and heartfelt joy is to refresh the heart and make it alive, in which man has pleasure and joy in God and sees his eternal salvation and happiness before his eyes.

The world rejoices to a certain extent, and strives to the best of its ability to be happy and to have good cheer. But it is a poor and miserable joy, which is false to the majority, does not last long, and is more unpleasure than joy. Even if a miser rejoices greatly over his money and goods, he must always be afraid that everything will be taken from him or perish in the fire. When the Epicureans seek joy from all quarters, and bring all kinds of music, and set up singers and pipers, and make great banquets, and dance, and leap, and make all kinds of merrymaking, their joy is like the crackling of thorns under pots, as Solomon says.

They patter and leap, but they are consumed by fire. So also the epicureans and the worldlings, with their worldliness, go down to the ground and go to the devil.

But this is a true, divine, heavenly, and everlasting joy, which no words can express. Just as there is no greater sorrow or heartache on earth than when sin has awakened in the heart, and a person feels the fierce wrath of God in his heart, so there is no greater joy on earth than when a person who fears eternal death because of his sin hears this joyful message that God has been reconciled to him, has forgiven him all his sins, and wants to adopt him as a child of eternal happiness. If one were to give a ton of gold, or even a whole kingdom, to a sorrowful conscience that feels God's wrath and is burdened with the unmistakable weight of sins, it would not be able to rejoice over such a great good, because the gnawing worm in the heart would not be taken away.

But this sermon of the angel, in which he proclaims that God will be gracious to men, awakens a righteous and great joy. The prophet Isaiah does not know how to express this great and exuberant joy in words. In the 61st chapter he gives a similitude: "As those who were bound on the neck, when they receive glad tidings that life is given them, and that they shall be set on free feet, rejoice exceedingly; so shall it be with this joy. The Lord saith, He hath sent me to preach a gracious year of the Lord, and a day of vengeance of our God, to comfort all that mourn, to make ready for them that mourn in Zion, to give them jewels for ashes, and the oil of gladness for mourning, and raiment for a sorrowful spirit." In the 9th chapter he takes another similitude, "Before thee," saith he, "shall men rejoice as one rejoiceth in harvest," as every man rejoiceth, "as one rejoiceth when he divideth spoil." When there is a battle, when two masters are in the field, there is fear and trembling; for life and limb and all welfare are in the balance. But when the enemy is smitten, and the victory is obtained, that every one

When the angel hastens to the prey, all fear is removed and everyone rejoices. With these parables the prophets wanted to indicate the great and mighty joy, of which the angel announces here, to some extent. Otherwise it cannot be expressed in words. The Lord Christ calls it a true and perfect joy, which overcomes all adversity, casts out all fear, consumes all sorrow, and shall never be taken away from us. King David had this joy when he sang Ps. 103: "Praise the Lord, O my soul, and all that is within me, his holy name. Praise the LORD, my soul, and forget not all that he hath done thee good, who forgiveth all thy sin, and healeth all thine infirmities." Likewise the prophet Isaias felt such joy, as he sings, "I rejoice in the LORD, and my soul is glad in my God: for he hath clothed me with garments of salvation, and with the robe of righteousness."

This is the kind of joy the angel wanted to bring, not only to these shepherds, but also to all sorrowful and afflicted consciences. But here someone might say, "I hear that the angel is preaching an exceedingly great and mighty joy, but will it also be certain and have reason? A sorrowful heart cannot be persuaded that it will soon become joyful and forget all sorrow. If one were to say to a sick person, "My dear, do not be so sick, but get up and be well," he would not soon get well. So if one were to say to a poor beggar, Dear, do not be so poor, nor so sad, and yet give him nothing to rejoice over, it would be empty words. Therefore, if a sorrowful conscience is not shown what to rely on, it is impossible for it to forget the great sorrow that sin causes.

Therefore the angel will not proclaim the end with empty words, but points to the great good that can make the heart truly glad: "For unto you is born this day a Saviour, which is Christ the Lord, in the city of David," that is, God has now fulfilled his promise, and sent the Saviour of the world, who shall take away all sin, make reconciliation for the wrath of God, and destroy all the power of the devil. Therefore ye have no cause to fear any more,

But rejoice greatly in God, because ye are now saved.

The word "Saviour" was well known among the Jews; for God had given them many saviours, as: Joshua, Gideon, Jephthah, Samson, Samuel, David. These great heroes had often saved the Jewish people, and slain mighty enemies, as: Ammonites, Moabites, Philistines, Midianites, Syrians, and the like. So this newborn babe also shall be a mighty hero and a blessed saviour, who shall mightily deliver us from our enemies, and from the hand of all them that hate us. But who are our enemies? The Turk, the Muscovite, and the Pope are cruel enemies, but, praise God, we are not yet in their hands.

What then are the enemies from whom this Saviour is to save us? This is the feeling of all sorrowful and despondent consciences, who fear eternal damnation. God's wrath weighs down our hearts like an unmistakable burden because of sin; God's law curses us as the disobedient. Sin rages in our hearts like a fire; daily we carry death on our necks, which we have earned with our sins. The devil has imprisoned us in his kingdom and exercises his tyranny over us; hell opens its jaws daily and wants to devour us forever. These are far more terrible enemies than the Turk, the Muscovite, and the Tartar can ever be. For even though they are cruel, they can do no more than steal our goods and kill our bodies. But the spiritual enemies take the soul captive and want to sink it into the abyss of hell. But from these enemies this Saviour shall deliver us: for he shall destroy sin and death, destroy all the power of Satan, reconcile us to God, and restore us to everlasting joy and blessedness.

If the Messiah had defeated and driven out the Roman emperor and all the potentates at that time, and had restored the kingdom of Israel in the most glorious manner, nothing would have been served for us who live in the present time. But this brings joy and comfort to all the world, that this little child is such a Saviour, who quenches God's wrath, takes away sin and death, sets the captives of Satan free, restores eternal righteousness, life and blessedness, and graciously hears us in all our troubles of body and soul and gives us strong help.

The angel also shows this comfort with the word: "Christ", which means as much as an anointed one; for this newborn child is anointed by God the Father with the Holy Spirit, both to the kingdom and priesthood.

This child shall be a king, not one who rules temporally, subduing land and people, distributing great money and goods; but he shall rule spiritually, slaying the enemies of sin, death, the devil, hell, God's wrath, and the curse of the law: Sin, death, the devil, hell, God's wrath and the curse of the law, and thus create peace for his own and spiritual goods, as: Forgiveness, peace with God, eternal joy and happiness. This is the royal office which this child is to lead, and all "sorrowful" and desolate hearts shall find certain help and eternal comfort in this king.

This little child shall also be a high priest, not like Aaron or Zadok, who sacrificed goats or calves, but who proclaimed to us God's gracious counsel and will concerning our redemption, and by his holy intercession united us with God, the eternal

Father, reconciled, became himself a sacrifice for the sin of the whole world, fulfilled in our stead the whole law with suffering and obedience, and then, by gracious forgiveness of sins and bestowal of the Holy Spirit, sanctified us to such an extent that we also might come before God, call upon him with gladness, and present acceptable sacrifices to him.

Now here is a thought: These are great things, which this little child shall accomplish; but shall he be able to do them, and have strength to do them? It is a great thing, to destroy the whole kingdom of Satan, to quench all the wrath of God, and to judge and save the whole world; for it is a poor, weak little child. The angel has forestalled this worry and has finely indicated that this little child will by no means lack power and strength; for he is Christ the Lord in the city of David, that is, he is the almighty God and eternal Lord Jehovah, the Creator of heaven and earth, of angels and men, who has water and air, death and life, hell and heaven, and all creatures in his hand. Therefore no sin shall be too "nightly unto him, no devil too crafty, no death too evil: he shall destroy and receive them all. The angel looks with favor on the glorious prophecy of the prophets, when they proclaim that the Lord God himself will be the Savior. Jeremiah saith, This shall be his name, that he may be called: Jehovah our righteousness," ch. 23. And Isaiah saith ch. 54. "He that made thee, "st thy husband, LORD of hosts is his name, and thy Redeemer, the Holy One in Israel, who shall be called God to all the earth." And ch. 52. saith the prophet, "To Zion shall it be said, Thy God is King."

Because of this, no one has reason to doubt the great comfort that the angel proclaims. Let all sorrowful and afflicted hearts, distressed because of their sins, take hold of this and be lifted up. Why dost thou, O wretched man, bite thyself with thy sins? Why dost thou fear the judgment of God? What fearest thou of eternal damnation? Hear what the angel says: "Behold, I proclaim unto you great joy, which shall be to all people: for unto you is born this day a Saviour, which is Christ the Lord, in the city of David."

For this reason all the world has to take comfort in the Saviour Jesus Christ, for he is the propitiation not only for our sins but also for the sins of the whole world. There is neither nation nor people on earth that is excluded from the kingdom of Christ. Accordingly, even "no" man on earth is to despair of God's grace in his sins. Let no one think that his sin is too great, that he cannot obtain grace. Where sin has become powerful, the grace of Jesus Christ has become even more powerful. Aaron the idolater, Judah the incestuous, David the murderer, Peter the denier, and the murderer on the cross, have all sinned terribly, yet grace has come to them.

Let no one think that he has fallen too often and too many times. Christ the Lord does not want to cast out anyone who seeks his conscience's comfort in true repentance and faith.

Christ himself says, "Though a man fall and return seventy times seven, yet grace shall not be denied him. Chrysostom rightly says: "Even if you have fallen a thousand times, you should still find your way to God with true repentance. Let no one think that it has been too long.



The door of grace is closed. Even if the last hour were here, you should still turn to God with all your heart, cling to this child and not doubt that he will forgive you all your sins, save you from death and make you eternally blessed. This is what the angel means when he says that the great joy he proclaims should be for all the people. No one on earth, no matter what form he may take, now has cause to despair in his sins and troubles, for this child has taken upon himself to help all people.

Almighty, faithful, and holy God, the Father of our Lord Jesus Christ, be praised for ever and ever, that he not only gave his only begotten Son to become man, and ordained him to be our Saviour, but also sent his angel to proclaim the great joy that is to be found among all people. May the same holy God enlighten our hearts through his Holy Spirit, so that in true repentance and right faith we may consider Jesus Christ, the Son of God and the Son of Mary, as our only Saviour, and in the anguish of our conscience, in all kinds of afflictions and needs, may firmly rely on him and through him be eternally saved. Amen. Dr. Tilemann Heshusius.

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(Sent in by Dr. Sihler.)

## **Of fraternal punishment.**

That there can be no question of this in the case of the evidently unbelieving and the Christians of name and mouth is clear and evident. The former are brethren in Adam, and keep company with each other when the common advantage so requires; but each seeks his own advantage through the other, and no one regards himself as the means and instrument of furthering the advantage of the other: This only true love out of and in Christ does, of which worldly men, as unbelievers, can have nothing. Instead of love, it is selfishness alone that pervades and governs them. The best that such Adamic brotherhood can accomplish, e. g. in certain business cooperatives for gain and profit, is a certain civil justice in sharing the gain and bearing the loss. According to the prevailing sentiment, however, each one, through inherited evil desire, would like to have the profit alone and to burden the other with the possible loss alone. In the case of loss, the business brothers' punishment usually consists, for example, in blaming each other for the failure of this or that speculation, and each laying the greater, if not all, blame on the other. The other is to blame for the failure.

Now, besides the evidently unbelieving and unchurched, there are also, as mentioned above, the nominal and muzzled Christians, that is, men who pretend and declare with their mouths the faith which they have not in their hearts, and thereby at the same time conceal the unbelief which they bear in their hearts. It is not right and proper to say of them that they confess the faith; for confession is the true and living expression of faith in the word against God and men, even to work or strengthen faith in the latter, whether God wills it. But the so-called confession in the mouth of the hypocrites is only a lying statement, in order thereby to deceive and deceive the hearers. Though they may succeed in this from time to time, yet in the sight of God, who has eyes like flames of fire, and searches hearts and kidneys, they are much worse off than the evidently unbelieving; for these, in their words of their unbelief, are not more than a few of the unbelievers.

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The unbelievers, who have no secret, are at least honest and sincere towards men, even though their whole state is apostasy from God and a crime. But the unbelievers have the same unbelief in their hearts, but they hide it from men by pretended deceptive testimony and are therefore false to God and man. Therefore it is according to the righteousness of God that if they also show their unbelief in unrighteous works, and if there is no righteous repentance, as Christ says, they receive all the more condemnation.

Of course, there can be no question of a Christian brotherly punishment among these Christians of name and mouth, who stand in the outward association of the ecclesiastical community; for this necessarily presupposes true faith in Christ, which is also active in it through love. Nor do they see in one another the various sins and vices of their carnal mind and worldly nature, because they are all afflicted with them and have no conscience enlightened and sharpened by God's word, even if they hear it loud and clear every Sunday. And at the most, a kind of punishment occurs among them only when one of them gets it so bad in presumption, miserliness, usury, careless speculation, especially with other people's money, boozing, etc., that even the respectable churchless are annoyed by it. Of course, this punishment has neither the honor of God nor the salvation of the punished in view; it is more an admonition to be careful that he does not do it too badly, and that in the end he is even expelled from the congregation; for they like to keep up the ecclesiastical pretense. These hypocrites are also under the delusion that they are good Christians by diligently attending divine service, by regular confession and communion, by their contributions to the maintenance of the ecclesiastical community, although there is not the least repentance toward God and true faith in Christ in them.

The true Christian brotherly punishment can therefore only come from true believers in a congregation. They have especially two sayings in mind, one from the Old Testament, the other from the New Testament. The first is written in Leviticus 19:17, and reads thus: "Thou shalt not hate thy brother in thine heart, but thou shalt punish thy neighbor, lest thou be guilty because of him. But that this punishment is compatible with love, and even flows from it, is evident from the following verse, where it is said, "Thou shalt love thy neighbor as thyself." From both these sayings it is evident that it is a kind of hatred not to punish one's neighbor and brother.

Would it not be contrary to love and hate if I did not show a man lost in the woods the right way to his goal, if I knew it, or if I did not save him from sinking into a swamp, or from water or fire, or from some other physical danger, if I were able? These and other similar cases, however, all refer only to the physical salvation of a brother or neighbor from some danger. But the punishment of the brother, which is willed by God and commanded in that saying, refers to the soul of the brother. Therefore, if you see or hear that your brother has sinned, that is, has transgressed one of God's commandments, and has acted in an annoying and offensive way, you are to be punished.

If a wise man lives and you do not punish him, that is, if you do it is common experience that the poorer are on the average not make his sin from the commandment in question clear in his much more generous than the richer.

mind and impressive in his conscience, you will hardly have It would also be the case if your brother began to put himself love for his soul. What does it help him that thou art inwardly on an equal footing with the world, e.g. in the way he angry, and spiteful impulses arise in thy heart against him, and appropriates money and goods to himself, perhaps also the word of punishing love does not come out of thy mouth? But occasionally "with advantage" in trade, in careless speculation, thou shalt well understand what that saying finally says, namely, especially with other people's money, in usury or in taking part "lest for his sake (i.e., for the sake of the unpunished brother) in worldly pleasures and social amusements which are not thou shouldst bear guilt." proper for a Christian, or in the abuse of Christian freedom in

Let us illustrate this by an example. No man becomes a the enjoyment of intrinsically unethical and permissible daily habitual drunkard, as it were, overnight, or who gets drunk pleasures, and so on.

regularly on certain occasions. This sin begins gradually before In all these and other cases it is true of fraternal punishment: it becomes a standing vice. How now? You may be his brother, Resist the beginning. For behold, if you neglect to do so, you cousin, fellow-countryman, business associate, and you will be partly to blame if your brother continues to progress in perceive that this brother of yours in Christ is beginning to go the way of destruction and in the end falls into eternal perdition. dangerously astray, visiting drinking-houses, even sitting down How terrible would that be? Or, when God calls thee to account, for hours where the scoffers sit, or taking strong drink into his wouldst thou, like the first defiant Cain, hurl in the face of the house and drinking secretly. Should you not at times, with all Lord the insolent words, "Shall I be my brother's keeper?" Yes, the earnestness and zeal of admonishing, warning, pleading, indeed, thou shalt be, as God commands thee in the above helping, and saving love, set upon him to bring him back from saying, and the threatening concluding words, "lest thou the path of destruction? Should you not, in the end, penetrate shouldst bear his iniquity," should, in the fear of God and the his mind and conscience with the divine law, in order to make love of thy neighbor, hover diligently before thine eyes, sound the criminal and damnable nature of even this sin quite vivid in thine ears, and find the right reverberation in thy conscience. and impressive to him? Should you not also, from the Gospel, But thou art, according to the old man, a child of Adam, and, with a fervent spirit, paint Christ before his eyes, how He also like him, seekest evasion and self-excuse. Thou mayest say, so dearly purchased and redeemed him with His blood and Yea, though I punish my brother, and that at times, yet it is of death from the guilt of sin, from the penalty of death, and from no avail. Either he says nothing, or he says it is not so bad and the tyranny of the devil, and how terrible it is that, instead of dangerous, or he gets angry and gives me a rude rejoinder, or crucifying his flesh with the lusts and desires, through these his he reproaches me with my own sins and infirmities, or he says carnal desires he should anew eat and crucify his Saviour? that only the pastor has a right to admonish and punish him.

Finally, ought you not to reproach him, with all seriousness and If you have the wisdom and zeal of brotherly love, you will emphasis, from and according to God's Word and from daily not lack the necessary witness in all these cases. In the first experience, with the dreadful consequences of binge drinking, case you will urge him with earnestness and love to speak out; how it so terribly dulls the mind and conscience, undermines in the second you will warn him in the same spirit with God's the health of the body? makes him more and more unfit for the word and biblical examples of the terrible danger of security; In exercise of his civil profession, plunges his wife and children (if the third case you will meet his anger with gentleness and he has them) into physical and spiritual misery, deprives him of confess that you are indeed a sinner before God, but that God the respect of respectable worldly men, brings great disgrace to has willed and commanded, in the Old as well as in the New the community, and finally throws him into the abyss of hellish Testament, that Christians should admonish and punish one damnation and into eternal torment? another and thereby also exercise brotherly love, and that you

Truly, if this fraternal punishment, this zeal of helping and will gladly accept this proof of love from him with gratitude in the saving love, were to occur at the proper time, before this sin has case in question. In the fourth case, you would reply that the become a popular and habitual one, and a vice, many a brother pastor certainly has the profession, if the case comes to him, to would be brought round from the path of destruction, and many punish his parishioner fraternally and officially; but this would do a sorrowful case of church discipline and the final exclusion of no harm to mutual fraternal punishment, indeed, it would be the persistently impenitent would be prevented. contrary to love for him and contrary to God's order if you were

It goes without saying that the love of brotherly punishment to refrain from punishing him and immediately report it to the is not to be directed solely to drinking and boozing, although pastor.

Unfortunately we Germans, on average, have a stronger Behold, so thou oughtest to do, and so it is nothing with thy tendency to it than other peoples and have therefore had a above plea and excuse. But thou mayest make a new objection, nasty cry about it from time immemorial. This punishment is to saying, Yea, I would gladly, if need be, punish my brother, and be inflicted wherever you become clearly aware that your thus prove to him the love which the apostle saith is better; but brother is beginning to go off the rails. This would be the case, I am afraid of my temper; for I am by nature rather violent and for example, if he began to be greedy, stingy, and frugal, wrathful, and there I fear lest, if he should be rough, I should especially not in proportion to what the Lord had given him pour oil on the fire, and make mischief worse. before to give back to him for the preservation and expansion of his church.

Now, behold, there is a twofold remedy for this anxiety of thine. The first is, that before thou goest to thy brother to be punished, thou call earnestly upon thy God for grace and wisdom to bestow upon thee the right word in the right place, seeing that thou seekest only his honor and thy brother's spiritual welfare, and that his dear Holy Spirit, when it begins to boil in thee with exciting counter-speech, may take away the overthrow from the pot. The other remedy is, that thou keep in the mind and take heed another saying of the New Testament, which is thus in Gal. 6:1, "Brethren, if any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual; and look to thyself, lest thou also be tempted."

This saying is truly a golden rule for fraternal punishment. In the first place, this wisdom of the Holy Spirit teaches you to take heed to yourself before and during your brotherly punishment, and to remain in right humility and fear of God; for as it is with all of us, so it is also with you, that though you stand today, tomorrow you may fall much worse than your brother.

On the other hand, it behooves you to regard your brother's sin, even if it contains a dangerous element, only as a misstep out of weakness and haste, so that you too may have to do it every day.

Thirdly, you must also handle your brother neatly. The word "to help" in the basic language actually means "to set or adjust a dislocated limb. Just as a surgeon or other person is careful not to cause unnecessary pain to the person affected and not to touch him with a rough hand, so you should also do in a spiritual way. But the words, "with a gentle spirit," teach thee how. The heartfelt compassion of Christ's love should move your heart; you yourself should feel pain and sorrow that your brother has sinned in one way or another before you try to reach his heart and conscience with words of punishing and healing love. But as the surgeon or other assistant is not deterred from setting the wound right by the fact that he must cause pain to the sufferer, so you, too, should do spiritually. As thou shalt not proceed to punish the brother with carnal zeal and wrathfulness, so thou shalt not let soft weakness and carnal pity keep thee from "helping him right" by thy brotherly punishment, God willing, because it cannot go without pain in him; for "divinely afflicted" he must first be; the salutary pain of repentance must first be wrought in him, before through true faith in Christ the healing of the sore conscience, namely, the forgiveness of sins, can take place. And as in a natural man it would be a denial of all human sympathy, a peculiar dullness and hardness, yes, in short, hatred, if he did not set the dislocated arm of his brother in Adam, while he was able to do so, so all this, spiritually speaking, would be the case with a Christian man, if he withdrew brotherly punishing love from his brother in need of it, and let him go in fine unpunished sin. Here himself, according to Leviticus 19:17, would then be liable to punishment before God, and all the more so if the brother's sin was first known only to him.

This would be something about the right way of Christian brotherly punishment. It is to be feared, however, that even in older congregations, in which there should be more Christian knowledge and experience, it is not as prevalent and practiced as would be desirable. And this lack hardly indicates the proper health and growth of the spiritual life of the churches. On the other hand, several evils are quite evident. One is indifference to the sin of the brother, which is closely related to hatred. The other is cowardice and fear of the angry retort of the punished, a fear behind which again lies a blameworthy sensitiveness and self-love; for what harm is it to the soul if the punishing love does not immediately find entrance and receptivity in the punished brother, nay, the latter, instead of being grateful, rejects the punishing brother, though he proceeds according to Gal. 6:1, with vehement and angry words. He even has the advantage that he is the more stimulated to intercede that God may give the brother, who has been punished in vain up to now, grace to repent.

A third evil is the opposite of this fear of man, namely, carnal zeal, which without the heartfelt compassion of Christ's love attacks the brother more in a legal way and is therefore not without guilt when the latter closes his heart to him; For the person thus punished gets the impression that the punisher does not hate or despise the sin in him, but himself; and so it happens that, even if this is not the case and he means it sincerely, the punisher is able to convince the mind and conscience of the punished, but does not at the same time win his heart and will, and hardens rather than softens him.

A fourth evil is the opposite. It is written in 1 Corinthians 13:7, "Love endureth all things," and in 1 Peter 4:8, "Love one another fervently: for love covereth the multitude of sins. Now some think that the punishment of the brother is contrary to brotherly love. But these two sayings cannot possibly contradict those already mentioned and interpreted, Deut. 19:17, 18, and Gal. 6:1; otherwise the Holy Spirit, by whom all four are inspired, would be in contradiction with himself, which is impossible. How, then, is the apparent contradiction to be resolved between the love which on the one hand punishes, and yet on the other bears, and even covers, the brother's sin? In the first place, the unity is already there, in that in both cases it is love that punishes in the one case and bears and covers in the other. So there are only two different manifestations of the same love. One is to punish in order to amend, as St. Paul 1 Cor. 8:1. says, "Love amendeth." The other is to tolerate, when, for example, the temperamental naughtiness of the brother, against which, however, he fights honestly, imposes a certain pressure; yea, even to cover his sins, when evil will seeks to uncover them, to increase them, and to condemn and judge the reason of the heart. Besides, the punishment of sin does not exclude the covering of it; for if the punishment is accepted, then the covering begins; as the Lord says, "If he hear thee, thou hast won thy brother," Match. 18, 15.

The fifth offense is when a man, instead of punishing his brother in love, tells others of his sin against love, and thus transgresses the eighth commandment.

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May God help in his mercy that, with the avoidance of all these evils, the right, wise, just as serious as loving Christian brotherly punishment, of which the details have been given above, will become more and more prevalent and practiced; for this would undeniably prevent many evils and heartaches in the congregations, indeed, in many cases it would ward off the threatening invasion of ruin. In such mutual brotherly punishment, too, the bond of love would be ever more firmly knit.

(Submitted.)

## **Testimony of one who converted to the Presbyterian Church, but by God's grace returned to the Lutheran Church.**

**Reason or God's word - which shall prevail?** This is a question for the sects in which human reason is so highly valued. I do not address the question to such people who say outright that they want to follow their reason (reason or common sense, etc.), for these are only too wretched reasoners who virtually despise and mock the word of God. With them an earnest Christian can hardly begin to speak of the word of God. Unfortunately, even in the church communities, as well as in the high and low schools of our country, there are many who, although they profess the word of God with their mouths, adorn their doctrine with such high, sensible wisdom, and their lives with such sensible virtue, that they even suppress the wisdom of God, the true faith, and the true Christian life.

To such I would like to ask this question, whether in matters concerning our salvation reason or God's word should apply? For God, in order to show us the way to salvation, has not given us reason, but his word, as he testifies, e. g., Luc. 16:29: "They have Moses and the prophets; let them hear the same." If the different sects were really in agreement with the Lutherans in this principle of all principles, they would soon all become Lutherans; for they would no longer contradict God's Word.

"Yea," say the sects, "we admit, God's word shall apply, but reason besides." Behold, then, the sects, and especially their preachers, always want to be wiser than God. If only reason and God's word could apply together! But this is not possible. Either reason applies and then God's word does not, or God's word and then reason does not. For these are by nature opposed to each other.

That these two are opposed to each other is just what I have lately wished to show here, first from God's word, and secondly from experience in relation to the relation between reason and the word of God.

Let us first hear a few passages from God's Word. There is not much need of proof. The apostle says in 1 Cor. 2:14: "The natural man heareth not of the Spirit of God: it is foolishness unto him, and cannot discern it: for it must be spiritually directed." (To the "natural man" belongs also the reason of man, as it is found by nature in all men, even in the wisest and most learned, after the fall of Adam). Further, 2 Cor. 10:5: "That we may destroy the suggestions, and every high thing that exalteth itself against the knowledge of God, and bring into captivity all reason under the hearing of the Lord.

sam of Christ." (The "attacks and all heights" are attacks and heights of reason, which rises up against the knowledge of God. Even Calvin's reason, which is so highly esteemed by the Reformed, is, as long as it is not yet taken captive under the obedience of Christ, nothing else but the attacks and heights which oppose the true knowledge of God. Therefore God's word says: all reason must be taken captive). 1 Cor. 2:4. says the holy apostle, "My word and my preaching was not in reasoning discourses of human wisdom, but in evidence of the Spirit and of power." - Ap. Gesch. 26, 24. 25. What is reasonable in the sight of God is unreasonable in the sight of the natural man.

So from God's Word we see: human reason and God's Word are opposed to each other.

Let us now also see what experience says concerning the relation between reason and the words of God.

How does reason speak of divine things? Have we not experienced it enough in the controversy with the sects? Of the word of God it says: "It is an empty word, it has no life-giving or saving power in it; the Spirit, the Spirit, must do all things." But what does the Word of God itself testify? Here are just a few passages: "My words are spirit and life" (John 6:63). "The word is the power of God, which causeth all to be saved that believe" (Rom. 1:16.). "The word is able to save your souls" (Jac. 1, 21.).

Does not the experience confirm that reason and God's word are contrary to each other? According to the passages cited, the spirit of God is always to be found in the word. The spirit that comes only through the air is nothing but a devilish spirit.

Reason says of baptism: It is only a washing with bad water, only a sign, only an image and so on. But God's word says: Baptism is a "bath of regeneration" (Tit. 3,5.), a new birth in water and spirit (Joh. 3, 5.), yes, the apostle says: "As many as were baptized of you have put on Christ" (Gal. 3, 27.).

Of little children reason says: The children cannot believe in God, because they have no understanding. But God's word expressly says that little children believe in God (Matth. 18, 6.); that such is the kingdom of God (Marc. 10, 14.), which would not be the case if they did not believe; for "he that believeth not shall be damned" (Matth. 16, 16. Cf. Hebr. 11, 6.).

And what does reason speak of the Sacrament of the Supper? "Here are only bread and wine, which things again only signify or signify something, namely, the body and blood of Christ; Christ is high in heaven, and cannot be present here." But is this also what God's Word testifies? Nay, the contrary. JESUS says, "This is my body, this is my blood, the body which is given for you; the blood which is shed for you" (Matt., Ma2c., Luc., Paul.). "Behold, I am with you always" (Matt. 28:20.). "With God no thing is impossible" (Luc. 1, 37.).

"If God be omnipotent, and yet all men be not saved, he must," saith reason, "not wish all men to be saved, but have appointed some to be damned." But this is also something that is positively contrary to the word of God. The same clearly and in many places testifies that God desires all men to be saved, but that the

Man that is lost will not, and that therefore he is damned through his own fault. Let us hear some passages: Ezek. 33:11: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that he turn from his way of being, and live." 1 Tim. 2, 4: "God wills that all men be saved, and come to the knowledge of the truth." Rom. 11, 32: "That he may have mercy on all." 2 Peter 3:9: "God is patient with us, not willing that any should perish, but that all should repent." Match. 23:37: "How often have I desired to gather thy children together, as a hen gathereth her chickens under her wings, and ye would not." Acts 7:51: "Ye always resist the Holy Ghost." Hos. 13:9: "Israel, thou bringest thyself into mischief: for thy salvation standeth with me alone."

In order to save all men, Jesus Christ, God and man in one person, died for all men (2 Cor. 5,15.), tasted death for all (Hebr. 2, 9.), bore the sin of all of us (Is. 53, 6.), yes, the sin of the world (Joh. 1, 29.), gave Himself for salvation for all (1 Tim. 2, 6.), thus became a savior of all men, but especially of the believers (1 Tim. 4, 10.). Yes, he is a propitiation, not only for our sins, but for the sins of the whole world (1 John 2:2), so that even the false teachers of those corrupt sects are bought by his death; for it is written of them in God's word: "they deny the Lord who bought them" (2 Peter 2:1).

From this every one sees sufficiently that reason and the word of God are opposed to each other. Everyone sees that in matters concerning our salvation they cannot both be valid at the same time. No one can serve these two masters at once.

What should apply? Every true Christian should by all means answer, "God's word." Yes, let only this be brought to bear!

Those of the sects who boast that they have taken the reformation, which Luther - as they think - had only half accomplished, much further, perhaps to completion (as, for example, the Presbyterians, who not very long ago boasted that they were "whole (!) reformers") - these - I say - should "consider" that Luther, by God's grace, did not reform the church according to his own reason, but according to the word of God, that therefore his reformation is a perfect one. To go further than Luther is not to reform (restore) the church, but to deform (distort) it, "to throw out the baby with the bathwater," as those "whole (!) Reformirten" did all together. If the sects would once return to the word of God, the Lutherans would gladly make peace with them, but peace without truth, as the sects have it among themselves, is probably only such a peace as the devils also have. This is not what the Lutherans want.

N. P. N. H.

Good response to a request for a dance.

When Duke Karl of Württemberg once asked the pious prelate Bengel to dance with the duchess at a court feast, the prelate replied, "I am willing to do so if the song is played for the dance: A narrow road leads to life." The dance was omitted.

[Walther]

To the ecclesiastical chronicle.

I. America.

Emigrant Mission. Regarding the conduct of our emigrant missionary Keyl, of which the reader was informed in No. 22, the Allentown "Zeitschrift" thus judges: "Did Pastor Keyl know no other way to reject the slander than to run to the secular courts? Is this according to 1 Cor. 6:1-8? Does the demand of \$10,000 damages for the offended honor agree with the usury doctrine of his synod, or with the admonition of the Lord, Matt. 5:13- ff? "Is there no wise man among you? or yet not one that could judge between brother and brother?" - The editors of the "Magazine" do not consider that this is not at all a dispute between brother and brother, and that a Christian, especially when he serves the Church, has the sacred duty to see that his good name is not taken from him, not for his personal benefit, but for the sake of the Kingdom of God. Perhaps the editors are also unaware of the horrible letters of accusation our emigrant missionary received as a result of Neumanu's slanderous accusations. If they mention our, i.e. the biblical, doctrine of usury, it is out of pure ignorance.

The Methodist congregation in Rockville, Conn., has passed a resolution that henceforth no more wine shall be used in the celebration of Holy Communion, but only plain water. This is very pleasing, since the Methodists do not keep the Lord's Supper; so it will be all the more evident to every man.

About the German Augsburg Synod, which belongs to the General Synod, one who belonged to it writes in the "Zeitschrift": "One agrees with all possible doctrines, only not with those of the Lutheran Church, one flirts with all possible sects, only one has a deep aversion to the brethren of the Missouri and Ohio Synods. This Synod, like the German Maryland Synod, will go the way of all flesh; for a plant, not built of God, does not exist. To sail under a false flag is to sin, and he that will not profess the symbols of the Lutheran Church, let him also renounce the name."

The Methodist "Happy Messenger" brings an article under the headline: "All Too Liberal. After he has spoken about narrow-mindedness in the administration of Holy Communion, he says, among other things: "But to be too liberal in partaking of the Lord's Supper is not right either. We have often said that we" (Methodists) "are usually too liberal on this point. One invites all present who feel this way" to participate with us, whether they belong to a church or not. Of course, one warns those who live in sin and do not want to convert, but this does not usually have much to do with anything. When sure sinners come, the Lord's body is handed to them, and they think themselves responsible if they enjoy it for judgment. But if you gave your child a knife, and he wounded himself with it, would you not be guilty?" - Rightly does the "merry one" speak of partaking of the Lord's body; will he repent at the end and become a Lutheran?

In Minnesota, writes the Evangelist, the Lutheran Church is stronger in number of members than any other religious party. The Lutherans are mostly Germans and Scandinavians; only one English congregation is in the state. The number of Lutherans in Minnesota may be 75,000.

Pleasant news from Fort Wayne. On October 24, Director Hanser informed us of the following about our dear Gymnasium: "Our beginning of school has been quite a blessed one; we have the same number of students as before."

W.



Pupils as last year, and the state of health has so far been as since it was believed that the poor "paralytic", who wanted to very pleasing one. We have admitted 43 new pupils, 26 into the pay a state visit to the Madonna, had purchased special gala Sexta, 9 into the Quinta, 8 into the Quarta. The upper classes crutches for this purpose. But how did the astonished are now larger than the lower; 32 Primaner, 34 Secundaner, 40 spectators feel at what happened when the train bell sounded Textian, 48 Quartaner. While usually in the first weeks for departure and the conductor hurriedly urged them to board individuals always left again, this has not been the case this because of the train delay! A miracle happened - the "poor year." paralytic", who feared that the train might leave without her, That the Roman priests themselves do not believe what they took the brand-new crutches under her arm like an umbrella, teach can certainly be assumed. Now and then one of them ran along the whole platform and jumped with a deft leap into betrays the thoughts of his heart. The writer of the "Rundschau" the next coupe, whereupon the train steamed away. ... in the "Zeitschrift" reports: "The prayer of Our Lady, *Ave Maria*, Nevertheless, it can be assumed that the "poor paralytic" is not believed by the Roman priests themselves. We met some remained faithful to her role in Marpingen and played the weeks ago with three Roman priests who were about to make healing comedy at the "place of grace" to the end. fun of the contents of the same, and freely confessed it. One of The Hanoverian God's Box. In Hanover there is an them said, "We Lutherans don't have such a simple prayer." association which bears the name "Gotteskasten" (God's Box), because it has set itself the task of collecting support money for poor fellow believers from abroad. So far, our institution in

II. foreign countries.

Church discipline in the regional churches. How church Steeden has also received a considerable amount of money discipline is practiced or rather not practiced in the German from this association. On September 26, the board of the regional churches is shown in the Leipzig Allgemeine Ev.-"Gotteskasten" held a meeting in which it was decided to no Lutherische Kirchenzeitung of November 9 by the following longer support Missouri because it provides for those who leave example: "In a village lives a woman who suffers from drunken the German regional churches. However, it is stated in a madness and whose behavior has become a public annoyance German newspaper that it was decided "to place 147 Marks at in the entire community. Some time ago this woman came to the disposal of the emigrant missionary Keyl in New York, who the pastor and asked for Holy Communion. Of course, the priest was not employed by the Missouri Synod, but by the entire explained that he could only give it to her on the condition that Synodal Conference. The latter," it is further said, "is often in a she promised to mend her ways. He could not ask for less. But position to be able to save German compatriots from utter ruin the woman refused even this; she could not and would not with a comparatively small grant." Under the broad mantle of change. Thereupon she was privately rejected. Her husband, the Synodal Conference, then, the German gentlemen also however, who was himself a member of the parish council, want to let Missouri slip through once. Incidentally, the Missouri brought the matter to the council, and the parish council, which Synod itself has never sent anyone to Germany to work against otherwise was not one of the bad ones (of what nature might the national churches there, as, for example, the Methodists the bad ones be?), decided with all the votes against one of the and related fanatical sects do. However, a member of our pastors that the woman was to be helped, and also stuck to this Synod has gone to Germany and accepted a separated decision when the superintendent personally interfered. It was congregation there, but only after the congregation had already still possible to appeal to the synodal board. But until this separated itself and had duly appointed this member of our decided, the woman had to be granted. Could a conscientious Synod. W. man do that? But what do you call it when the pastor, in spite of [Walther] that decision, did not dare to desecrate the sanctuary of God? - So writes the church newspaper. Whether the preacher in question admitted the ungodly woman to the table of the Lord or not cannot be concluded with certainty from the last words of the report. The only certainty is that if the pastor gave in to his clean church council, he committed a grave sin. For plainly and distinctly saith the LORD, "Ye shall give the sanctuary unto the dogs, and ye shall not cast your pearls before swine." Matth. 7, 5. W. [Walther]

Papist Miracles. As is well known, the papists do not know how to praise enough the "miraculous miracles" that are said to have taken place in Marpingen. A Lutheran knows that such Papist miracles are either diabolical jugglery or fraud. The following is reported, as we find in the "Botschafter", the "Saar- und Mosel- Zeitung", by a good Catholic who was an eyewitness: It was on the 1st of September, when the influx of "pilgrims", who wished to enjoy the last miraculous performances of the "Madonna" announced in advance, on the Saarbrücken railway, was particularly heavy, so that when one train stopped at the Trier station it was already delayed. Among the pilgrims who had gathered from the Trier area at the station for the trip to Marpingen, one noticed a "poor paralytic" who was trudging along with difficulty on a pair of brand-new crutches in order to "seek healing" in Marpingen. Although the new crutches in and of themselves might have caused concern, no one noticed,

Piece of an Advent Sermon  
from the sixth century.

Dearest brothers! Now that the most holy feast day is approaching, on which our Saviour, full of mercy, has willed to be born among men, consider with great earnestness how we ought to prepare ourselves on the coming of so great a Majesty, so that we may receive our King and Lord with joy and gladness, with praise and glory, and rejoice before his face among the blessed multitudes of the saints. And although it behooves us at all times to be adorned with good works and to shine, yet especially on the Lord's birthday, as he himself says in the Gospel, let your good works shine before men. - I beseech you, brethren, consider this: when a mighty and noble man is about to celebrate his birthday, or that of his son, with how great diligence does he order that everything that is dirty in his house be cleansed, that which is unsuitable and unseemly be removed, and that which is useful and necessary be brought in! The house, too, when it has become unsightly, is whitewashed, and the floor is swept with brooms, sprinkled, and adorned with all kinds of flowers; also everything that belongs to the joy of the spirit and the refreshment of the body is anxiously provided for. Why all this, my dearest brothers, but to celebrate with joy the birthday of a mortal man? If you are now making such great preparations for your



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or your son's birthday, how great should you make, if you are to celebrate the birthday of your Lord! If thou preparest so great a thing for a mortal, how great a thing shouldst thou prepare for the Eternal! All that thou wilt not have found in thy house, as much as thou canst, let not God therefore find in thy soul.

(Caesarius of Arelate, d. 542.) W. [Walther.]

### Correction.

In the November 1 number of the "Lutheran," the undersigned reported how it had been reported to him that St. Paul's congregation at Detroit, Mich. had re-elected their former pastor, Hin. E. Dankworth, had been re-elected. This 25 members of the said congregation hereby publicly request to be corrected, because they have solemnly protested against the re-election of Mr. Dankworth, on account of the gross aversions given by the same, and therefore do not recognize the same as the lawfully appointed preacher of St. Paul's congregation, but must proceed to protest against him as an intruder before God and his church.

C. F. W. Walther.

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### Inaugurations.

On the 25th Sunday after Trinity, Pastor I. Bundenthal was installed in his office at the branch parish in Chesaning, Mich. by the undersigned.

G. Speckhard.

By order of the Presidency Western District, on the 26th Sunday after Trinity, the undersigned inducted Rev. H. Th , Hrngist, heretofore of Brookfield, Ohio, into the congregation on Dry Creek, Kansas.

H. Krause.

Address: Uov. 8. 1k. Hen^ist,

LkMolZ, Uusk 6o" Kansas.

xs. "Duldern" Stanäara" and "Kirchenzeitung" wolle" gefl. copiren.

On the 1st of Advent, by order of the venerable Presidency, Rev. I. W. Gram was introduced by me at Tonawanda, N. A-.

A. Ch. Großberger.

**Address: Rev. D WV 8ram, lonanAnäa, Drie**

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### Conferenz - Ads.

Cleveland Specialconference held at Cleveland, east side, on the 8th and 9th of January, 1878.

I. Rupprecht.

The southwestern district of the mixed pastoral conference of Minnesota will meet, s. G. w., from the 8th to the 10th of January, 1878, at the congregation of Rev. Kolbe.

Those brethren traveling on the St. Paul and Siour City Railroad should get off at East Henderson where they will be picked up. For the sake of the facility, Brothers are asked to register in advance with the Dastor lovi.

H. Kretzschmar.

The Pastoral and Teachers' Conference of Quincy and vicinity will meet, s. G. w., January 8-10- 1878, at the parish'of the Rev. L. Höller, in Quincy. Do not forget to register with the pastor loei at the proper time.

I. H. HargenS.

Pastoral Conference of the Third District in Minnesota at Pastor Kolbe's, January 8-10, 1878. Subject: "Theses Against Unevangelical Practice."

From Henderson the Conferenzgli'eder will be picked up.

F. Schulze.

The Northern Illinois Pastoral Conference will meet, God willing, January 8-10, 1878, at the church of the Rev. H. Succop at Chicago, Ill.

One does not forget to report to the Dnstor loei.

\_\_\_\_\_ W. Usfenbeck.

### Church consecration.

On the 16th Sunday "ach Trinitatis the new church of the Lutheran Zion Community in Akron, O., was consecrated to the service of God. The dedication sermon was preached by President H. C. Schwan on Gen. 28, 10-17: "From the right ladder to heaven". - In the afternoon Rev. Niemann preached in English, and in the evening, in German, Rev. I. A. Schulze, of the Ohio Synod. -

Wouldn't you, dear reader, like to know what kind of ladder it is to climb up to heaven?

where to find it and how to climb it? You will find information about this in the above-mentioned church sermon by President Schwan, which has been handed over to the printer. Go ahead: buy and read it! -L .

### Indication.

In October of this year I had my previous name changed in the Court of Bandalia.

St. Paul, Fayette Co, Ill.

W. C. Malte  
(formerly W. Fock).

Etagekommeu tu the coffee of the Western District:

To the synodical treasury: Collecte at the mission feast of the congregation of the Past. Sticgemeyerin Dubuque, Iowa, 411.45. From Past. Schürmann in Homestead, Iowa, 2.00. Collecte dcr Gem. of the Past. Köstering at Altenburg, Mo., 43.05. Collecte drr Gem. of the Rev. Fackler in St. Louis County, Mo., 5.00. From Jmma- nuelS Distr. in St. Louis 14.95. Coll. of Grm. drs Past. Lehmann in New Wells, Mo., 4.00. From Past. Lehmann that, 2.00. Past. Rupprecht in Madison County, Nebr. that, 2.00. Past. Brohm in St. Louis 2.00. Collecte of the congregation of the Rev. G. Jung in Osnabrueck, Ill, 3.10. From Rev. Biedermann's Gem. in Mrri- dran, Nebr, 3.70. Through the same from H. Delling 1.00. From himself 2.00. From Ch. Bolkman in Appleton City, Mo., 1.00. From the Women's Association in Past. Germann's Gem. at Fort Smith, Ark. 10.00. From Past. Lenks Gem. in St. Louis, 8.00. From TrinityS District in St. LouiS, 11.05. From Past. ToenjeS in Morgan County, Mo. 5.00. Past. Herrmann, State Centre, Ja., 2.00. Past. Gräbner in St. Charles, Mo., 2.00. Harvest fcstcoll. of the congreg. of the Past. Mary's in Port Hudson, Mo., 11.55. coll. of Zion's congreg. in Decatur, Ill. by W. Cbert, 6.00. by I. Rohwer of Chariton County congreg. in Chariton County, Mo., 3.90. by Rev. Bäßler in Lole Camp, Mo., 5.00. Rev. Th. Mirßler in St. Louis County, Mo., 2.00. by Teacher Grewing.iu Burnett Station, WiS. , 2.00. Past. EndreS in Boone county, Ja. , 2.00. Past. Hömann, Darmstadt, Ill, 2.00. Past. Baumhöfncrs Gcm. on Pebble Creek, Dodge Co. nebr, 4.00.

For the redemption of the synodal debt: From Mr. C. Lorenz in Logan County, Ill, 40.00. Prof. Guenther's Gem. in Kirkwood, Mo., 11.85. Past. Michel's Gem. in Boeuf Creek, Mo., 20.00. Mr. I. Sattler, Lafayette, Ind, 25.00. by Past. C. R. Riedel at Charlotte, Iowa, 2.75. Collecte of the Gem. of the Rev. Naumann in New Orleans, 55.00. By Mr. M. Halb- ritter, this, 25.00. Coll. of the congregation of Rev. Herrmann in State Centre, Ja., 5.50. By a member of Past. ToenjeS' congreg. in Morgan County, Mo., 1.00. Past. Hafner's congreg. in Prairie City, Mo., 7.40. Past. Nützel's congreg. in West Cly, Mo., 11.50. ReformationSfest Collect: From Past. Sievers congreg. in California, Mo., 15.00. From JmmanuelS district in St. Louis 77.61. Past. FacklerS congregation in Lyons, Ja., 12.00. Past. Schieferdeckers Gem. in Nru-Gehleubeck, Ill., 21.30. Rev. WillnrrS Gem. in Palmyra, Mo., 12.00. Rev. Matthias' Gem. in Paola, Kans., 7.00. Rev. Rupprecht's Gem. in Norfolk, Nebr., 1.18. Rev. Hochstetter's congreg. in Frohna, Mon., 35.00. Rev. Aleist's congreg. in Washington, Mon., 20.10. Rev. Brandt's congregation in Lowell, Mon., 38.65. Rev. Brandt's congregation in Baden, Mo., 7.65. Rev. Hansen's congregation in and around Worden, Ill., 7.00. Rev. Biedermann'S congregation at Friedrnsau, Nebr. of, 42.18. Rev. Wille'S Gem. in Brownsville, Mon, 10.50. Past. Brewer's Gem. in Cooper County, Mo., 4.00. Past. KarthS Gem. in Humboldt, Kans., 8.00. Past. KarthS Gem. at Jndependence, Kans., 6.60. Past. KarthS Gem. at Owl Creek, Kans. 3.40. Past. Pfeifer's Gem. at Marysville, Kans., 27.50. Rev. Germann's Gem. at Fort Smith, Ark. 12.10. Rev. HeinemannS Gem. in New Bielefeld, Mo., 32.41. From Salems Gem. by S. Luess in High Hills, Ter., 7.40. Past. MaakS congregation in Jefferson County, Mo., 5.20. Rev. WeselohS congregation at Kimmswick, Mo., 16.10. Rev. Ottmann's congregation at Tollinsville, Ill., 37.80. Rev. MödingerS congregation at New Orleans 18.50. Rev. Proft's congregation at Sherman, Tex. 3.00. Rev. Lenks Gem. in St. Louis, 31.62. Past. Siek's parish in Memphis, Tenn. 8.00. Past. Richter's Gcm. at ElliSville, Mo., 11.20. From the Gem. to Lake Creek, Mo., 51.80. Past. Biltz's Gem. in Concordia, Mo., 50.00. Past. BrammerS Gem. at Lcwden, Iowa, 8.73. Rev. Grupe's Gem. at Eisleben, Mo., 11.00. Rev. Hilgendorf's Ge", at Bell Creek, Nebr. 6.45. Rev. Gräbner's congreg. in St. Charles, Mon, 11 p.m. Rev. MießlerS Gem. in St. Louis County, Mon. 26.25. Rev. Bapler's Gem. in Cvle Camp, Mon., 5.00. Rev. Matuschka's Gem. in New Melle, Mo., 9 p.m. Past. Hömann's Gem. in Darmstadt, Ill, 10.95. Past. Winker's congregation in Central, Mo., 11.70. Past. Lcßmann's Gem. in Sherrills Mt, Ja., 8.75.

To the college maintenance fund: reformation coll. of the comm. of the Rev. Stroebel at Wilton, Ja., 6.30.

For inner mission: half of the Mission Fest Coll. in Pastor Lehmanus Gem. in New Wells, Mon., 6.00. Pastor Kleists Gemeinde in Washington, Mon., 4.10. Past. Biedermann's congreg. in FriedenSau, Nebr., 2.30.

To the Synodal Missionary Fund: By Past. BeselS congregation in Guttenberg, Ja., 4 20. By Past. Besrl of W. Thiese the. 1.00.

For the Negro Mission: from Mr. S. Thirrer in Bremer County, Iowa. 5.00. By Rev. Mattfeld, Calhoun County, Ja. from I. Luebke and wife 2.25. From Mrs. Knierim the. 25 CtS. Half of the mission festival coll. in Past. Lehmann's congreg. in New Wells, Mon. 6 p.m. From the women's club of the congreg. of the Rev. Besel at Guttenberg, Ja., 3.00. From Rev. C. Becker's congregation in GillcSpie, Ill., 5.65. From Wittwe Kuhlmann by Rev. Lenk in St. Louis, 1.00. Gottf. Mcrz in St. Louis County, Mo., 50 cts.

For the building fund: harvest festival debit, the Rev. Sievers' congregation in California, Mo., 6.50.

For Rev. Brunn's institution: from Immanuel-- Distr. in St. Louis 9.66. By C. Arndt, Mayville, WiS., 2.50.

For poor sick pastors: From N. N. in St. Lvuis 1.00. Coll. of the parish of Pastor Besel in Guttenberg, Ja., 7.12. From Past. Besel that. 1.00.

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For poor school children at FortWayner Harvest Toll. of the Grm. of the Rev. Gräbner at St. Charles, Mon, 5.00. From the same parish: For the deaf-mute institution: 6.00. For poor students: From Past. Baumhöfner's comm. in Maple Creek, Ja., 2.25. For the congregation in Martinsburg: From Past. Brohm's Gem. in "st. Louis 15.75. By 3rd Rohwer of Chariton County congregation, Mon. 2.10. St. Louis, Nov. 22, 1877. Cd. Roschke.

Entered the coffee of the Eastern District: For the synodical treasury: From the congregation at Meridm G854. Congregation in Cumberland 4.05. Congregation in Paterson 7.65. Same 10.45. Congregation in Eden 9.25. Congregation in Hudson 10.00. From Rev. Renz 1.00. Past. Grossbrgger 2.00. Harvest Festival Collecte of St. Andrew's Parish in Buffalo 9.00. For the widow's fund: From the comm. in Hudson 4.70. From Past. Grossberger 4.00. For the Deaf and Dumb Institution near Detroit: Collecte at the funeral of little Emma Db'rnfeld 1.50. From the congregation at Martinsville 6.00. Congregation at IohanniSburg 7.00. Congregation at Port Richmond 5.31. Congregation at Richmond 3.77. Congregation at Tonawanda 3.31. For the orphanage near Boston: From Wittwe Braun in Southington 2.00. From the congregation in Collegepoint 9.50. From the Franenmissionverein of the congregation of the Past. Frey 10.00. For the orphanage bet Mount Vernon: Collecte bet StockingerS wedding 1.35. For poor l o l l e g e s c h ü l e r in Fort Wayne: From the congregation in WilliamSburg for Purzner 10.00. congregation in Port Richmond for the Brunn'schon pupils 5.32. For poor students: From Mrs. Z. in Paterson 4.00. F. Böthe 1.00. For college maintenanceS fund: From Grm. in New York 10.75. For the church building inTopeka: From the congregation in WolcottSburg 4.20. Congregation in Richmond 3.00. For the community inFreeport, J.l.r From the comm. in Accident 11.50. For the community in LockHaven, Pa.: From the congregation tn Wolcottsburg 4.30. New York, Nov. 1, 1877. i. Birkner, Cassirer.

Incoming tu the coffee of the middle district: For.the.building.fund: Don Pastor Seiss' congreg. at Columbia City H3.13. Pastor Hieber's congreg. at Edgerton 5.00. Past. Siegers Grm. at Huntington 20.00. For the congregation in Lock Haven: sBon members of the Grm. Past. Stubnatzy's in Fort Wayne K19.05. For Rev. Orstermyrer: By Rev. Heintz in Crown Point Pt.50. For the congregation in Krimmitschau: By Past. Runkel in Aurora H5.00. For the congregation in Freeportr From Indianapolis: By Bro. Ostermeyer H5.00. Past. Seuel, A. Dammryer, C. F. Neumann, Chr. Möller, 50 Cts. each. For the Emigrant Mission in'New York^: From F. Burre in VincenneS H3.00. Pastor DiemerS Gem. near Florida 3.17. For students in Fort Wayne: For H. Nohlfing: From some members of Trinity's congregation in Darmstadt I3.50, from 2 members of Petru's congregation 2.50. Part of the MisfionSfestcoll. in VincenneS for Brunn's pupils 15.24. From weil. Pastor Fritze's Gem. in Adams Co. 10.23. Weddingcoll. at Mr. Bleke's in Pastor Zagct'S Gem. 11.00. From N. by Pastor Brakhage 50 Cts.

For Gentile (Negro) Mission: morning collecte at the mission fete of Pastor Kucher's, Pastor Stubnatzy's and Dr. Sihler's congregations in Fort Wayne P94 41st part of the Misstonsfestcollecte in VincenneS 35.00. Of Pastor Schoene- berg'S congregation in Lafayctte 5.00. Pastor Hieber's congregation in Edgerton 3.75. Past. Bethke'S congreg. in Arcadia 3.M.

For Inner Mission: Afternoon Collect at Mission Feast from Pastor Kucher's, Pastor Stubnatzy's and Dr. Sihler's congregations in Fort Wayne K174.66. From Pastor Zschoche's congregation in Marion Township 4.00. Pastor Stock's congregation in Fort Wayne 15.00. Part of Mission Collect in VincenneS 35.00. From Unnamed, through Pastor Zschoche 3.00. From Dr. Sihler's country school 82 Cts. For the Northwest District: From Pastor Schmidt's parish in Liverpool 10.00.

For the synod treasury: From Pastor Stock at Fort Wayne H5.00. whose congregation 12.00. Pastor Zschoche's congregation in Marion Township 15.00. From the teachers at Dr. Sihler's congregation, 2.00 each. Pastor Niethammer's congregation in La Porte 16.30. Pastor Sitzmann's congregation in Terre Haute 10.00. Pastor SchummS congregation in Willshire 5.00. Past. Wendts in WaymanS- ville 6.10. Pastor JüngelS Gem. at IoneSville 26.60. By the same from I. Middendorf 5.00. By Past. PohlmannS Gem. at LaneSville 27.65. the same's congregation at Bradford 6.75. from Rev. Nützel's Gem. at Columbus 35.56. thanksgiving offering from Mrs. Benke at Fort Wayne 2.00. from Dr. Sihler's congregation at Fort Wayne 200.22. Past. Stubnatzy's congreg. there 133.00. Past. Stock's congregation near Fort Wayne 17.00. Past. Huge'S congregation at Bremen 10.70. Past. Schwan'S congregation in Cleveland 60.00. Of the congregation in Newburgh 34.87. Past. Brnagemann in Darm- stadt 2.00. Whose congregation of Trinity 37.25. Whose congregation of Peter 5.45. N. N. in the same 2.00. Rev. Dulitz and his congregations 20.00. Mr. E. Stoppcnhagen in Adams Co. donated printing actie 25.00. Past. TrammS Gem. in VincenneS 16.73. Past. Schoeneberg's Grm. in Lafayette 42.50. Rev. Hil- ler's congreg. in Pomeroy 15.00. Rev. Fischer's congreg. in Seymour 7.20. Teachers Falch in Marion Township 2.00. Rev. Rupprecht's congreg. in North Dover 12.00. Rev. LehaerS congreg. in New Haven 8.82. Rev. Böse a. d. South Ridge 3.00. whose congregation 17.65. Rev. Heintz' Grm. in Hobart 2.62. whose congregation in Crown Point 7.62. Rev. LothmannS O'emparish at Akron 19.43. Of Past. DiemerS congregations: at Archbold 4 61; on the Ridge 5.39; at Florida 2.39; in Florida 1.20. Of.

Past. Schmidt in Elvrka 2.00. His congregation 8.25. Mr. E. Schmittgen there 5.00. By Rev. Hieber in Edgerton: by himself 2.00; his congregation 10.00; an undisclosed 1.00; Katharine Kimpel 2.00. By Rev. Steger in Huntington 2.31. Whose congregation 14.06. Whose branch 2.63. By Mr. Ch. Schöpfer 1.00. Pastor Seitz's congregation at Columbia Süy 8.55. By Pastor Reichmann at Wapaconneta: by himself 4.00; his congregation 20.00; Mr. C. Lunz 5.00; Mr. Z. Lunz 5.00. By Rev. Frank's Gem. in Lancaster 11.55; Past. Knief's Gem. in New Dcttelsau 18.75. Past. Schmidt's congregation in Indianapolis 177.00. Pastor Sauer's in Dudleytown 2.00. Whose congregation 21.40. Pastor Schmidt's in Liverpool 2.00. Whose congregation 20.00. Mrs. Schneider's there 1.00. From Past. Schäfer in New Boston 2.00. whose congregation 3.60. Pastor Schlessel- mannS congregations: in Reynolds 23.14; in Goodland 6.01; in Monticello 1.60. From Pastor Zagel's congregation in Marysville 6.25. Teacher Kiehling in Bingen 2.00. Teacher Hafner at Fort Wayne 2.00. Pastor Lange's congregations: in Valparaiso 8.00; in Wcst- ville 2.00; in KouttS 2.25. From Past. Zucker's Gem. in Defiance 22.63. Pastor Horst's branch 4.16, and 8.00. Pastor Wyneken's Gem. in Cincinnati 42.00. Dorothea and Anna Schnier there 2.00. Past. Hassold'S Gem. in Columbia City 6 40. Past. Nosen- winkel's congregations in and near Mishawaka 9.00. Pastor Horst'S Gem. in Hilliard 14.72. Pastor Sueuf's Gem. in Indianapolis 23.33. Teacher Ries in Kendallville 4.00. Pastor Meyer's Gem. in Adams Co. 51.23. Pastor Jor and his Gem. in Logansport 100.00. Whose Gcm. in Pulasky 6.50; desgl. in Delphi 5.10; desgl. in Royal Center 2.l "0. Of Past. Schumms parish in Willshire 35.00; of Past. CämmererS congregation bri Decatur 21.42. Past. Nützel's congreg. in Columbus 5.60. Past. Bvthke's congregations: in Arcadia 15.50; tn Tipton 3.75; in Kokomo 60 Cts. Of Rev. Brakhage's Gem. 32.50; Rev. Karrr's Gem. in Minden 21.82.

For the Toledo congregation: from Pistor Schwan'S Gem. in Cleveland H30.00. Past. DiemerS Gem. in Florida 1.02. Past. Schmidt'S Gem. in Elyria 9.62. Past. Niemann's congregation in Cleveland 25.00. Past. Karrer's parish in Minden 2.68.

For Student Grimm in St. Louis: HochzektS- collecte bei Herrn Bleke in Past. Zagels Gem. O10.00.

For Brunn's students in Springfield: part of the Misstonsfestcollecte in VincenneS K15 24.

For Seminarian Tisza in Addison: through Past. Kucher and the Local Teachers Conference in Fort Wayne H10.10.

For the Deaf and Dumb Institution: Wedding collection from Mr. Ch. Rösener in Iulietta 8.26. From Unnamed, through Past. Zschoche 2.50. Mrs. Schneider in Liverpool 1.00. Wedding collection at Mr. I. Horch, through Past. Horst 10.00. Desgl. with Mr. F. Schmidt, through teacher Falch 6.65.

For the Orphanage at St. LouiS: From Mrs. Vonstrohe in Waymansville H1.00. Unnamed, by Past. Zschoche 2.50. N. N. in Indianapolis 3.50.

For the orphanage in Addison: From N. N. in Indianapolis H3.50. For the orphanage in Boston: From N. N. in Indianapolis H3.00.

For the Widows' and Orphans' Fund: by Teacher Riedel in Fort Wayne (reg. contrib.) H4.00. Wedding coll. at Past. Wischmeyer, by Rev. Schwankn, at Cleveland 6.70. From N. N. at Fort Wayne 2.00. Rev. Zagel's Gem. at Fort Wayne 11.27. Rev. Seitz's Gem. at Columbia City 4.00. Teacher Falch in Marion Township (contribution for 2 years) 4.00. Mrs. Schneider in Liverpool 1.00. Past. Schäfer at New Boston (reg. contrib.) 4.00. Rev. Seuel and his congregation at Indianapolis 23.52. Fort Wayne, Nov. 30, 1877. c. Grahl, Cassirer.

Entered the coffee of the Illinois District:- For the synodical treasury (resp, to pay off debts) : Don Past. Hartmann's congregation at Woodworzh H 14.67. Past. Wehrs Gem. in Lake Zurich 5.90. Past. Nuoffers Gem. rn Eagle Lake 37.83. By Past. Succop in Chicago by W. Rede- mann 2.50. Past. Döderlein'S congregation in Homewood: Collecte on Thanksgiving Day 21.00, and on Reformation Day 14.25. Past. DctzerS parish in Des PlaineS 11.72. Rev. NachtigaUs parish, Collecte on Reformation Feast, 17.70. Rev. Dunsings Gem. in Strasburg, Collecte on ReformatioiSstste, 6.21. Rev. Dorns Gem. in Pleasant Ridge 25.00. Rev. NauschertS Gem. in Dalton 16.00. Rev. Ströckfuß' genre n'e in Ok.rwville 6.80, to pay off debts 35.67, and from the piggy bank of "erst. Carl Frye 40 cts. From the congregation in Add son, Collecte at Reformation Feast, 61.64, By Rev. Gotsch in York Centre, Collecte at Reformation Feast, 13.25. By I. F. sicving from Past. Achenbach" Gem. in VeneSy: out of the parish treasury 30.40, and Collecte on the Reformation Feast 47.20. From Chicago: out of Past. Wunders Gem. 37.35; Past. Bartlings Gem. 41 80, and from Joh. Mariens 1.00; Past. Succops Gem. 44.38; Rev. R. Lange 2.00; Rev. Lehman" 5.00; Rev. Reinke'S Gem. 17.30; Rev. Lange's Gem. 33.65; Rev. LehmannS Gem. 7.00; Rev. L. Lochner's Gcm. 31.01; Rev. Wagner's Gem. 120.00; by Rev. L. Lochner by C. I. N. P. 5.00. by Rev. DörinqS congregation in Evanston 9.00. By Rev. Uffenbeck by s. Gem. in Lemont 8 45, and Lockport 7.95. By Past. Norden of s. congregation at Sguaw Grove 6.60, and by Mrs. Tyler 10.00. By Rev. Hahn's congregation at Staunton 21.50. By, the congregations of dcr Pastors Wunsch at Dwight 13.50, Rohe at lollet 15.00, Klepvisch at Troy 17.45, Brunn in Iefferson 7.00, H. "Schmidt in Schaumburg 30.12, Frederking in Lost Prairie 6.75, Loßner in Beech-r 7.00, Brügmann in Rodenberg 34.00, and Bohlen in summit 9.00. From Past. Stricker's Gem. in Proviso, Collecte on the Reformation Feast, 22.93. Pastor Liebe's Gem. in Wine Hill, Collecte on the Harvest Feast, 28.00. Pastor Weber's Gem. in Bcnrion, Collecte on the Reformation Feast, 7.00. Pastor Pmnckamp's Gcm. in Bremen, Randolpd Co, Collecte on the Harvest Feast 10.65, and on the Reformation Feast 19 65. Pastor Müller's Gem. in Ehester 6.65, and 42.00. Past. Pissels Gem. in Richten 11.75, and 13.75. Rev. B. MießlerS Gem. in Carlinville 20 00, and by himself 2.00. Rev. E. Beck's Gem. in Jacksonvillc 10.75. Rev. M. Große's Gem. in Hartem 13.50. By teacher Selle of P -st. Mennicke's

Congregation in Reck Island (regular contributions) 15.00, and a part of the congregation at the mission feast 16.50. Bon Past. Schuricht' congregation in St. Paul 30.55. Past. F. Lochner's Gcm. in Springfield. Collecte at the Reformation Feast, 43 60. Rev. Bergen's Gem. in Prairie Town, Coll. at the Reformation Feast, 22.20. Bon the congregations of Rev. Tormann inYorkoüle22 85, Zimmermann inNorld- fitld 8.75, and Baumgart in Warsaw 8.00. Rev. Zimmcrmann 2.00. (Summa \$1294.96.)

For the Synodical Building Fund: Turch Past. Miracle of N. N. in Chicago \$2.00.

For the Inner Mission: Bon Pastor Nachtigalls 6)cm. in Waterloo, Collecte at the Mission Feast, \$22.30. Turch Past. Klcppisch at Trov, rinen part of the Collecte at the Mission Feast, 65.30. Collecte of the congregations at Cdester, Randolph Co., and Wine Hill, at the Mission Feast, for the Mission at Freeport, 30.00. (summa \$117.60.)

For the Synodal Hridenmission: Turch Past. H. Wundervcn Mrs. C. Oito \$1.00. Turch Past. Tvdcrlein in Homewood by H. Benzemann \$5.00 for the Negro Mission. By Past. Kleppisch in Troy, a portion of the Collecte at the Mission Feast, \$21 75 for the Negro Mission. Likewise by Rev. Burfeind at El Paso from H. D. 2.00. Mission Frst Collecte tn Ehester, Nandolpd Co, and Wine Hill 50.00. By L-Hrer Cb. H. Brase of Fr. Mummelthei in Trete 1.50. (Summa \$81.25.)

For college maintenance at St. LouiS: By Past. Döderlein in Homewood, Communion Collecteii, 10.60, and 10.59. (Summa \$21.19.)

For poor students in St. LouiS: Through Past. H. Wunder in Cbicago from the women in his. Gem. \$5.00, and by Mrs. Pritzlaff in Milwaukee, Wis. \$5.00 for Stud. Dreyer. Bon Rev. Dodrclein's gem. in Homewood \$20.30 for student L'rbrandt. From Rev. BartlingS congregation in Thicago \$5.31 for Stud. E. Reß. (Summa \$35.31.)

For college maintenance in Springfield: By Pastor Dunsing in Strasburg, a portion of the Collecte at Harvest Festival \$1.40.

For poor students in springfield: by Rev. Schuricht in St. Paul, Collecte at W. Knospe's wedding, \$6.25. Receipt of parish in Addison \$10.00 tur Stud. Timer. By Past. H. Wunder in Chicago from Mrs. C. Otto \$2.00, u. through Rev. Wagner the. from the Young Men's Association \$15.00 for Stud. G. Sondhaus. (Summa \$33.25.)

For poor college students in Fort Wayne: Don Past. Wehrs Gem. in Lake Zurich for Brunn'sche Zöglinge \$19 04. By Past. Succop in Chicago: for Lewerenz of the Virgins' Association \$4.50, for Otte of the Virgins' Association \$10.00 and of the Young Men's Association \$10.00. (Summa \$43.54.)

For poor seminarians in Addison: By Mast. Schuricht in St. Paul from the Frauenverelne \$6.40. From the congregation in Addison for C. Appel \$20.00, and for steinkraup \$20.00. By David Bauer in Strasburg, Collecte at C. Kulis infant baptism, for Nödiger \$3.18. By Teacher E. Selle from the congregation in Rock Island, a part of the Collecte at the mission feast, for Paul Otto \$10.00 and for Albert Rieß \$10.00. By Mrs. Past. Grätzel in Gardenvillc, Md. for Paul Sommer \$5.00. (summa \$74.58.)

For Past. Brunn's institution in Steeden: By teacher E. Selle of the congregation in Rock Island, a part of the collection at the mission feast, \$10.00.

For the Emigrant Mission in New York: Through Pastor H. Wunder in Chicago by F. Koplien \$2.00.

For the widow's fund: Bon Prof. I. C. W. Lindemann in Addison \$2.00 and by Past. Dunsing in Strasburg, a part of the Collecte at the harvest festival, \$2.00.

For sick pastors: From Rev. G. Waugerin's congregation in Bethlehem \$9.25.

For the congregation at Freeport, Ill: By Past. Nightingale of his. Congregation of the Holy Cross in Waterloo \$6.45. Kreuz in Waterloo \$6.45. By Rev. W. Brandt of sr. Jm.-Gcm. in Clarinda, Iowa, \$9.15. By Rev. M. Große of sr. Gem. in Härlein \$9.00. (summa \$24.60.)

For the congregation at Martinsburg, Nebr.: By Rev. Strikter in Proviso of st. Gem. \$2.00 and by Aug. Heidorn \$1.00.

For the congregation in Lock Haven, Pa: Turch Past. Stricker tn Proviso: From his congreg. 2.00 and from Aug. Heidorn 1.00.

For the deaf and dumb in Norris, Michigan: By Past. Schuricht in st. Paul by Father Boye \$4.00. By Rev. Nachtigall in Waterloo, toUecte at W. BödckerS wedding, \$4.15. By Rev. Dunsing in Strasburg, a part of the Collecte at the Harvest Festival, \$2.00. By Rev. L. Lochner in Chicago, thanksgiving offering for happy delivery, by Mrs. Thurn \$3.00. (summa \$13.15.)

For the orphanage near Boston: By Past. Dunsing in Strasburg, a part of the collection at the harvest festival, \$2 00.

For the orphanage at St. LouiS: Through Pastor Dunsing in Strasburg, a part of the collection at the harvest festival, \$2.00.

X 8. Correction: In my receipt "Lutheraner" Jahrg. 33, No. 21, "For the synodical treasury: E. Rosen \$3.00", eS should bite: "2.00".

Addison, Ill, Nov. 17, 1877; H. Bartling, Cassir.

Proceeds to the treasury of the northern district:

For the synodical treasury: From teacher H. Meyer \$2.00. Bon of Bay City congreg. 10.75. Gem. in Wyandotte 9.25. Gcm. in st. Clair 5.76. From Past. L. Traub 1.00. of the Ge n. of the Past. Gose in SturgiS 4.00. comm. in Coldwater 3.78. comm. in Frankenmuth 47.75. comm. in Amelith 10.50 and 6.00; also from the same comm.: from the family of L. Förster 5.00, family of F. Burk 2.00, from G. Nügrc 2.00, M. Reiche"! 1.25, F. Müller and M Krauß re 1.00, I. L. Haag and P. Klermann st 75 CtS., L. Scherzer and L. Rufs each 25 CtS. Past. I. F. Müller 2.00. By Past. KarrcrS Gem. 3.10. Bon of the Gem. at Lake Nidge 8.25. Gem. at Petersburg 2.30. Gem. at Richmond 6.24. Gem. at Big RapiV S 2.68. Gcm. at Saginaw City 19.00. Gem. at Adrian 28.30. Supplement from same Gem. 2.45. From the

Gem. of the Past. K. L. Moll in Detroit 24.10. and 5.75. Gem. of the Past. List at Roseville 12.20. comm. of Frankenlust 6.25. comm. of Past. Arendt in Fräser 24 50. comm. of Frankenlust 26.56. of I. G. Schwab 3 00. fr. Zill 50 CtS. From the Gcm. in Sebe- waing 51.60. Gem. in UnionSville 3.07. On Mr. G. Kunisch'S wedding ges. 6.00. By Past. Ernst 62.29. From Emmanuels' comm. in Jda 5.50. comm. in Benona 7.00. comm. in Montague 4.75. comm. in Ludington 2.40. Bon Past. Torney 85 CtS. Of bcr Gem. Frankcntrost 12.70. Of Past. Henkel's Gcm. in Burr Oak 4.00.

For the Emigrant Mission in New York: By Past. Ernst 5.00.

For the Emigrant Mission in Baltimore: By Past. Ernst 6 00.

For the Deaf and Dumb Institution: Collected at Mr. Stadelmann's wedding in Monroe 6 63. From Ruben Bach 60 Cts. G. Fader 50 Cts. By Past. Ernst 9.00.

For Brunn's pupils in Fort Wayne: Kirch- wcidcoüectc der Gem. Fraukentrost 7.35.

For poor students in Springfield: By Past. Ernst (for students from Canada) 3.25.

Jürarmeschülcrin Addison: Kindtaufcollrcte bei I. C. Schmidt 2.00. By Past. Arendt ges. on the wedding of the teacher Riyman for AhrenS 7.50.

To the widow's fund: From drr Gem. Frankenmuth 26.25. Bon Past. I. F. Müller 1.50. Past. L'st 4.00. Fr. Zill 50 Cts.

To the building fund: From M. Förster 1.50.

For the orphanage in Addison: Don der Gcm Frankenlust 8.50. By Past. Ernst 1.00.

For the orphanage in Boston: By Past. Ernst 2.00.

For heathen mission: On Mr. E. W. Bauer's baptism of children s. 3.00. By Past. Ernst 20.00.

For inner mission: On Wendt's wedding and Reuter's house ges. 3.94.

For PastorRuff: By Cassirer Birkner 10.20 and 2.34. By Cassirer Noschte 3.00.

For Pastor Jske: By Cassirer Roschke 3.00.

For teacher Hopf: By Cassirer Roschke 50 Cts. By Cassirer Birkner 10 20 and 2.33.

Monroe, Nov. 25, 1877.

I. S. Slm o n.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions made to him from mid-September to the end of October.

1. contributions:

By Mr. Pastor Löschen \$1.00. Bon the gentlemen pastors and teachers: Bräuer, C. E. Brandt, Emrich and Michels each \$2.00, Mackensen, I. Nützet, D. Graf, F. Walther, Lohr, F. W. Scholtz, Th. MrrtcnS, Bergt, Baumhöfcner, Oetjen, sanboß, Brohm, E. A. Scdiirmann and Präs. Biltz 4.00 each. Bon Herr teacher Deff ner 3.00. Hrn. pastor. Matthias 5.00.

Two. Gifts:

Collecte of St. Paul's congreg. drs. Rev. Brandt at North St. Louis 5.00. Collecte of Past. Michels' Gem. at Boeuf Creek, Mo. 4.80. Collecte of Past. Extinguisher's Gem. at Victor, Iowa, 2.00. Wedding Collecte at Mr. I. BartelS at Trcumseh, Nebr. 5.25. Lurch to Mr. Past. Geyer in Serbin, Texas: Baptismal Collecte at Mr. Job. Schulz 3.00, gift from Mr. Reifert 2.00, deßgl. from Mrs. Sinn 50 Cts. St. LouiS, Nov. 1, 1877.

Oskar E. Gotsch.

With heartfelt thanks to God and the dear givers I certify the receipt of the following gifts for our church building:

By Mr. A. Plantz \$1.00. Past. A. Töpel 1.00. Past. E. G. C. Markworth 2.00. By Past. I. Schlerf 4.50. By Past. C. Strasrn 15.60. By Past. F. Schumann 14.00. By Rev. C. I. Keller 5.23. By Rev. H. A. Allwardt 19.00. By Rev. I. H. Werfelmann 2.00. By Rev. E. Aulich 5.00. By Rev. A. Rohrlack 2.00. By d e Pastors: s. Hertrich 9.00, A. Käselitz 7.00, F. Schneider 6 00, G. Präger 3.50, E. Tb"! 16.00, G. Küchle 25.18, G. H. Döhler 1.50, H. Fischer 10.11, P. W. Engelbe.t 10.71, L. schütz 6.00, E. Grothe 5.00, W. I. Frirvrñch 9.00, I. L. Daib 4.00, I. H. Yorkenfelder 6.00, G. E. Ahner 5.00, I. G. Kunz 20.00, K. A. Mever 5.00, I. L. OsterhuS 3.00, W. Hudtloff 7.00. By Past. I. Lauritzen 3.00. Past. I. v. Brandt 50 cenrs. Past. I. Bundenthal 1 00. Paff. M. Claus 2.00. Mr. W. Barte! 1.00. Past. G. Schieferdecker 2.00. Past. I. Diehl 2.00. By Mr. Lass. C. Eißfeldt 111.70. By Mr. Lass. I. S. Simon 31.34.

Town Marne, WiS., November 17, 1877.

W. Rrhwinkel, Pastor.

The following gifts of love have been received for the church in Lock Haven, Pa:

Bon Rev. Schlerf In JaneSville, Wis. \$1.00. Past. Leem- buis' congreg. in North East, Pa, 5.00. Past. Hahn's congreg. in staunton, Ill., 5.00. Past. Kühu's Grm. in Belleville, Ill., 8.00. Rev. Kolbe at Martinsville, N. I., 5.00. Past. Ottman's Gem. at CollinSville, Ill, 8.83. By Rev. Rösener of the Gem. at Little Rock, Ark, 12.00. Don Past. Horst at Hilliard, Ohio, 2.00. By Rev. v. Brandt, communion tollecte from the congregation at Llué Earth City, Minn, 3.35. By Past. WichmannS Gem. at Farmers' Retreat, Ind. of, 7.00. pastor^Torney's Gem. at Ludington, Mich. of, 2.00. past. Markworth's Gem. in Wyandotte, Mich, 3.00. Past. Arendt's gem. in Millers, Mich, 10.00. Past. Daib's congreg. in Oshkosh, Wis. 10.02. Rev. Karrer and sr. Parish in Hadley, Mich., 1.50.

Warmest thanks to the kind donors.

Lock Haven, Pa. nov. 1877, W. F. Seeger.

With thanks, the undersigned certifies to have received the following funds for the Deaf and Dumb Austall:

By Mr. Pastor Arendt of individual members of his congregation in Frazer \$12.50 for the purchase of firewood. By the congregation of Pastor Wagner in Chicago, Collecte on the 1st Sunday of Advent on the occasion of the confirmation of a deaf-mute, \$69.00.

Norris, 4 Decbr. 1877.

G. Speckhard.

For poor students: By Mrs. Marie Buuck of the laudable women's society in the parish of the weil. Past. Jäbker, 24 bosom shirts, 12 handkerchiefs, 13 sheets, 12 pairs of socks, 1 Kovfkissen, 5 Aissenübrzüge, 18 towels, 7 pounds of soap; further for F. Ehlers by Past. Dunsing 3.00, Kindtauf Collecte at C. Kull, to have received, certifies with heartfelt thanks.

Springfield, Nov. 17, 1877.

H. Wyrnken.

The Seminary Library at Springfield received from Mrs. Rev. Wyneken at Zancsville, Ohio, a work, üVcttc ttistorieo-voclv- sinsticu, from the library of be. Mr. Rev. Wyneken as a gift. Best thanks to the kind  
river G Kräninn

Into the treasury for the Unrerstüyuna of poor students from the Southeastern Conferenz District of Missouri the following gifts of love have been received: From the worthy Virgins' Association of the congregation of Mr. Pastor Lenk here 820.00; from Mr. Pastor Bock 81.00; from Mr. Rev. Sandvoß 82.00; from my St. Paul's congregation here 85.00; from Mr. L. W. in Lowell 82.50.

Heartfelt thanks to the dear givers. The merciful God fei them a retributor.

E. C. E. Brandt.

North St. Louis, Mo., Dec. 4, 1877.

I hereby certify from the Rev. I. T. Böttichrr in Mount Pulaski, Ill, Treasurer of the Hon. Synod of Illinois, HI00.00 as his Synod's contribution to our Synodical treasury (teachers' salaries).

St. LouiS, December 1877. E. F. W. Meier,

Kassirer der Allg. Synode "rn Miss., O. u. a. St.

For poor students, Pastor Hahn's congregation in Staunton, Ill, received a pair of woolen stockings and a quilt from the worthy women's club dcr. C. I. W. Walther.

The receipts of Messrs. Eißfeldt, Birkner, Prof. Crämer, and those of NorriS, Mich. will appear in the next number.

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## Books - Ad.

### Twenty-first Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio and Other States. 1877.

The wish has often been expressed from many sides that the important doctrine of the election by grace should be discussed exclusively at one of our District Synods. As the dear reader has already learned, this was done at the meeting of the Western District in Altenburg. The negotiations about this, according to the theses reported in the "Lutheraner," have just left the press. And surely only this announcement is needed to give this synodal report the widest circulation. For who would not like to become clear in this doctrine? Here one finds the doctrine set forth according to God's Word and the precious Concordia formula drawn from it, pure and clear, sweet and comforting, clear and understandable, so that everyone, even the most simple, can grasp it and rejoice and take comfort in it. Moreover, everyone will be able to convince himself that, as in every other doctrine, so also in this one, our dear Lutheran church gives all glory to God the Lord and is therefore the only true church. Since, especially here in America, the Lutheran doctrine on this article of faith is so completely unknown and one knows almost only of Calvinism and Arminianism, everyone who cares about the truth should make it his business to distribute this synodal report widely.

The report contains 123 pages and costs 40 Cts. G.

Kirchweih sermon, delivered and submitted to print on request by Rev. H. C. Schwan.

Price: 5 Cts, per dozen 50 Cts.

K 6. Will be sent only against sending the amount. -

The one shown in no. 21

**"Liturgical Children's Service**  
on Christmas Day in the Evangelical-Lutheran  
St. Paul's Church of Baltimore."

is also available through Mr. Hermann Stürken, 262 N. Gay St., Baltimore.

Price: 5 cts, per dozen 50 cts, per hundred 83.00.

### For your kind attention.

The sermon of Rev. E. A. W. Krauß, which was displayed in "Lehre und Wehre."

"Can a believing, evangelical Christian in the state of Baden take the oath of homage m the legally prescribed .

Form afford?"

is available at the price of 10 Cts. from the undersigned.

Mrs. Dette,

710 Franklin Ave, St. Louis, Mo.

NB. The same is also available from Siemon L Bro., Fort Wayne, Ind.

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### Correction.

In my receipt for the orphanage dated 27 October of this year (Luth. Jahrg. 33 No. 23) it says: Through cashier Eißfeldt not 875.50, but 875.00.

H. Bartling.

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Changed addresses:

Rev. ss. L1. Jokannes,

Kvwaunss Oo., FVis.

21r. vV. FV. Iksoä. Kuoekls,

Lkoboz-xnll, FVis.

# Supplement to the

## The following for the Christmas table honored

Memorial of the Third Jubilee Celebration of the Formula of Concord in the Year of Salvation 1877. Containing descriptions of this celebration, sermons relating to it, excerpts from such, sermon dispositions and songs. Published on behalf of the Lutheran Synodal Conference of North America. 400 pp. gr. 8th ed. in Hlbfrz. \$1.40.

(See "Lutheran," Nov. 15. )

Luther's Daily Home Devotions on all the Days of the Church Year. 720 pp. gr. 8th, strongly bound in hlbfrz. \$2.50, with postage \$2.70.

(See "Lutheran," Dec. 1.).

Lochner, F. Passion Book. Devotions for the domestic celebration of the holy season of the Passion. 420 p. 8th, strongly bound in Hlbfrz. \$1.25, with postage 81.35.

(Will be ready for mailing by Dec. 15 of this year).

*Biblia*, that is, the entire Holy Scriptures of the Old and New Testaments, translated by Dr. Martin Luther, with his prefaces and marginal glosses, as well as with the Summaries of M. Viti Dietrich, along with the prefaces and concluding prayers of Francisci Vierling. Unchanged, under the supervision of the German Lutheran Bible Society in St. Louis, Mo. Three volumes in large encyclopedia format.

This is the large so-called Altenburg Bible work. In addition, it contains the pure Bible text revised by Hopf with the usual summaries and parallel passages, an edifying introductory preface by the godly Vierling before each chapter, as well as a longer, briefly summarizing and interpreting the content of what has been read after each chapter by the famous friend of Luther Veit Dietrich, and at the end of each chapter a votum or prayer by the former: so that the work is a true family Bible for the preparation of a proper home service. In addition to Luther's magnificent prefaces to the Old and New Testaments and to each biblical book, it also contains highly valuable prefaces by earlier editors, as well as the chronological table taken from the Weimar Bible for the entire biblical history of the Old and New Testaments, and a list of the ancient expressions found in the Bible with explanations. The first volume contains 724 and XXX pages, the second 772 and the third, which contains the New Testament, 604 and XX pages, so the whole does not contain less than 2150 pages in high imperial format! So that even the poorer can acquire this precious, incomparable work bit by bit, each volume will be sold separately. The price is as follows: Volumes I and II each 82.50, Volume III 82.25 in ordinary leather binding. In fine binding 1st and 2nd volume each 83.00, 3rd volume 82.75. In gilt with genuine morocco binding, volumes 1-3 \$16.00.

*Biblia*, oder die ganze heilige Schrift des Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers. Electrotpe edition, St. Louis, Mo. Published and issued by the Lutheran Central Bible Society there. Small 8. in leather binding \$1.00.

The New Testament of our Lord and Saviour Jesus Christ, according to Dr. Martin Luther's translation. Published by the British and Foreign Bible Society. Berlin 1866. 20 Cts., in gilt 50 Cts. to 81.00.

Bible in Pictures by Schnorr von Carolsfeld. Indeed a masterpiece, to which without doubt

# Supplement to the "Lutheran". Year 33, No. 23 [177].

The following books and pictures suitable for the Christmas table are in stock at the Synodal Bookstore:

among the larger collections of biblical pictures. May this magnificent work displace many poor illustrated works from the tables of Christian families. \$11.50.

Hymnal for Lutheran congregations. Pocket size 75 Cts. In gilt cut to 81.85, 82.10 and 83.00. The same in small octavo 85 Cts. In gilt cut at 82.00, 82.25 and 83.00. The same in large octavo 81.10. In gilt cut 82.75.

Prayer Treasury, Evangelical Lutheran. Complete collection of prayers of Dr. Martin Luther and other orthodox, anointed prayers of the Evangelical Lutheran Church in unchanged print. Together with a booklet of hymns for the home, containing one hundred and six old orthodox hymns for the home. Published by the German Lutheran Synod of Missouri, Ohio and other states. 12th edition. Two parts in one volume in large octavo.

This is a real prayer treasure. It contains, first of all, prayers in preparation for prayer, Luther's morning and evening blessings, table prayers, and two prayers, one longer and one shorter, for each day of the week, as well as shorter ones for each Sunday and feast day of the church year, then vocational prayers for those who are in the state of education, or teaching, or military service, prayers which contain intercessions for those for whom the Christian has to intercede according to his state and profession; This is followed by a large selection of penitential, confessional and communion prayers, prayers for every part of the Catechism, prayers for the weather, prayers for the cross, emergency, thanksgiving and praise, and finally prayers for the sick and dying: 482 prayers in all, with a preceding list of them, together with an indication of their authors or the sources from which they were taken, as well as with an appended alphabetical subject index, by means of which a prayer for any prayer can easily be found.

can be sought out. There will hardly be anything that a Christian has to ask for or to avert, or a situation in which the Christian would like to pour out his heart before God, for which he should not find a corresponding prayer in this rich treasure of prayer. Lnther's instruction, which instructs this mighty prayerful man to pray and awakens courage and joy, is placed before it. The at-

This hymnal does not contain any hymns that are already found in our hymnal. The necessary melodies, which are not already found in our book of melodies, are enclosed. This treasure of prayers should be in the hands of every Lutheran or in every Lutheran family. The price of the book, the first part of which 448 and XXII and its second 78, comprising therefore in all 548 pages, is K1.60. In gilt 83.50.

The Little Prayer Treasury. Extract from the larger Lutheran Prayer Treasury published at St. Louis, Mo. together with new appendices. 30 Cts. In gilt and morocco \$1.00.

This is a collection of prayers taken from the larger "Evangelical Lutheran Prayer Treasury" and should be especially suitable for use while traveling. Along with a Bible or Testament, it is a delicious gift for children leaving home for ministry.

**Habermann's prayer booklet.**

A frequently expressed wish to have these generally popular prayers in beautiful print, good binding and yet at a cheap price, has been met by this new edition. 15 Cts.

Luther's People's Library. This work contains 14 double volumes, each of which can be purchased separately, bound in canvas at 50 Cts, in elegant half-fringed binding at 75 Cts. For the Christmas season special attention is called to the latter edition.

Martin Luther as a German classic in a selection of his smaller writings. 2 vols. 83.00.

A beautiful collection of Luther's small writings, well suited as a gift for those who are "not far from the kingdom of God."

Luthers Hochzeitsgeschenk, oder Handbüchlein zur Führung eines gottgefälligen und gesegneten Haus- und Marhestandes. Collected from Dr. Luther's writings. Hlbfrzbd. 81.25, gilt edges \$2.50.

Luther's House Postilion. Berlin edition, well bound 82.00, with postage 82.20.

Luther's Church Postilion. Gospel Sermons. Large Dresden edition, well bound 83.50, with postage 83.75.

Walther, C. F. W. American Lutheran Gospel Postilla. 5th ed. 1876. bound in hlbfrz. 82.50, with postage 82.75. in fine leather binding with gilt edges 84.60, with postage 84.75.

Walther, C. F. W. The Concordia Formula Core and Star. Geb. 40 Cts., with postage 45 Cts.

From the second edition of this Jubelfestbuch is still a small Vorrath at hand.

Walther, C. F. W. Lutheran Brosamen. Sermons and discourses. St. Louis, 1876. 618 pp. 8th ed. in Hlbfrz. K2.25, with postage K2.45.

Highly recommended to all lovers of Lutheran sermons!

Fick, Hermann. "There is a God." Testified to responsibility. For the benefit of the Lutheran orphanage in Boston. New York 1876. clothbound 75 cts. with postage 80 cts.

".. No preacher, no school teacher, no Christian, be he man, woman, youth, or virgin, nay, even no unbeliever, if he be not yet hardened in mind, will read the book without great benefit. . ."

The first part of the book is a book on the history of the Church of God, which was published in the first edition. 15th ed. St. Louis, 1875. 30 Cts.

**Fick, H. Life and Deeds of Dr. M. Luther. Translated from the German by Prof. M. Loy.**

60 Cts.

Fick, H. Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. 75 Cts, with postage 80 Cts.

Fick, H. Lift up your heads. Comfort and revival songs for Christians in this last afflicted time. Geb. 25 Cts.

Sihler, Dr. W. Epistle Sermons. 83.50.

These sermons are a complete interpretation of the entire epistles; while they deal primarily with the Christian life, they demonstrate in a genuinely evangelical way the connection of this life with the justifying faith, and duly expose and punish the errors, sins and infirmities of our time. They are also written in a simple, sober and generally understandable style.

Gerhard's (Joh.) Holy Reflections, by which the right godliness can be awakened and the inner man can be brought to growth. Translated from the Latin by new 2c. Splendid volume with gilt edges. 90 Cts.

All who know this little book, written in flowing, tender, heartfelt language, are familiar with its

full of praise. The almost innumerable editions in Latin and the many translations into almost all languages of the educated world testify to its high value. The Lutheran theologian Joh. Mich. Dilherr thus judges of it: "It is not a great book, but it is a golden book, which should be learned by heart.

Concordienbuch, that is, Symbolic Books of the Evangelical Lutheran Church, namely: The Three Principal Symbols, the Unaltered Augsburg Confession together with the Apology, the Schmalkaldic Articles, Dr. Luther's Small and Large Catechism, the Concordia Formula together with the Saxon Visitation Articles. \$1.25.

Gerhard's (Joh.) Daily Exercise of Godliness. Translated from the Latin. 25 Cts.

Since this book contains the doctrine which our Lutheran church publicly and solemnly confesses as its own and has laid down therein for all time, and by which it differs from all other false-believing churches, from which therefore every man alone can certainly see what the Lutheran church actually believes and teaches; Since, furthermore, all ministers of the Lutheran Church are bound by this book and their preaching, teaching, and practice is to be tested according to it, and since, finally, every Lutheran congregation, if it wishes to bear this name without hypocrisy, should be founded on the doctrine confessed in this book, this book should not only be in the hand of every Lutheran preacher, but of every Lutheran, and should not only be read by each one, but also studied with all seriousness.

The first part of the book is the first part of the book, which is a translation of the first part of the book. Translated from the Latin by C. I. Böttcher. Beautifully bound, 75 Cts., with postage 80 Cts.

Hommel, Fr. Geistliche Volkslieder aus alter und neuerer Zeit mit ihren Singweisen. Leipzig, by B. G. Teubner, 1864. K1.25.

This handbook of consolation is an extremely delicious booklet, written by the great theologian Dr. I. Gerhard in 1611, when he was still superintendent at Heldburg. He originally wrote it down in Latin for his own use. He was in great need of consolation at that time: he himself was often suffering, on January 10, 1611 his firstborn son died, his wife also began to ail and died on May 30. At the consolation of the divine value he found comfort. And what he found, "there", he has distinguished in this booklet. What makes it so valuable is that Gerhard speaks from experience. It needs no recommendation. Whoever knows Gerhard's "Holy Reflections," whoever knows his "Exercise of Godliness," will hurry to acquire this booklet of consolation as well. No one will regret it. It is suitable for the healthy and the sick. Here the afflicted soul will find an answer to all kinds of complaints from God's Word. It is especially suitable for reading aloud at the bedside, so no pastor or nurse should be without it.

Siegmund. The Lord Jesus' Nativity and Infancy. 30 Cts.

Christian joy in song and picture. Sl.75.

King. Memorials from God's word and holy singers song. In color printing. The illustrations magnificent. H4.00.

Attached to this new translation is a wonderful collection of "Trostsprüche und Trostgründen in allerhand Noth und Anfechtung" ("Sayings of comfort and reasons for comfort in all kinds of distress and anguish"), also written by Gerhard and taken from a book he published in 1634 under the title: "Frommer Herzen geistliches Kleinod" ("Frommer hearts spiritual jewels"). The above also applies to this "Tractätlein".

Richter, Ludwig. Our daily bread, depicted in 15 pictures, K2.50. Excellent as a gift.

Wackernagel, Ph. The Golden Primer. 85 Cts.

Cooper. The Life of Dr. Joh. Gerhard, with his Picture. 25 Cts.

Next to Luther and Chemnitz, I. Gerhard was without doubt the greatest theologian of the Lutheran Church. Who would not like to get acquainted with the life of such a great man.

Caspari, K. H. Geistliches und Weltliches zu einer volksthümlichen Auslegung des kleinen Katechismus Lutheri in Kirche, Schule und Haus. 8l.50.

A beautiful compilation of anecdotes, proverbs, pithy sayings of the Church Fathers and theologians on the main sections of the Catechism.

Caspar:, K. H. Narratives, ^1.35.

----- The schoolmaster and his son. 45 Cts.

----- Christian and Jew. K1.00.

Frommet. In two centuries. 25 Cts.

----- From days gone by. 25 Cts.

Wilhelm, I. C. Tales from German American Folk Life. 30 Cts.

Dümling, Prof. Dr. H. Illustriertes Thierleben. For school and home. With 10 coloured plates, 4 clay plates and many woodcuts. Elegantly bound. H2.50.

Hasta. The Luther Song. An epic in the vernacular. Handsomely bound. H1.00.

The book is a very important book in the field of the history of the human race, and it is one of the most important books in the field of the history of the human race. In 4 volumes bound. K3.50.

Stöber, Karl, Erzählungen. Complete edition in two volumes. Splendid edition! with pictures by Ludwig Richter and A. Karst. S4.35.

Stöber, Karl, Narratives. Cheap edition in 12 volumes, cartonnirt H2.50.

Dilherr, I. M. Betrachtungen und Seufzer eines Christenmenschen. Translated from the Latin by I. A. F. W. Muller, Lutheran pastor at Johnsburg, Pa. With a preface by C. F. W. Walther, professor of theology at St. Louis. St. Louis, Mo. In gilt 81.25.

This booklet is a good side piece to the incomparable booklets "Gerhard's Gottselige Betrachtungen" and "Uebung der Gottseligkeit". Like Joh. Gerhard's, it contains many pearls from the writings of the best church fathers and, in addition to the preface by the author and that of Professor Walther, 45 reflections on 328 pages in sedez. The equipment, as far as printing and paper are concerned, leaves nothing to be desired. A steel engraving of Luc. 24, 28. 29. is added to the same.



# utheraner“.

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Eben-Ezer. Diary of joys and sorrows in the Christian life. In splendid volume with gilt edges. \$1.35.  
Layriz, Dr. F. Choral book (for organ and piano). Bound \$1.75.  
Möller. The Luther defended 2c. Geb. 75 Cts.

Christ on the Cross. A beautiful picture in oil color print stretched on canvas and wooden frame. \$2.50.  
This picture represents our Lord Jesus Christ crucified shortly before his death, as he commands his soul into the hands of his heavenly Father. If it could already be said of an earlier similar picture (16x22 inches) that it is excellently suited for smaller churches, then this applies even more to this one, which is 20 inches wide and 26 inches high. But it is also an ornament for every Christian Hans. - Unfortunately, there are still many meaningless, even bad pictures in some Christian homes, which cause annoyance! Luther already said to the iconoclasts of his time: "It is ever better to paint on the wall how God created the world, how Noah built the ark, and what more good histories are, than to paint any other worldly impudent thing." (Erl. 29, 158.) In particular, it was just "the figure of Christ crucified" to which Luther gave preference over other pictures. The church father Gregory of Nyssa wrote: "I have often contemplated the history of the Passion (in a picture) and have not passed by such a writing without tears." - So this picture is highly recommended, because it represents a wonderful subject and is so well executed.  
JESus the good shepherd. (11x16) Oil color print. \$1.00.  
*Ecce Homo*. Christusbrld v. G. Pfau. 50 Cts.  
The Luther picture, by G. Pfau. 35 Cts.  
Prof. Walther's picture, on Chinese paper. 50 Cts.

The Children's Bible. 7 booklets with 12 biblical pictures each, together \$1.00.  
(They are especially suitable for Christmas gifts).  
The life of our Lord JESu Christ depicted in 62 woodcuts, 30 Cts.  
A lovely Christmas gift for children!  
The monument at Worms. Twelve beautiful photographs in 8" together with a folder for storage. \$2.50.  
Eleven of the photographs depict the various groups of the monument in particular, and one gives an overall picture of them. A valuable gift for the Christmas table!  
**Biblical wall sayings from the epistles and gospels of the church year. To frame.**  
This collection contains weekly sayings from the Sunday Gospels and Epistles for the whole church year in large type, on thick paper in 38 sheets. \$1.50.

Biblical pictures for school and home. Woodcuts after original drawings by Prof. Carl Schönherr and others. With attached Bible text.  
109 beautiful pictures in the original binding. A puffing gift for any Christian. \$4.00.  
Pictures - Catechism. Dr. Martin Luther's small catechism in pictures, illustrated and drawn on wood by B. A. Küchle. 75 Cts.  
An excellent book! It gives us the complete small catechism of Luther, illustrated with 77 pictures from biblical history.